

THE
FREE CHURCHMAN

VOL. IV.

FROM JANUARY TO DECEMBER

MDCCCXLV.

"Thou shalt arise, and have mercy upon Zion."—PSALM cii.

CALCUTTA :

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THE
FREE CHURCHMAN.

VOL. IV.] WEDNESDAY, JANUARY 15, 1845. [No.

I.—THE CHURCH'S HOPE.

“THOU SHALT ARISE, AND HAVE MERCY UPON ZION :
FOR THE TIME TO FAVOUR HER, YEA, THE SET TIME IS COME !
FOR THY SAINTS TAKE PLEASURE IN HER STONES,
AND FAVOUR THE DUST THEREOF :
SO THE HEATHEN SHALL FEAR THE NAME OF THE LORD ;
AND ALL THE KINGS OF THE EARTH THY GLORY !

WHEN THE LORD SHALL BUILD UP ZION,
HE SHALL APPEAR IN HIS GLORY :
HE WILL REGARD THE PRAYER OF THE DESTITUTE,
AND NOT DESPISE THEIR PRAYER.
THIS SHALL BE WRITTEN FOR THE GENERATION TO COME,
AND THE PEOPLE WHICH SHALL BE CREATED SHALL PRAISE THE LORD.
FOR HE HATH LOOKED DOWN FROM THE HEIGHT OF HIS SANCTUARY,
FROM HEAVEN DID THE LORD BEHOLD THE EARTH.
TO HEAR THE GROANING OF THE PRISONER,
TO LOOSE THOSE THAT ARE APPOINTED TO DEATH :
TO DECLARE THE NAME OF THE LORD IN ZION,
AND HIS PRAISE IN JERUSALEM ;
WHEN THE PEOPLE ARE GATHERED TOGETHER,
AND THE KINGDOMS, TO SERVE THE LORD !”

PSALM CII. v

“BLESSED BE HIS GLORIOUS NAME FOREVER :
AND LET THE WHOLE EARTH BE FULL OF HIS GLORY !

AMEN, AND AMEN !”

II.—OUR TIMES.

PART I.—TIMES IN GENERAL.

“MY TIMES ARE IN THY HANDS!”—These are the words of a man of God ;—of the man after God’s own heart. He believed what he spoke, and therefore he spoke it ; and what he thus said by the power of the Spirit of truth in his heart, he wrote by the wisdom of the same Spirit in the book of everlasting truth, that we might all have fellowship with him, and learn with equal sincerity to give utterance to the same language and say—“*my times are in thy hands !*”

See, here, how the godly soul is ever *working towards* God, amidst varied and multiplied difficulties. Trials come like contrary winds, from the throne of God, to try the soul : they seem as if they would drive it back from Him as a ship is driven from its port : yet the godly soul will not be driven back ; but, like the same ship, it beats about, tacking to and fro, still making for its Divine Haven ; and pressing on a little and a little, steadily, although strangely, advances, and reaches its glorious end at last. Thus the Psalmist, amidst all his troubles described in this Psalm, may be found, with many wanderings, still advancing to His GOD :—not, like the world, discomfited by adversity, and “in the time of distress trespassing yet more against the Lord ;” but like him rather who said, “though thou slay me, yet will I trust in thee ;” taking refuge from affliction in the very AFFLICTED Himself.

See here, also, how the godly soul finds *present rest* in the truth concerning GOD, even before it can reach to the immediate presence and enjoyment of the BLESSED ONE. It casts anchor in the very deepest and stormiest waters of God’s present providence, down into the firm, steadfast and immovable truth of God’s nature and will, that is beneath and beyond all, and it holds fast by *that* ; by that which it knows to exist and to be sufficient, although it be wholly unseen :—and, amidst the storm of human persecution, the darkness of satanic temptation, the heavy billows of personal suffering, the inefficiency of all human aid, and the deficiency of all brotherly sympathy, it holds fast still by this, “LORD I am thine”—“my times, all my times, ARE IN THINE HANDS ?” The time of my trial is with Thee ; the time of my waiting is with Thee ;—the time of my deliverance is even now with Thee ;—and the time of my everlasting blessedness is with Thee ; it is in Thy hands, even as if I had it ;—and being in Thy hands, it is to me as if were in mine :—yea, and better—for with Thee it is secure for me in due season !”—Such is the believer’s anchorage, “within the veil :” such the spirit of this godly aspiration, “My times are in thy hands.”

But let us enter into the recesses of these most spiritual and unworldly words, those secret **PRINCIPLES** of Christian happiness contained in them; for surely such words are the language of a sweet and peaceful happiness, springing from steadfast and definite principles—the principles of spiritual enjoyment under all the Providence of God.

PRINCIPLE 1.—THE CHRISTIAN possesses a happy conviction of the *absolute sovereignty of the Blessed God*—we say, happy conviction; for he is glad to believe that his Lord is “God over all, blessed forever more.” Being reconciled to GOD, through Jesus Christ the Saviour, His absolute sovereignty is now no object of dread or hatred or doubt to him; and having been renewed in the spirit of his mind by the Holy Ghost, he is now able to appreciate the excellency of the divine nature and the blessedness of the divine government. He loves God as good, wise, just, true, merciful, loving, patient, condescending:—he sees Him to be thus worthy of the absolute sovereignty which he possesses; and sitting under the shadow of His reign he says, “Thou doest whatsoever seemeth good to Thee in the armies of heaven and amongst the inhabitants of this earth, and none can stay thine hand from working, or say unto Thee, What doest Thou!”—“The Lord reigneth, let the earth rejoice!” My times are in Thy hands! therefore am I glad.

PRINCIPLE 2.—THE CHRISTIAN enjoys the happy assurance of being *specially and graciously regarded in all the arrangements of this sovereign God*. He knows and believes that there is a special providence extending its arrangements to the minutest objects and acts; so that not a sparrow can be sold, nor a hair of our heads fall to the ground, but under the immediate superintendence and cognizance of this GOD, who is His GOD. Abiding in Jesus Christ his Lord, as a branch abides in vine, he knows that for Christ's sake he has a special place in the divine Love: and that for Christ the Son's sake, the Eternal Father will arrange all things well for him, however mean and sinful he may be in himself—that the Lord of all, will cause all things to work together for his good; and that as He would not injure his well beloved Son, so neither will he injure those who are in Him, united to Him by a precious living faith. The believer thus realizing his interest in Christ, can say, “my times are CHRIST's times; as HIS times, they are in Thy hands!”

PRINCIPLE 3.—THE CHRISTIAN thus before hand exercises a *happy acquiescence in all that is to come to pass* regarding himself hereafter, in the special providence of GOD. Rejoicing in the absolute sovereignty of the blessed Lord, and glad in that which is the determining element of all providence as it regards himself, even his relationship to JESUS CHRIST, he sets his mind to rest in regard to coming things, and to all possible events, and by faith pronounces them GOOD; even before he has tasted what they are, or knows what they may bring. This is a peculiarly happy state of mind;—the peaceful anticipation of a coming futurity:—this is that “peace of God” which casts out all

"carefulness" of soul, and which "guards the heart and mind through Christ Jesus" and which "passeth all understanding." Such happiness may *they* have who beforehand can say,—“My times are now, even now, in the hands of HIM who is my Lord and my God—they are now with Him ; soon they shall be with me—and when they come, I am sure they will be worthy of Him who gave His Son to die for me ! Good, good, however sweet or bitter, must that be, which is sent by HIM.”

PRINCIPLE 4.—THE CHRISTIAN, in virtue of these preceding states of soul, is able to exercise a *happy expectation as to all consequent results*. Waiting on God, he watches the movements of His hands, as to what He will send forth. He looks out for the developement of the divine will in his own individual lot ; just as a man looks daily upon the changeful but living stream that flows past his dwelling, sometimes shallow, sometimes flooded, sometimes clear, sometimes muddy, sometimes gentle and slow, sometimes swift and irresistible, sometimes as if it would soon fail, sometimes as if it would never cease, but always *there*, always living, always life-giving. Thus the very *uncertainty* of events becomes a new source of happiness to the Christian expectant ; and mere unlawful curiosity about his lot, is transferred into a lawful and happy outlook for the doings of God. Thus GOD is in all events, before they come, when they are present, and after they have passed away. Well then may the believer say, My “times” are *so* in thine hand, that in looking out for them, I do but look out for *THINE OWN SELF*, Oh thou my Covenant-God !

Thus is the spiritually minded Christian prepared for every variety of God's dispensation towards him ; not for one continued *time* only, but for “TIMES.” He knows that on this earth there are two kingdoms—the kingdom of Christ, and the kingdom of Satan : He knows that in himself there are two natures, the nature of Grace, and the nature of Sin :—He knows that even in God's Family here, there are two processes carrying on, the process of destroying evil, and the process of establishing good : He knows that under God's government there are two ends to be accomplished, the end of demonstrating man's nothingness and the end of manifesting God's all-sufficiency ;—all this he knows as first principles of divine truth and of spiritual experience ; and therefore he is PREPARED for an *endless variety* of providential treatment corresponding with these commingled but not confused relationships of design, as flowing forth in one continued stream of Providence. He is, therefore, prepared for *adversity and prosperity* ; for “times” when His Lord will humble him by crossing his will, disappointing his plans and overturning his earthly prospects ; as well for “times” when it may please the same Lord to gratify his special desires, forward his cherished plans, and grant unto him full success in all his lawful business and the necessary avocations of ordinary life. Adversity and the prosperity alike is he prepared to receive at the hand of the Lord.

He is prepared for *sickness and for health*: for "times" when His Lord shall teach him how frail he is, how mortal in his tendencies, how helpless in his resources of life, how dependent on the will of his Preserver, how soon he may be summoned to judgment, how precious is time, how near is eternity:—as well as on the other hand, for "times" when he shall feel how sweet is health, how useful is strength, how blessed the active service of God, how much is to be enjoyed of mercy even in this poor sinful world, and how much good may be done by one devoted soul dwelling in a divinely-sustained tabernacle of clay:—he looks for such times of health and sickness as these, believing that if they are good and needed, the Lord will send them, that He will "wound and heal, that He will kill and make alive again."

He is prepared for *darkness and for light*;—for "times" when the path of duty may seem to pass away from before him; when amidst a multitude of claims he shall scarce be able to discover which are the Lord's; when his soul shall be blank and dreary, and when he can have no spark to lighten him but this, "Lord, shew me thy ways"—"Lord, what wilt Thou have me to do?"—or "times" on the other hand, when the Sun of righteousness shall shine brightly on him, when the path of the Lord shall be open and straight before him; when he shall be owned and confirmed in his calling, shall go on in his way rejoicing, scarcely a lion roaring near his path; when he almost can desire the end of his journey merging into the radiance of the new Jerusalem, the city of the living God, the metropolis of eternity. Such varied times He knows he may have; and looking to his Lord he says, "These times are in thy hands---Thou formest the light---Thou createst the darkness."

The Christian is prepared for *temptation and deliverance* from temptation---for "times," when he may be left to feel the reality of Satan's power, the dangerous ascendancy of the world, the vast amount of deceitful wickedness in his own heart, the ease with which even a converted soul may depart from its Lord, if left to itself, the utter and entire dependence of the sinner on Christ and the preciousness of the Redeemer's sympathy as the once-tempted one, with those who are tempted:---and for "times" when a door of escape shall be opened up, when the roaring lion shall flee before the word of God, when the horror of evil suggestions shall be supplanted by the delight of holy meditations, when the throb of gratitude shall be felt, and the cup of salvation be taken, and the voice of triumphant praise be lifted up, and the soul shall approach with her harp of joy unto the presence of Him who is the God of her Salvation:---such times may come; and if they come, the believer desires to be ready, to receive them as the Lord's times, to submit to their pains, or to welcome their joys for the Lord's sake.

He is prepared for *hardening and for softening*---for "times" when his Lord righteously displeased with his sins, may for a season leave him to feel the hardness of his own heart, when a winter of grace shall

fall upon his soul, when he may read and hear God's word as if it were not His word, when he may be smitten and scarce feel the blow, when he may be addressed and not perceive that "Thou art the man," and when he may sit at the Table of Christ, and not be able to discover the Master of the Feast :---and on the other hand for "*times*" when his soul shall melt away like the snow and ice under the noon-day sun, when his heart shall be full to burst, and his eyes run over in hidden struggling tears, when the gospel shall sound like the Jubilee trumpet to the ancient captive in Judah, and the bible be read, as the recovered charter of a lost inheritance ; when bright clouds shall encircle the soul's horizon, and when the ordinances of grace shall become as a rich and boundless feast of Heavenly communion to the soul :---such "*times*," in the economy of grace, may come to the soul, and however the believer may shrink from the idea of being left to be hardened, as a bitter, because a guilty portion---yet this he will say, "It is but just that the Lord should punish me by mine own hand---that he should make sin its own rod, as he ever does, in those whom He loves : this winter too shall have its summer---my times are in thy hands !"

He is prepared for times of *life and of death* : for a short and uncertain "*time*" in which he may complete the work assigned him, fulfil the designs of God regarding him, experience the mercies of Christ towards him, do what good he can in the world, prepare his soul for the coming end, set his house in order, and commit his all unto the Lord, and bear testimony to the love that never failed him :---and for a sure and certain "*time*" when he must arise and depart through the valley of the shadow of death ; when no one shall be able to accompany him, but where he must (as to man) walk alone ; when his soul must be separated, yet not divorced from its partner the corruptible body ; when he must in spirit appear before the great and awful God ; when he must leave all near and dear to him weeping around, and forsake forever the scene of all his dearest spiritual interests and ties upon earth---when he shall be as to this world, as though he had never been, and the place that knoweth him now shall know him no more forever ; when his body shall be left to moulder in the earth, and his dust return to the dust from whence he came. Such times does the believer wait for ; and as to the season during which life may run, or the period when death may come, he says, "they are in my Lord's hands !"

.. The Christian is prepared for times of *dissolution and resurrection* : for an uncertain length of time when his spirit separated from the body shall be with Christ in glory, in the fellowship of the other "spirits of the just made perfect," clothed upon with its house which is from heaven, ascribing in ceaseless worship, "Salvation to Him that sitteth on the Throne and to the Lamb, for ever and for ever ;" and waiting for the time when it shall be reunited to a renovated and glorious body, capable of eternally serving the Lord :---and also for a sure and certain time, when, with the King of Saints, his spirit shall re-appear on the earth, be witness and partaker of the great and glo-

rious resurrection of the dead, shall be completed in its original personality, shall arise again with a frame incorruptible, spiritual, immortal, perfected in the image of Christ, and so shall be with the Lord for ever ! How long this dissolution of soul and body may last, or when this resurrection will take place, he knows not ; but *this* he knows that **THE LORD WILL COME**---and that "them who are His, He will bring with Him at His coming ;" and of this event he says, "Even so, COME LORD JESUS ! for my times of dissolution and resurrection are in thy hands !"

Beyond this there are no "times ;" for Time itself shall no more be. ETERNITY will supersede it forever ! Then the past changes of time will make sweet to us the eternal *changelessness* of Heaven ; and the very idea of *ceaselessness*, will fill the soul with an everlasting extacy. Forever—Forever—Forever—and Forever ! the thought is too much for us now,—we must be satisfied : with placid joy, and tranquil hope, now to say,

MY LORD AND MY GOD, MY TIMES ARE IN THY HANDS !

" SOVEREIGN RULER of the skies,
 Ever gracious, ever wise !
 All my times are in Thy hand
 All events at Thy command !
 Thou didst form me in the womb,
 Thou wilt guide me to the tomb ;
 All my times shall ever be
 Ordered by thy wise decree :
 Times of sickness, times of health,
 Times of penury and wealth,
 Times of trial and of grief,
 Times of triumph and relief.
 Times, temptation's power to prove,
 Times to taste a Saviour's love,
 All is fixed---the means, the end,
 As shall please my Heavenly Friend.
 Plagues and death around me fly,
 Till HE bids, I cannot die ;
 Not a single shaft can hit
 Till the GOD of love sees fit !"

PART II.—SPECIAL : TIMES OF DYING.

JOHN BUNYAN, in the second part of his "PILGRIM'S PROGRESS," has laid hold of the idea of our *Dying Times*, and illustrated it with such beauty and tenderness, that the picture may well be termed inimitable. In our own sphere of religious reading, we can safely say, that we have met with nothing equal to it : and many times though we have read it, we can never resist the temptation of reading it again, whenever it falls in our way. What can be more just and touching than the story of the varied tokens of death first sent ? of the different modes of de-

parture witnessed? of the particular messages and requests left by the going ones? and what more true to fact, than the sudden arrival of each successive post, with the long expected summons containing the Time, the date, of dying! READER, if you have read this passage before, do read it now again;---or if it be new to you, dwell upon its spiritual beauty and heavenly sweetness, and say, after you have done, whether in the whole range of your Christian reading, apart from the scriptures, you have met with any thing more deeply tender, and yet more intensely true, than Bunyan's sketch of our DYING TIMES? Who would not rather *die* as the poorest and weakest of these Pilgrims, even Mr. Foeble-mind himself, than *live* as the greatest and richest and most self-confident of the worldings whom they left on this side of the river of death!

After this I beheld until they were come into the land of Beulah,* where the sun shineth night and day. Here, because they were weary, they betook themselves a while to rest. And because this country was common for pilgrims, and because the orchards and vineyards that were here belonged to the King of the celestial country, therefore they were licensed to make bold with any of his things. But a little while soon refreshed them here; for the bells did so ring, and the trumpets continually sounded so melodiously, that they could not sleep, and yet they received as much refreshment as if they had slept their sleep ever so soundly. Here also all the noise of them that walked the streets was, More pilgrims are come to town! And another would answer, saying, And so many went over the water, and were let in at the golden gates to-day! They would cry again, There is now a legion of shining ones just come to town, by which we know that there are more pilgrims upon the road; for here they come to wait for them, and to comfort them after their sorrow! Then the pilgrims got up, and walked to and fro. But how were their ears now filled with heavenly voices, and their eyes delighted with celestial visions! In this land they heard nothing, saw nothing, felt nothing, smelt nothing,

Death bitter to the flesh, but sweet to soul.

In this place there was of old, and a history

Death has its ebbs and flowings, like the tide.

tasted nothing that was offensive to their stomach or mind; only when they tasted of the water of the river over which they were to go, they thought that it tasted a little bitterish to the palate; but it proved sweet when it was down.

was a record kept of the names of them that had been pilgrims of all the famous acts that they had done. It was here also much discoursed, how the river to some had had its flowings, and what ebbs and flowings it has had while others have gone over. It has been in a manner dry for some, while it has overflowed its banks for others.

In this place the children of the town would go into the King's gardens, and gather nosegays for the pilgrims, and bring them to them with much affection. Here also grew camphire, with spikenard and saffron, calamus, and cinnamon, with all the trees of frankincense, myrrh, and aloes, with all chief spices. With these the pilgrims' chambers were perfumed while they stayed here; and with these were their bodies anointed, to prepare them to go over the river, when the time appointed was come.

Now while they lay here, and waited for the good hour, there was a noise in the town that there was a Post come from the Celestial City, with matter of great importance to one Christiana, the wife of Christian the pilgrim. So inquiry was made for her, the house was found out where she was. So the post presented her with a letter. The contents were, Hail, good woman; I bring thee the tidings that the

* On the borders of Eternity.

His message.

Master calleth for thee, and expects that thou shouldst stand in his presence in clothes of immortality, within these ten

days.

When he had read this letter to her, he gave her therewith a sure token that he was a true messenger, and was come to bid her make haste to be gone. The token was, an arrow with a point sharpened with love, let easily into her heart, which by degrees wrought so effectually with her, that at the time appointed she must be gone.

When Christiana saw that her time was come, and that she was the first of this company that was to go over, she called for Mr. Great-heart, her guide, and told him how matters were. So he told her he was heartily glad of the news, and could have been glad had the post come for him. Then she bid him that he should give advice how all things should be prepared for her journey. So he told her, saying, Thus and thus it must be, and we that survive will accompany you to the river side.

How welcome death is to them that have nothing to do but to die.

Her speech to her guide.

Then she called for her children, and gave them her blessing, and told them that she had read with comfort the mark that was set in their foreheads, and was glad to see them with her there, and that they had kept their garments so white. Lastly, she bequeathed to the poor that little she had, and commanded her sons and daughters to be ready against the messenger should come for them.

To her children.

When she had spoken these words to her guide, and to her children, she called for Mr. Valiant-for-truth, and said unto him, Sir, you have in all places showed yourself true-hearted; be faithful unto death, and my King will give you a crown of life, Rev. ii. 10. I would also entreat you to have an eye to my children; and if at any time you see them faint, speak comfortably to them. For my daughters, my sons' wives, they have been faithful, and a fulfilling of the promise upon them will be their end. But she gave Mr. Standfast a ring.

To Mr. Valiant-for-truth.

To Mr. Standfast.

Then she called for old Mr. Honest, and said of him, "Behold an Israelite indeed, in whom is no guile!" John i. 47. Then said he, I wish you a fair day when you set out for Mount Sion, and shall be glad to see that you go over the river dry-shod. But she answered, Come wet, come dry, I long to be gone; for however the weather is in my journey, I shall have time enough when I come there to sit down and rest me, and dry me.

To old Honest.

Then came in that good man Mr. Ready-to-halt to see her. So she said to him, Thy travel hitherto has been with difficulty; but that will make thy rest the sweeter. Watch and be ready; for at an hour when ye think not, the messenger may come.

To Mr. Ready-to-halt.

After him came Mr. Despondency and his daughter Much-afraid; to whom she said, You ought with thankfulness for ever to remember your deliverance from the hands of giant Despair, and out of Doubting-castle. The effect of that mercy is that you are brought with safety hither. Be ye watchful, and cast away fear; be sober, and hope to the end.

To Mr. Despondency and his daughter.

Then she said to Mr. Feeble-mind, Thou wast delivered from the mouth of giant Slay-good, that thou mightest live in the light of the living, and see thy King with comfort. Only I advise thee to repent of thine aptness to fear and doubt of his goodness, before he sends for thee; lest thou shouldst, when he comes, be forced to stand before him for that fault with blushing.

To Mr. Feeble-mind.

Now the day drew on that Christiana must be gone. So the road was full of people to see her take her journey. But behold, all the banks beyond the river were full of horses and chariots, which were come down from above to accompany her to the City gate.

Her last day, and manner of departure.

So she came forth, and entered the river, with a beckon of farewell to those that followed her. The last words that she was heard to say were, I come, Lord, to be with thee and bless thee! So her children and friends returned to their place, for those that waited for Christiana had carried her out of their sight. So she went and called, and entered in at the gate with all the ceremonies of joy that her husband Christian had entered with before her. At her departure the children wept. But Mr. Greateheart and Mr. Valiant played upon the well-tuned cymbal and harp for joy. So all departed to their respective places.

In process of time, there came a post to the town again, and his business was with Mr. Ready-to-halt. So he inquired him out, and said, I am come from Him whom thou hast loved and followed, though Mr. Ready-to-halt summoned. upon crutches; and my message is to tell thee that he expects thee at his table to sup with him in his kingdom, the next day after Easter; wherefore prepare thyself for this journey. Then he also gave him a token that he was a true messenger, saying, "I have broken thy golden bowl, and loosed thy silver cord," Eccles. xii. 6.

After this Mr. Ready-to-halt called for his fellow-pilgrims, and told them, saying, I am sent for, and God shall surely visit you also. So he desired Mr. Valiant to make his will. And because he had nothing to bequeath to them that should survive Promises. him but his crutches, and his good wishes, therefore thus he said, These crutches I bequeath to my son, that shall tread in my steps, with a hundred warm wishes that he may prove better than I have been. Then he Thanked Mr. Great-heart for his conduct and kindness, and so addressed himself to his journey. When he came to the brink of the river he said, Now I shall have no more need of these crutches, since yonder are chariots and horses for me to ride on. The last words he was heard to say were, Welcome life! So he went his way.

After this Mr. Feeble-mind had tidings brought him that the post sounded his horn at his chamber-door. Then he came in, and told him, saying, I am come to tell thee that thy Master hath need of thee, and that in a very little time thou must behold his face in brightness. And take this as token of the truth of my message: "Those that look out at the windows shall be darkened," Eccles. xii. 3. Then Mr. Feeble-mind called for his friends, and told them what errand had been brought unto him, and what token he had received of the truth of the message. Then he said, Since I have nothing to bequeath to any, to what purpose should I make a will? As for my feeble-mind, that I will leave behind me, for that I shall have no need of in the place whither I go, nor is it worth bestowing upon the poorest pilgrims; wherefore, when I am gone, I desire that you, Mr. Valiant, would bury it in a dunghill. This done, and the day being come on which he was to depart, he entered the river as the rest. His last words were,

His last words. Hold out, faith and patience! So he went over to the other side.

When days had many of them passed away, Mr. Despondency was sent for; for a post was come, and brought this message to him; Trembling man! these are to summon thee to be ready with the King by the next Lord's day, to shout for joy for thy deliverance from all thy doubtings. And, said the messenger, that my message is true, take this for a proof: so he gave him a grasshopper to be a burden unto him, Eccles. xii. 5. Mr. Despondency summoned.

Now Mr. Despondency's daughter, whose name was Much-afraid, said, when she heard what was done, that she would go with her father. Then Mr. Despondency said to his friends, Myself and my daughter you know what we have been, and how troublesomely we have behaved ourselves in every company. My will and my daughter's is, that our desponds and slavish fears be by no man ever received, from the day of our departure for ever; for I know that after my death they will offer themselves to others. For to be plain with you, they are ghosts which His daughter goes too.
His will.

we entertained when we first began to be pilgrims, and could never shake them off after; and they will walk about, and seek entertainment of the pilgrims: but for our sakes, shut the doors upon them. When the time was come for them to depart, they went up to the brink of the river. The last words of Mr. Despondency were, Farewell, night; welcome, day! His daughter went through the river singing, but none could understand what she said.

Then it came to pass a while after, that there was a post in the town that inquired for Mr. Honest. So he came to the house where he was, and delivered to his hand these lines: Thou art commanded to be ready against this day sevensnight, to present thyself before thy Lord, at his Father's house. And for a token that my message is true, "All the daughters of music shall be brought low," Eccles. xii. 4. Then Mr. Honest called for his friends, and said unto them, I die, but shall make no will. As for my honesty, it shall go with me; let him that comes after be told of this. When the day that he was to be gone was come, he addressed himself to go over the river. Now the river at that time overflowed its banks in some places, but Mr. Honest in his life-time had spoken to one Good-conscience to meet him there, the which he also did, and lent him his hand, and so helped him over. The last words of Mr. Honest were, Grace reigns! So he left the world.

After this it was noised abroad that Mr. Valiant-for-truth was sent for by a summons by the same post as the other, and had this for a token that the summons was true, "That his pitcher was broken at the fountain," Eccles. xii. 6. When he understood it, he called for his friends, and told them of it. Then said he, I am going to my Father's; and though with great difficulty I have got hither, yet now I do not repent me of all the trouble I have been at to arrive where I am. My sword I give to him that shall succeed me in my pilgrimage, and my courage and skill to him that can get it. My marks and scars I carry with me, to be a witness for me that I have fought His battles who will now be my rewarder. When the day that he must go hence was come, many accompanied him to the river side, into which as he went he said, "Death, where is thy sting?" And as he went down deeper, he said, "Grave, where is thy victory?" 1 Cor. xv. 55. So he passed over, and all the trumpets sounded for him on the other side.

Then there came forth a summons for Mr. Standfast. This Mr. Standfast was he whom the pilgrims found upon his knees in the Enchanted Ground. And the post brought it him open in his hands; the contents whereof were, that he must prepare for a change of life, for his Master was not willing that he should be so far from him any longer. At this Mr. Standfast was put into a muse. Nay, said the messenger, you need not doubt of the truth of my message; for here is a token of the truth thereof: "Thy wheel is broken at the cistern," Eccles. xii. 6. Then he called to him Mr. Great-heart, who was their guide, and said unto him, Sir, although it was not my hap to be much in your good company in the days of my pilgrimage, yet, since the time I knew you, you have been profitable to me.

His speech to him. When I came from home, I left behind me a wife and five small children; let me entreat you at your return (for I know that you go and return to your Master's house, in hopes that you may yet be a conductor to more of the holy pilgrims) that you send to my family, and let them be acquainted with all that hath and shall happen unto me. Tell them moreover of my present blessed condition, and of my happy arrival at the Celestial City. Tell them also of Christian and Christiana his wife, and how she and her children came after her husband. Tell them also what a happy end she made, and whither she is gone. I have little or nothing to send to my family, unless it be my prayers and tears for them; of which

it will suffice that you acquaint them, if peradventure they may prevail. When Mr. Standfast had thus set things in order, and the time being come for him to haste him away, he also went down to the river. Now there was a great calm at that time in the river; wherefore Mr. Standfast, when he was about half way in, stood a while, and talked to his companions that had waited upon him thither.

His last words. And he said, This river has been a terror to many; yea, the thoughts of it also have often frightened me; but now methinks I stand easy; my foot is fixed upon that on which the feet of the priests that bare the ark of the covenant stood while Israel went over Jordan, Josh. iii. 17. The waters indeed are to the palate bitter, and to the stomach cold; yet the thoughts of what I am going to, and of the convoy that wait for me on the other side, lie as a glowing coal at my heart. I see myself now at the end of my journey; my toilsome days are ended. I am going to see that Head which was crowned with thorns, and that Face which was spit upon for me. I have formerly lived by hearsay and faith; but now I go where I shall live by sight, and shall be with Him in whose company I delight myself. I have loved to hear my Lord spoken of; and wherever I have seen the print of his shoe in the earth, there I have coveted to set my foot too. His name has been to me a civetbox; yea, sweeter than all perfumes. His voice to me has been most sweet; and his countenance I have more desired than they that have most desired the light of the sun. His words I did use to gather for my food, and for antidotes against my faintings. He has held me, and hath kept me from mine iniquities; yea, my steps have been strengthened in his way.

Now while he was thus in discourse his countenance changed: his strong man bowed under him: and after he had said, Take me for I come unto thee, he ceased to be seen of them.

But glorious it was to see how the upper region was filled with horses and chariots, with trumpeters and pipers, with singers and players on stringed instruments, to welcome the pilgrims as they went up, and followed one another in at the beautiful gate of the city.

III.—“A TIME TO DANCE.”

At this season of the year, which is by so many deemed a “time” for dancing a portion of their journey on towards the Judgment and Eternity, if a fit time for such dancing there be, perhaps the perusal of the following lively and (we suspect) unanswerable little Tract, may benefit some readers, whilst it can injure none. It was written years ago by a worthy minister of the Scottish Church, and has been helpful to many in determining their judgments on a point which, in the present state of society, often involves more of the Christian’s welfare than at first sight may appear.

A worthy clergyman, who had been suspected of having improperly interfered, influencing some of the young people under his pastoral charge to absent themselves from a ball that took place in the parish, received, in consequence, the following anonymous note.

“SIR,—Obey the voice of Holy Scripture. Take the following for your text, and contradict it. Show in what consists the evil of that innocent amusement of dancing.—Eccles. iii. 4. “A time to weep, and a time to laugh: a time to mourn, and a time to dance.”

A true Christian, but no Hypocrite.”

The minister immediately wrote the following admirable reply which he inserted in a Periodical publication :

MY DEAR SIR, (or MADAM,)—Your request that I would preach from Eccles. iii. 4, I cannot comply with at present, since there are some Christian duties more important than dancing, which a part of my people seem disposed to neglect. Whenever I perceive, however, that the duty of dancing is too much neglected, I shall not fail to raise a warning voice against so dangerous an omission. In the mean time, there are certain difficulties in the text which you recommend to my notice, the solution of which I should receive with gratitude from a "True Christian."

My first difficulty respects the *time* for dancing; for although the text declares that there is a time to dance, yet when that time is, it does not determine. Now this point I wish to ascertain exactly, before I preach upon the subject; for it would be as criminal, I conclude, to dance at the wrong time, as to neglect to dance at the right time. I have been able to satisfy myself, in some particulars, when it is *not* "a time to dance." We shall agree, I presume, that on the Sabbath-day, or at a funeral, or during the prevalence of a pestilence, or at the rocking of an earthquake, or the roaring of a thunder-storm, it would be no time to dance. If we were condemned to die, and were waiting in prison the day of execution, this would be no time for dancing; and if our feet stood on a slippery place, beside a precipice, we should not dare to dance.

But suppose the very day to be ascertained; is the whole day, or only a part, to be devoted to this amusement? And if a part of the day only, then which part is "the time to dance? From the notoriously pernicious effects of "*night meetings*," in all ages both upon morals and health, no one will pretend that the evening is the "time to dance;" and perhaps it may be immaterial which portion of the day-light is devoted to that innocent amusement. But allowing the *time* to be ascertained, there is still an obscurity in the text. Is it a *command* to dance, or only a *permission*? Or is it merely a declaration of the fact, that, as men are constituted, there is a time when all the events alluded to in the text do, in the providence of God, come to pass; if the text be a command, is it of universal obligation; and must "old men and maidens, young men and children," dance obedience? If a permission, does it imply a permission also to refrain from dancing, if any are disposed? Or, if the text be merely a declaration that there is a time when men do dance, as there is a time when they die, then I might as well be requested to take the first eight verses of the chapter, and show in what consists the evil of those innocent practices of hating, and making war, and killing men, for which it seems, there is "a time," as well as for dancing.

There is still another difficulty in the text, which just now occurs to me. What *kind* of dancing does the text intend? for it is certainly a matter of no small consequence to a "true Christian," to dance in a scriptural manner, as well as at the scriptural time.

Now, to avoid mistakes on a point of such importance, I have consulted every passage in the Bible which speaks of dancing; the most important of which, permit me to submit to your inspection.

Exod. xv. 20. "And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her, with timbrels and with dances." This was on account of the overthrow of the Egyptians in the Red Sea.

Judges xi. 34. The daughter of Jephthah, "came out to meet him with timbrels and with dances." This also was on account of a victory over the enemies of Israel.

Judges xxi. 21. The yearly feast in Shilo, was a feast unto the Lord, in which the daughters of Shilo went forth in dances. This was done as an act of religious worship.

2 Sam. vi. 14, 20. "And David danced before the Lord with all his might." But the irreligious Michal "came out to meet David, and said, How glorious was

the king of Israel to-day, who uncovered himself to-day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself!" Dancing, it seems, was a sacred rite, and was usually performed by women. At that day, it was perverted from its sacred use by none but "vain fellows," destitute of shame. David vindicates himself from her irony, by saying, "It was before the Lord;" admitting, that had this *not* been the case, her rebuke would have been merited.

I Sam. xviii. 6. "On account of the victory of Saul and David over the Philistines, 'the women came out of all the cities of Israel singing and dancing.'"

Psal. cxlix. 3. "Let them praise his name in the dance."

Psal. xxx. 11. "Thou hast turned for me my mourning into dancing." The deliverance here spoken of was a recovery from sickness, and the dancing an expression of religious gratitude and joy.

Exod. xxxii. 19. "As soon as he came nigh unto the camp, he saw the calf and the dancing." From this it appears that dancing was a part also of idol-worship.

Jer. xxxi. 4. "O virgin of Israel, thou shalt again be adorned with thy tabrets and go forth in the dances of them that make merry." This passage predicts the return from captivity, and the restoration of the Divine favour, with the consequent expression of religious joy.

Mat. xi. 17. "We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented." That is, neither the judgments nor the mercies of God produce any effect upon this incorrigible generation. They neither mourn when called to mourning by his Providence; nor rejoice with the usual tokens of religious joy, when his mercies demand their gratitude.

Luke xv. 25. "Now his elder son was in the field: and as he came, and drew nigh unto the house, he heard music and dancing." The return of the prodigal was a joyful event, for which the grateful father, according to the usages of the Jewish Church, and the exhortation of the Psalmist, "praised the Lord in the dance."

Eccles. iii. 4. "A time to mourn and a time to dance." Since the Jewish Church knew nothing of dancing, except as a religious ceremony, or as an expression of gratitude and praise, the text is a declaration, that the providence of God sometimes demands mourning, and sometimes gladness and gratitude.

Mat. xiv. 6. "But when Herod's birth-day was kept, the daughter of Herodias danced before them, and pleased Herod." In this case, dancing was perverted from its original object, to purposes of vanity and ostentation.

Job. xxi. 7. "Wherefore do the wicked live, become old, yea, are mighty in power?"—Verse 11. "They send forth their little ones like a flock, and their children dance. They spend their days in wealth, and in a moment go down to the grave. Therefore they say unto God, Depart from us, for we desire not the knowledge of thy ways. What is the Almighty, that we should serve him? and what profit shall we have, if we pray unto him?" Their wealth and dancing are assigned as the reason of their saying unto God, "Depart from us," and of their not desiring the knowledge of his ways, or of serving him, or praying to him.

From the preceding quotations, it will sufficiently appear,—

1. That dancing was a religious act, both of the true, and also of idol-worship.
2. That it was practiced exclusively on joyful occasions, such as national festivals or great victories.
3. That it was performed by maidens only.
4. That it was performed usually in the day-time, in the open air, in highways, fields, or groves.
5. That men who perverted dancing from a sacred use to purposes of amusement, were deemed infamous.

6. That no instances of dancing are found upon record in the Bible, in which the two sexes united in the exercise either as an act of worship, or amusement.

7. That there is no instance upon record, of social dancing for amusement, except that of the "vain fellows," devoid of shame; of the irreligious families described by Job, which produced increased impiety, and ended in destruction; and of Herodias, which terminated in the rash vow of Herod, and the murder of John the Baptist.

I congratulate you, Sir, on the assured hope which you seem to have attained that you are a "true Christian," and on the meekness and modesty with which you have been able to express it; and most sincerely do I join with you in the condemnation of all "hypocrites."

I am affectionately yours, &c.

IV.—ENCOURAGEMENTS.

It is not safe to reckon that God's blessing is on a Church, simply because her places of worship, her schools, her congregations, her ministers, and her divinity students, are rapidly increasing in number, or because her subscriptions for ecclesiastical purposes are liberal. If it were, there might be the increasing activity and the external progress of the Papacy at the present day, be deemed a token that God was in that corrupted and doomed system. If we want to discover whether God is working for a Church, and causing her to fulfil the great object of the gospel service, we must look for other evidences.

Nor is it safe or wise to pay too much regard to the external prosperity of a Church, even when we have other purposes in doing so, than to discover if the blessing of Jehovah is abiding on her; as for instance, if we are desirous to ascertain the state of public feeling. The reason is plain. It is dangerous to "mind earthly things." Our minds naturally have an affinity to them; the natural heart unassisted by grace can appreciate them; and there is an inevitable tendency in them, to wean us from the contemplation of more important, of spiritual, and of heavenly things.

Yet it is well in considering what God hath wrought, to consider *all* the manifestations of his favor; and in doing so, if we find tokens of his blessing in spiritual things, *then* may we also consider the external prosperity he has vouchsafed, as a part of the display of his goodness.

Now, let us calmly, at the commencement of a new year, reflect on the way that the Lord has hitherto led us, in our new relationship as Free Churchmen; and in doing so, let us bear in mind the preceding remarks, and see, if we can find in addition to the proofs of activity, zeal, and liberality, on the part of the members of our Church, such signs of internal prosperity, as mark the whole progress that up to this period has been made, (amidst so many discouragements and assaults, and amidst so many of those infirmities that will ever accompany human undertakings,) as a progress sanctified by God. We will equine ourselves to *some* of these signs.

I.—MISSIONS.

The Free Church was enabled, contrary, we believe, to any one's expectation, to commence not only as a Missionary Church, but also with missions on exactly the same scale, and to the same extent, as existed under the established Church prior to the disruption. And what has been the result? Prior to the disruption, it is well known, that there was not a little difficulty in obtaining, year after year, all the requisite funds to maintain the Missions as they were. But since that time, the Free Church, being but a portion of the Church that experienced this difficulty, has not merely carried on the whole of the former Missions without difficulty, but has also been so greatly helped forward, that she has been enabled to increase them in India and Madeira, and to agree to undertake the charge of some other Missions, already established, in South Africa. Nor is this all. She has consented to employ several more Missionary Catechists. She has also met the extra expense necessarily attendant on the disruption, of providing new Missionary premises. And yet further, she has given help to Missionary undertakings on the continent of Europe, for the recovery of the deluded followers of the man of sin. Now, a zeal for truly Christian Missions, is, we know, a scriptural and unquestionable evidence of spiritual vitality, in a Church. What shall we say then, if we find the Free Church doing more, in support of such Missions, than the whole Church before the disruption, attempted or contemplated?

II.—THE REVIVAL OF RELIGION AT HOME.

Here is another point of deep interest and importance. Let us see if the Lord has been pleased to make use of the Free Church in any measure, to promote this great end. Yes, he has largely employed her in the work. Since the disruption he has granted at once to the people a thirst for the water of life, and to the ministers of the Free Church, an earnest desire to satisfy that want in season and out of season, by preaching the word with more diligence, and more faithfulness, than ever. Therefore, it is, that we find the General Assembly humbling themselves before God, and seeking from him a sense of their past shortcomings in this respect, and guidance and help in future additional labors. Hence it is, that we hear of new plans for district visiting on a more extended scale. Hence it is, that many most approved ministers have been set apart, to itinerate, for a while, as preachers, among the people, so that they who will not come to the house of God to hear His word, may hear it on the high-way, in the field, and in the market place. Hence it is, that we hear of plans for distributing more generally than ever before, spiritual publications among all classes of the people. And yet more to mark the favor of God to this portion of His Church, He has granted, besides all these signs of inward active spiritual life, some revivals of religion in particular places; and according to common testimony, many individual seals to the ministry of many of His servants.

III.—IN THE PROMOTION OF GODLY DISCIPLINE.

God has been pleased in this respect also, to favor this Church. Presbyteries have been universally set upon the work of discovering hidden unknown hindrances to the progress of the divine work of men's salvation. They have been led, more and more, to consider, the need of a godly Eldership that will efficiently, and truly, and not nominally, and formally, fulfil the appointed duties of that sacred office. They have been led to encourage more frequent private meetings of their flocks for prayer. They have considered the high necessity of securing greater purity of communion around the Lord's table. They have, above all, faithfully and seriously taken means to direct attention to the vitally important point of securing for the Church, not merely a well instructed and moral ministry, but an actually *regenerated* ministry. The report on this subject, lately adopted by the Commission of Assembly, we cannot fail to regard, as one of the most valuable and delightful proofs that God is now honoring the past faithfulness and obedience of His Servants, and is giving them more and more light and strength, in prompt reward for every step they have already taken with a view to honor Him, and to discharge the obligations of conscience.

And may we not add, that the Lord is also manifesting His presence in making so large body as the Free Church, to be of one heart and one mind,—giving them great unanimity? Is he not displaying His purpose to bless our Church, in choosing it, as he has done, so remarkably, as an instrument of much good among his own ancient people, the Jews, especially at Pesth? And is it not a sign of His favor, that so many of His own people, of so many various sentiments on other points, in so many and such far severed countries, have come forward contemporaneously, with expressions of their sympathy and love, and with the cheering promise of their prayers?

Well now, add all these signs and tokens of Divine goodness, to the spirit of liberality which He has granted, and which He is still sustaining; to the success, far exceeding the most sanguine hopes, that he has granted, in those other matters which we first mentioned, (the erection of churches and schools, the increase of ministers and divinity students, and the rapid multiplication of congregations,) and after thus adding these former signs to the latter, how shall we refrain from contemplating the whole with gratitude and astonishment, and exclaiming in thankfulness of heart, "what hath God wrought!"

Here, then, let us pause and consider. Let each one examine himself candidly, to ascertain as a test of his own state of mind, to which class of these various signs and tokens of prosperity, he pays most regard. Is it to the class of signs of external prosperity, to the progress of churches, schools, congregations, and subscriptions; or is it to the class of signs of vital and internal health, to the increase of prayerfulness, the growth in grace of his fellow worshippers, the appearance of new conversions, and the augmented faithfulness of pastors, of presbyteries, and of collegiate professors? And again, let us, each one

for himself, reflect, if he has, hitherto, confined his efforts to the promotion of outward works—if he has done nothing more than encourage by his presence and influence, and help by his subscriptions, and by his activity among his friends? Let us confess that we have hitherto sadly fallen short in holding up the hands of our fathers and our brethren, by our prayers. Have we not failed in earnestness, in faithfulness, in sincerity of supplications, for more labourers, and for a blessing on the preached word? If so, may abundant grace be given, to enable us for the future, to view these things aright! We may well continue our subscriptions and our exertions, as well as our interest in all needful outward work; these things should we do, but not so as to leave the other things undone. We may be tempted to think that all is strong and flattering enough, when churches, schools, ministers, and subscriptions, accumulate. But no; nothing is strong without the blessing of the Most High. No church is really strong, if Christ be not moving in her midst, giving life to the hearts of men. Without this, wealth is nothing; popularity is nothing; zeal is nothing. But with this life-giving presence, though despised by the world, we may thank God and take courage. And Blessed be His name, that He has graciously given us the many signs we have named, that that presence is with us. These signs then, are our ENCOURAGEMENTS. Happy will it be for our Church, for ourselves, and for others, if we are hereby stirred up to more prayer, to more confidence in God, to more simplicity of purpose, and to more joyfulness and thankfulness of heart! Did we feel towards our God, as we should feel, our confidence in Him would be as abundant, as our labours and our prayers would be fervent and constant. We then, like David, would go forward with our eyes unto Him alone; we should fear no evil; we should patiently wait amidst every trial, for His time of mercy and lovingkindness. The welfare of Zion would be one of our chief desires, and the source of our purest joy; we should still (as that man after God's own heart did,) give out of all our goods for her purposes, but with him also, we should be content to be counted vile, even by those nearest and dearest to us, in the warmth of our affection for Zion's Ark, and our gladness for her prosperity. But now!—alas, who does not feel the chill of earthly interests, of carnal views, of deadening associations? who does not long for a heart to recognize *all* that God has done for us, and to profit far more by these providential dealings “wherein He hath abounded unto us, in all wisdom and prudence?”

V.—THE MARNOCH INTRUSION.

Whilst the history of the Scottish Church endures, the Intrusion of Marnoch will never be forgotten : and we confess an earnest desire on our part, that it may be ever remembered. There is such a thing as a spiritual Museum, in which, by a process of faithful and necessary narrative, are preserved, specimens of every variety of principle, good or bad, in palpable shape and form ; so that all men may see not only what has been said by certain men, but also what those men have *done* ; and may be able not only to know what has been ascribed to certain principles of action, but also to see, with their own eyes what fruits these principles have really produced. How many such specimens do the scriptures contain and preserve, and exhibit for the inspection of all men to the end of the world ! The Bible is replete with them from beginning to end.

Intrusion was the life of Moderatism, that is of worldly Churchism ; and therefore by moderatism had many sad intrusions been perpetrated. But in the Intrusion of Marnoch there were circumstances which gave to it the character of an Arch-intrusion : for, not only was it perpetrated (as others were) against the known and declared mind of the whole Parish concerned ; but, (1.) Against the still-existing and admitted Law of the Church, yet unabrogated, the Law of the *veto* ; (2.) Against the declared mind and will of the General Assembly of the Church itself ; (3.) By ministers who had every one of them been deposed from the ministry by their superior Court, on grounds that ultimately, nay, almost immediately involved this very question ; (4.) At the very time when the whole Church, and almost people, of Scotland, were convulsed about this very matter—and (5.) Lastly, when the eyes of almost an empire were therefore directed towards the scene and perpetrators of the deed—so that, what was done, was done calmly, deliberately, maturely, purposely, publicly, finally, and with a view to all possible consequences. Surely then it is candid, fair and honest to record the case of the MARNOCH INTRUSION, our adversaries being judges, and leave it to produce its own natural impression, with which we will no further interfere than to say that such in our mind is one of painful pity, and indignant astonishment.

The subjoined narrative is taken from an able and well-tempered provincial journal.* We have struck out occasional passages which affected not the history, but only conveyed an expression of the writer's mind under the impulse of the moment ; and we now present to our readers, in simple terms, an authentic tale of 1841, in the hope that it may revive or strengthen their conviction, that the time had come, when A FREE CHURCH MUST BE.

THURSDAY the 21st January, 1841, will continue a memorable day in the annals of the Church of Scotland. Our readers already know that the contumacious and suspended clergy of Strathbogie had set apart that day for the commission of the most daring act of Intrusion ever perpetrated in this country. Very great and deep

* The Aberdeen Banner.

and solemn interest has been taken in this matter, and we believe it was the intention of a considerable number of gentlemen, from Aberdeen, to have been present at Marnoch on the day in question; but, on Tuesday afternoon and evening, a very heavy snow storm came on. The roads were only partially opened after the effects of the last great fall of snow; and, by Wednesday morning, it was evident that they would be in many parts impassable.

The state of this road may be gathered from the fact that a carriage, with four horses, was several hours in reaching the village, and was brought to a complete stand at five different places. To the ready kindness and exertions of the country people on the road, its occupants were indebted even for the tardy passage they effected. From this state of the roads, with the exception of one or two gentlemen professionally engaged, and others connected with the press, those who intended being present from Aberdeen were prevented from witnessing a scene which would have caused bitter and melancholy feelings in every mind not less obdurate than were those of the principal actors in this great crime. We now proceed to give a hastily drawn, but truthful narrative of the doings of Thursday—reserving to a period of greater leisure other remarks we may feel called upon to make on the gravest spectacle we have ever witnessed.

THE CHURCH AND MANSE OF MARNOCH.

Every road and pathway was choked with snow when we first saw the Parish of Marnoch; and the uniformity of snow is fatiguing and distressing to the eye; still it requires only a very slight acquaintance with the features which constitute the beauty of Scottish scenery, to feel even now, in winter's lowest depth, that when spring comes, and the buds are swelling and bursting, or when May spreads out its carpet of flowers, or June presents its waving cornfields, and all through summer and autumn, there is much rural beauty about the quiet village of Aberchirder; and Marnoch manse and church are as beautiful and desirable localities as might be found in all the north of Scotland, though in our glens and vales, and even far up among our hills and mountains, there nestle very many most lovely dwelling-places. The parish of Marnoch consists of one side of the valley through which the Deveron flows, and of rising ground upon the hills to the north of that river. The Church stands upon pretty high ground, about half a mile from the river, the manse, the church-yard, and the site of the old church. The erection of the Church in its present position led to, we believe, considerable strife and heart-burning amongst the heritors at the time. In matters relating to the ecclesiastical history of the parish, Marnoch has been peculiarly 'unfortunate. Long before the reformation from Popery it was the scene of great agitation and difference regarding a clerical appointment. The last incumbent, Mr. Stronach, held the benefice for upwards of half a century. He was transferred to Marnoch from the parish of New Machar, and betwixt him and the parishioners there existed a mutual and strong feeling of friendship, as we gather from the respect in which his memory is still held, even amongst the younger portion of his former flock, although he was for many years unable from debility to perform the duties of his charge, and four years have passed since his work on earth was finished. He gave effect to the will of the people in the dismissal of an assistant, in the person of this Mr. Edwards, who held the appointment for three years, and nearly emptied the Church in that subordinate capacity, as he has now completely done in struggling to attain the pastoral charge of the parish. One of the sons of the late incumbent, Mr. Stronach of Ardmellie, a most respected magistrate in the neighbourhood, is also, as a parishioner of Marnoch, one of the most determined opponents of this settlement.

The manse of Marnoch is, in the meantime, a sad picture of desolation. The greater part of the panes of glass in the windows have been broken in course of the long vacancy; the garden fences have been much injured, and the "Manse Garden" is no longer what the author of the excellent work under that name would have it. All things about the manse have gone to ruin, and seem to sympathise with the spiritual ruin brought on the parish. The churchyard, a little farther down the river, and on its banks, is a fit type of the church on "*the brae*" above. A country

churchyard has few of the meretricious, or even of the commendable, adornments of modern city cemeteries, where flowers and shrubbery, and well-kept gravel walks, take the place of the old church and its hoary steeple; as if the dead slept sounder amongst flowers, with the holly bush above, instead of the large, old ashes or pines, and the melody of singing birds around, in place of the harsh notes of the rooks, that make their home, in the old trees, and watch over the dead men's graves from the church belfry.

But the churchyard of Marnoch is devoid of a church, just as a church is without a minister or people; and thus, in the first case, the feature that gives the greatest solemnity to country churchyards is absent; and in the second, the utility of the building is destroyed—it is robbed of those associations which would be otherwise connected with it, and it has become a monument alike of the shame and guilt of the oppressors, and the Christian principles and worth of the oppressed, as the churchyard receives the vile and the virtuous. Separated as they are, the place of graves sympathises thus with what was, and still should be, the place of prayers.

The Deveron, as it sweeps past the manse and the churchyard, is a noble stream. It has received, ere it reaches Marnoch, its great tributaries, the Bogie (which, in every respect, is almost a rival to its principal, and sometimes firmly and stoutly claims the pre-eminence), and the Isla, which is not much inferior. On Wednesday and Thursday last the river was frozen over in many places, and seemed in others to gush out of a bed of snow, an infant in age, but a giant in strength; or, as if it had run a subterraneous race, and now first saw the light of cold and wintry days; and it murmured and fretted, and its waters bubbled and swelled, as if in anger with the frozen bonds and the snowy covering from which it had escaped, and which were again prepared, at brief distances, for their reception.

On every side of the manse and church of Marnoch are noble ranges of hills, which, even in winter, convey the idea of shelter, and give assurance that, at some period of the year, there must be warmth there. On the south side of the Deveron the rising grounds in the parishes of Rothiemay, and Inverkeithing—on the west and northwest, the hill of Crombie and its companions in that direction—and on the north, the high grounds in the parish of Ordequhill, form barriers against the blasts that sweep over wide and level tracks. Few homes have more natural, and are susceptible of more artificial, beauty than that of the minister of Marnoch. We could almost pardon Mr. Edwards' anxiety to attain it against the wishes of the people; and we could apologize weakly for his desperate intrusion on the parish, if we thought it very likely that a man, with a heart to appreciate natural beauty, could have done this hateful deed. But, we imagine, a larger stipend, in any rocky land, would have charmed the first presentee of the "Church of the Court of Session" from Marnoch; or, perhaps, we do him wrong, and his feelings may be of a different, a sterner character than even Mammon's lover—of what Byron would have termed "a noble wickedness"—of revenge for his old banishment from the church of Marnoch by its people. It is quite possible that such conjectures may be wrong, but people will conjecture about unfathomable and mysterious actions which they cannot explain.

PROCEEDINGS OF THE MORNING.

Stormy as Wednesday had been, and few more stormy days have been experienced for many years; deep as the snow lay on the face of the earth, and gathered as it was in large, and almost impassable wreaths on every highway and byway, in Banff and Aberdeenshire—the interest of the people around Marnoch, in the threatened proceedings of the day overcame every dread of danger of difficulty by the way; and, early in the morning of Thursday, they were seen in little companies from every quarter, with some stout man leading the way, and oftentimes an individual taking the duty of breaking a path in turn, and all his companions following in a line, and wending their way towards the spot where a most unhallowed desecration of scriptural and sacred ordinances was about to be perpetrated—the clear and well-founded rights of a Christian people violated, and the name of the Lord Jesus Christ insulted by being used as an envelope to that of the Lord President and the Court of Session.

From Keith, on the one hand—from Huntly, from Banff, from Portsoy, from Turriff—there came witnesses to this dreadful sin. All the parishes within the vast space of country comprehended betwixt these towns, sent out representatives, if we might use the term, to this forced settlement. By ten o'clock vast numbers had collected about the Manse of Marnoch, and on to eleven large parties continued to assemble. During the morning there had been a slight fresh, but the roads, instead of being improved, were rendered worse. The principal actors in the day's calamity arrived in two or three carriages, drawn by four horses each, and, we believe, it was with considerable difficulty that they forced their way through the snow to force on the settlement. When they arrived at the manse there were no means of ingress provided; and considerable difficulty was felt by the party on this score, especially as it was rather unpleasant to wait until legitimate and regular means of entrance were obtained amongst such a crowd as were gathered around. To remove this difficulty, and as if to shadow forth the events of the day, Mr. Forbes, a solicitor from Banff, most chivalrously leaped into the manse, through the window instead of the door, as Mr. Edwards was about to leap into the Church, and carried the sash with him in his progress. By this means an entrance was effected, and the party proceeded into the manse. Of the doings there, we know nothing more than the minutes tell.

Shortly after 11, the very small party of Intrusionists, along with Mr. Edwards, moved from the Manse to the Church. They had represented to the Session that they had the authority of one or more heritors to obtain admission, and no obstacle was thrown in the way, but the key was at once given them. Some difficulty arose from the vast crowd assembled at the Church door, and from the anxiety of each individual to obtain admission, in procuring a passage through it; but this was effected by Mr. Duncan of Aberdeen, the agent for the parishioners, and the elders. Mr. Duncan, before entering the Church, informed the people that it had been agreed that the lower part of the building should be set apart for the parishioners, and that strangers would be admitted to the galleries, which were immediately and densely filled, although only a small portion of the people assembled obtained admission. Shortly after, Mr. Edwards and his friends had entered, it became apparent that one of the beams which supports the gallery was giving way; and the front of the first seats was pressed out by the dense mass of individuals leaning forward upon it. The alarm was very rapidly spread, and a rush was made from the gallery by both doors; and although at the time some apprehension of a different result was felt, we are happy to say that, dreadful as the crush must have been, no serious hurt or accident was sustained. At different periods in course of the day, similar alarm was felt, and perhaps this feeling tended to prevent subsequent crowding in the gallery, although the seats were very closely filled. When order had been restored, Mr. Stronach of Ardmellie addressed the assemblage from the pulpit stairs—reminded them that, whenever they heard of accidents of this nature they invariably found that they arose from parties rushing heedlessly out, and that, if they only kept their seats, there could be no danger. Along with the suspended clergymen we observed—J. Inglis and Hamilton Pyper, Esqrs., Advocates Edinburgh; A. Peterkin, Esq., S.S.C., Edinburgh; J. Thorburn, Esq., Solicitor, Keith; and one or two other professional men. In the course of the day, the pulpit became the receptacle of many strange characters; and, at one period, we observed no fewer than eight individuals, who all, by some means or other, contrived to find room within it.

Mr. Thomson of Keith opened the proceedings by prayer. Mr. Thomson prayed that they might be guided into purity of doctrine, and scriptural order, in Church government, and referred to their position as a part of the national Church. We have no doubt that this gentleman knew that there are people who offer up excellent prayers, for grace and guidance in a right direction, while they steadily pursue a wrong one. We do not say that he knew himself to be one of these, when he prayed that, with his friends, he might be guided into scriptural principles of Church government; but most assuredly nine-tenths of the people in this country regard him in that light.

At the close of the prayer, Mr. Murray, Minister of Pittendreich, one of the elders, said, "I wish to ask you, by whose authority you have met here?"

Mr. Thomson of Keith—By the authority of the National Church,' and in the name of the Lord Jesus Christ ?"

Mr. Murray—Do you have any proof to show that you meet here by the authority of the National Church ?

Mr. Thomson—The meeting must be first constituted by the clerk reading the minutes, and we shall then answer your question.

By this time the greater part of the crowd, who remained through the whole day about the Church, had assembled, either within or without doors, and we should think the number is not over-estimated at two thousand. Some individuals supposed that the number was greater. And when the almost impassable state of the roads, the distance of the Church of Marnoch from any village, and the very uncomfortable character of the weather, in a transition state from frost to fresh, with an average depth of twenty-four to thirty inches of snow, o'er hill and dale, are considered, there need be no better proof of the interest taken in this matter, than the fact that persons who had an excellent opportunity of judging, considered two thousand as too low an estimate of the numbers present.

BUSSINESS OF THE DAY.

Mr. CRUICKSHANK of Mortlach, Clerk to the Presbytery, then read the minutes of former meetings.

Mr. Cruickshank having come to the close of his minutes, paused, and there was a good deal of whispering amongst the suspended clergymen and their agents. We saw no friends who, from pure good will, gave countenance to their proceedings. At length, Mr. Thompson of Keith, having remarked that they had one party at the bar, ventured to ask if there were any other individuals who wished to appear as parties at the bar in this case.

Mr. MURRAY—(addressing himself to the suspended clergymen) Came you here by the authority of the General Assembly? I ask you that, before answering your question as a member of the Church of Scotland, and an elder in the parish of Marnoch.

Mr. THOMPSON of Keith,—We will give any information to parties at the bar, but not to any other. Do you intend to sist yourself as a party at the bar?

Mr. MURRAY—No, Sir—(cheers)—but at any rate, I should first require to know upon what authority you are here in this church.

Mr. PETERKIN of Edinburgh—If you are not a party at the bar, then you can't be heard at all.

Mr. Murray—I wish to know by what authority you come here?

Mr. THOMPSON of Keith—We will gladly satisfy any party who appears at the bar.

Mr. PETERKIN of Edinburgh—It is utterly impossible that any person can be heard who does not appear at the bar, and is not yet entered on the minute as a party there.

Mr. DUNCAN of Aberdeen, as agent for the elders, heads of families, and communicants of the parish of Marnoch, and particularly for Mr. Murray—I put again the question which has been as yet refused an answer. I assure you no party of the parishioners of Marnoch will appear at your bar until that question is answered, and I do not see how you can deny our right of questioning you first upon your own authority. (cheers)

Mr. MASON of Botriphnie—You have no right at all. We will allow no claim put forward in that manner.

Mr. DUNCAN—as an elder of this parish, Mr. Murray asks a question. He believes that you have no right to be present here at all. Now, answer me, for what purpose are you here, and by whose authority do you come? We can't appear at your bar until we are convinced of your own authority.

Mr. THOMPSON said—Although we do not admit the right of any party to question us on our authority for meeting here, yet I have no objection to say that we are here at the Presbytery of Strathbogie—a part of the national Church, assembled in the name of our Lord Jesus Christ. (Great sensation.)

Mr. DUNCAN—Do you appear here by the authority of the General Assembly, or against its authority? (*Great cheers.*)

This question seemed a complete poser to the gentlemen who, only an instant before, had declared themselves, through the mouth of their Moderator, a part of the national Church. No answer was attempted by them, and, notwithstanding the solemn and melancholy nature of the business on hand, a good number of the people seemed very much, although very quietly, to enjoy the dilemma in which their persecutors were placed.

Mr. DUNCAN—I must apply to you again for an answer to my question, and I beseech you to answer it as friends of the Church, and friends of the people of Marnoch, which you say that you are.

Mr. THOMSON—We are met here as the Presbytery of Strathbogie, and under the protection of the law of the land. (*Laughter.*)

Mr. DUNCAN—I appear here—

Mr. PETERKIN—Order! order!

Mr. DUNCAN—Do you give me no reply to my question?

Mr. THOMPSON—No, no.

Mr. CRUICKSHANK—We can't admit the validity of your question. Sist yourself first as a party at the bar, and show your own authority for appearing here. Will you produce your mandate?

Mr. DUNCAN—Most certainly, but I must first be convinced of your authority to receive it.

Mr. CRUICKSHANK—Will you deliver your mandate?

Mr. DUNCAN—I wish first to have an answer.

Several of the parties together—We can't hear you farther in the present state.

"A voice amongst the "five"—If you have any authority to appear, produce your mandate!

Mr. DUNCAN—I have authority to appear, and, as the best answer to the question, I ask you, the heads of families and people of Marnoch assembled here, have I this day authority to appear, and speak for you?

The answer was given in a great burst of cheering, which lasted for several minutes.

Mr. DUNCAN—As credentials to any agent, have you ever had such a mandate produced before you as that?

Mr. PETERKIN—Don't hear him farther.

Mr. CRUICKSHANK—We can't hear you farther. We are perfectly willing to hear—we are perfectly willing to hear the people of Marnoch—but we can't hear you without a mandate.

Mr. MASON—Produce your mandate.

Mr. DUNCAN—My mandate you have heard.

Mr. CRUICKSHANK—No, no; it must appear on the record.

Mr. DUNCAN—I will read my mandate. It is signed by five elders—all who are in the parish, one having died since the vacancy. Mr. D. then read his mandate, which then ran in the following terms:—

Marnoch, 21st January, 1841.

We the undersigned hereby authorize you to act as our agent, before the seven ministers of Strathbogie, who are met this day to intrude Mr. Edwards on our parish; and we appoint you to act in the circumstances for us.

(Signed)	JOHN MURRAY. JAMES ROBERTS. " WILLIAM ALLAN " ALEXANDER INNES. " GEORGE ANDREWS.	}	Elders of the Parish of Marnoch.
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To John Duncan, Esq., Advocate, Aberdeen.

Mr. WALKER of Huntly—Now, hand it in.

Mr. DUNCAN—I am willing to allow the Clerk to see and docquet it; but if asked whether I will allow it to be kept, I must answer—No.

Mr. Cruickshank, the clerk, therefore, copied the mandate and, after the completion of this process,

Mr. COWIE of Cairnie rose and moved, "that this letter be not received, for the simple reason that it does not recognise us as the Presbytery of Strathgogie, which we actually are."

Mr. CRUICKSHANK seconded the motion.

Mr. THOMSON—We can't receive this letter at your hand.

Mr. DUNCAN—I am very happy to receive it back again. And now, as you will not recognise me as agent unless the parties for whom I appear enter themselves at your bar, you cannot refuse a protest; and if you will not hear it read inside of the Church, we must read it outside.

Mr. COWIE—I rise to express my own opinion, shared in; I am sure, by all my brethren, that the Presbytery, whatever assertion may be brought against us, are very anxious, if the people of Marnoch bring forward any obstruction, or take any steps in any way against the settlement of Mr. Edwards, and if Mr. Duncan will only state himself to be their agent, and acknowledge us as the Presbytery, that every opportunity will be afforded to him and them; but we cannot otherwise allow this protest to be read.

Mr. MASON—Does Mr. Duncan consent to sist himself at our bar?

Mr. DUNCAN.—I will read the protest as my answer.

Mr. CRUICKSHANK—We cannot hear that.

Mr. COWIE—Mr. Duncan has not stated whether he appears at our bar.

Mr. DUNCAN—I will read my answer, if I am only allowed (*Great cheering.*)

Mr. PETERKIN—I beg to say that it is utterly impossible that this Presbytery, as a Church Court, can receive any person here as agent for parties who do not sist themselves at the bar. If Mr. Duncan means to protest, the easiest way in which he could do that is through a notary protest.

Mr. DUNCAN—Then this is a protest taken in the hands of a notary public.

Mr. PETERKIN—Very well—Oh, very well.

Mr. Then, may I read it now?

Mr. COWIE attempted to say no; but Mr. Peterkin had replied with the brief answer, "surely;" and Mr. Duncan proceeded to read the documents:—

COPIES OF PROTESTS BY THE ELDERS AND PEOPLE OF MARNOCH AGAINST THE
INTRUSION OF MR. EDWARDS AND THE AUTHORITY OF THE SEVEN SUS-
PENDED MINISTERS

GENTLEMEN,—We, the subscribers, elders, and others, who have signed ourselves, and as representing the other parishioners of Marnoch, opposed to the settlement of Mr. Edwards as Minister of that parish, do represent to you, that it is with extreme pain and disappointment that your present position as suspended ministers of the Church of Scotland, precludes us from appearing before you to lodge and prove the objections which have been prepared, and are ready to be substantiated, before any competent Church Court. These objections we solemnly declare to be such, affecting as they do the qualifications, life, and doctrine of Mr. Edwards, as, in our opinion, to cause his deposition, even if he were an ordained minister, and to preclude him from admission in his character of a licentiate, claiming ordination, as presence to any parish, but much more in reference to our parish. We are earnestly desirous, and have been long desirous, of having an opportunity afforded to the objectors to prove them; and, if you and Mr. Edwards can suggest any method or tribunal where these can be discussed in a constitutional way, and where he and the objectors shall mutually stand to the result, it will then be seen whether the parishioners have not had well-founded grounds of opposition to him. We earnestly beg you to consider the above, and avoid the desecration of the ordinance of ordination under the circumstances; but, if you shall resolve to disregard this representation, we do solemnly, and, as in the presence of the great and only Head of the Church, the Lord Jesus Christ, repudiate and disown the pretended or-

dination of Mr. Edwards, and his pretended settlement as Minister of Marnoch, we deliberately declare that, if such proceedings could have any effect, they must involve the most heinous guilt and fearful responsibility, in reference to the dishonour done to religion, and the cruel injury to the spiritual interests of a united Christian congregation.

21st January, 1841.

We, the Subscribers, Elders, Heads of Families, and other Parishioners of Marnoch, do hereby intimate to you, Messrs. Walker, Cruickshank, Jun., Thomson, Masson, Cowie, who have come here for the avowed purpose of inducting and ordaining Mr. John Edwards as minister of the said parish, that any such act or proceeding is illegal and unconstitutional, in respect you have been suspended by the Supreme Ecclesiastical Court from the exercise of all ecclesiastical functions, and have been specially interdicted and prohibited from taking any steps whatever in the settlement of Mr. Edwards. Any act or acts done, or to be done, by you individually, or under an assumed character of a Presbytery, in reference to his presentation, we hold to be null and void, nor can they be rendered effectual by any sentence of a Civil Court, which sentence, nevertheless, is the only warrant or title by which you justify your appearance here, or vindicate your threatened procedure, for intruding Mr. Edwards upon the parish of Marnoch. We maintain that whatever influence or effect the warrant of a Civil Court might have in regulating the temporalities of Marnoch, no such warrant can constitutionally regulate or interfere with the ecclesiastical government or discipline of the Established Church, or enforce any ecclesiastical proceedings contrary to Church law, and to the express warrant and injunctions of the Supreme Church Court.

We maintain that the Civil Court cannot re-instate you in your ecclesiastical functions without the consent of the Church, and cannot take out of the hands of the Church its judicial powers, or reduce and set aside its decreets in ecclesiastical matters, more especially decreets affecting its own licentiates or ministers in their duties towards the Church, or towards the people. In a question between patrons and the Church, the Civil Court may have a pretext to arrogate to themselves a jurisdiction where temporalities are involved; but in the case of Mr. Edwards there is no conflict between the patrons and the Church—no claims made by the patrons—no disclamation of the interdicts or prohibitions issued by the General Assembly against you and Mr. Edwards; and no requisition to the patrons, either to the Civil Court or to you, to proceed farther with Mr. Edwards' presentation. This is the fact, as the patrons have intimated to you, and hence Mr. Edwards' case is one purely involving a question between the Church and himself, irrespective of all other interests. We object farther to your proceedings in reference to Mr. Edwards' presentation, because the Civil Court, although it professed to reinstate you in the free exercise of your functions within your own parish, which was all that you asked from that Court, did not authorise or enforce you to exercise such functions, either individually or collectively as a Presbytery, in other parishes, especially in the parish of Marnoch. You have, therefore, trespassed the bounds of that jurisdiction for which you are beholden solely to the Civil Court. Your assumption of Presbyterial powers in the case of Mr. Edwards is not recognised by the patrons. They do not consent to your flagrant contempt of the prohibitions of Church Courts, or to your meeting in the parish of Marnoch about Mr. Edwards' case; nor have you obtained the countenance or sanction of the majority of the heritors, or of any person or persons interested in the spiritual welfare of the parish. You are thus guilty of a trespass, which respect for peace alone induces us to refrain from resenting, otherwise than by this united and solemn protest, signed by almost every member of the Parish Church for himself, and as representing the feelings of his family and relations, also forming the population thereof. You have but found one communicant in this parish with sentiments different from ours, and that individual stands alone a monument of Mr. Edwards' unacceptability as a preacher in Marnoch. Mr. Edwards' attempt to intrude into the parish is, therefore, as unaccountable on Scriptural and religious grounds as your proceedings are unconstitu-

tional. He has been requested by the patrons to withdraw his presentation, and give the people no further trouble. He has been rejected by you when you were undoubtedly possessed of ecclesiastical power to reject him, and the Synod and the General Assembly have affirmed that rejection. The Supreme Ecclesiastical Court have prohibited and interdicted him from offering himself for trials or induction, and that prohibition is not only final and absolute, but has been followed by libel for contumacy. No civil court has re-instated, or can re-instate, him in his ecclesiastical capacity to qualify him for admission, or to create the pastoral relation between him and the people of Marnoch. And thus you, were your judicial powers unquestioned would be bound to refuse induction to a man circumstanced as he is. There is a law of the Church, that no minister can be ordained without a charge. Now, we maintain that Mr. Edwards can have no charge in the parish of Marnoch, for his call is signed but by one communicant. It is not, therefore, to the glory of God, or for the interests of religion, or for our benefit, that Mr. Edwards presses his claim for induction. The stipend is, and can be, his exclusive object. But is that the primary intention in appointing ministers of the gospel? Are we to be sacrificed, and the Church discipline and laws to be prostrated, merely that Mr. Edwards may draw the stipend, where he never can establish the pastoral relation? We cannot reconcile ourselves to such a desecration. And, if you are the instruments to perpetrate an act so repugnant to our feelings, we have but one alternative left. We must, and shall, united, leave the Church and seek ministrations elsewhere. And to you, and to Mr. Edwards shall we attribute an expulsion from that building which we and our fathers have hitherto frequented, and which we fondly desired to frequent till death. We deplore this event, not for ourselves alone, but as showing that, although the Church Courts have attempted to protect us, and although her laws were framed, and have been administered for our protection, they have not secured us from aggression by her own contumacious licentiates and ministers. Our hearts cleave to our fathers' Church still; and upon that Church we will rely; and on you be the retribution for intruding Mr. Edwards on a reclaiming parish.

We cannot avoid expressing our indignation at the vindictive, and illegal, and, unjust manner in which, during a protracted litigation, in the Church Courts you have conducted yourselves towards us, contemning and setting aside, on all occasions, our rights and privileges and status, as members of the Church of Scotland, and as having some interest in the qualifications of a minister to preside in our parish. We rendered objections against Mr. Edwards again and again—objections not connected with the veto law, but which were relevant before that law; yet, in the knowledge of these objections, you found him qualified without hearing us; and now you publish an edict calling for objections, which, if offered, you will concur with Mr. Edwards in rejecting as irrelevant to affect his qualifications, because you have already found him qualified. This mockery of justice we denounce as only equalled by many of those acts which have characterised your proceedings to our prejudice heretofore. And we farther declare and protest that, as we formally wished to be heard in the case of your proceedings in December, 1839, and your refusal on that occasion either to hear us or to record our protest and appeals, was the occasion of a complaint by us to the General Assembly, under which all your proceedings were reversed, and yourselves suspended, and, consequently, if you are not a qualified and recognised Presbytery (which you are not) would be bound to go back to the position in which you stood when or before the outrageous proceedings then complained of were committed. We are ready, when a competent and lawful Presbytery can hear us, to state and prove our objections against Mr. Edwards' qualifications, and his life and his doctrine; but you, in your present usurped jurisdiction, we never can or will recognise. And we shall seek for redress from the General Assembly for whatever farther wrong you may now attempt to inflict on us. For the reasons above stated, we solemnly protest against and disclaim your jurisdiction as a Presbytery or otherwise, and against all acts done, or to be done, by you, in reference to Mr. Edwards' presentation. And we protest against his right or title to offer himself for induction, or to take any steps to intrude himself upon the parishioners of Marnoch. And we now, withdraw ourselves from your meeting; and

on all and sundry the premises, we take instruments in the hands of John Duncan, Advocate and Notary Public in Aberdeen, before witnesses. This we do at Marnoch this twenty-first day of January, 1841.

Apart from the five elders, this document was signed by upwards of four hundred and fifty communicants of the parish. Several passages of the protest were listened to with very marked applause by the audience.

DEPARTURE OF THE PARISHIONERS OF MARNOCH FROM THE CHURCH.

Having read the protests, Mr. DUNCAN said—As agent for the elders, male heads of families, and communicants of Marnoch, I have now only to say that they take no further part in these unconstitutional proceedings. They wait for a better time and another court. They can have no further business here; and they will, I believe, all accompany me now from the church, and leave you to force a minister on a parish against the people's will, but with scarcely one of the parishioners to witness the deed. (*Great cheering.*) The people of Marnoch immediately arose from their seats in the body of the church, and left the house where they and their fathers had long worshipped, in silence, and many, doubtless, in sorrow. This formal leaving-taking of a tabernacle in which their prayers had so often arisen, was the most powerful protest against the conduct of the suspended clergy, and the miserable presentee, that by any means could have been taken. Oh! far more powerful and more heart-touching than the most eloquent appeals, and more bitter to those who caused it than the most pungent satire—surely was the spectacle then presented. Old men with heads white as the snow that lay deep on their native hills, the middle aged, and the young, who were but rising into life, and some of whom had but once or twice communicated there, joined together in this most solemn protest. They left the church, once free to them and theirs, but now given up to the spoiler; and, like the Israelites of old, passed from the house of bondage, with no trust save in that God, who deserted not his people of old, and will not leave any portion of them now. They literally went out into the wilderness, for they have no Church in the meantime to which they shall turn. They went out, many in tears, and all in grief. We noticed some very aged men who may not live to return in joy, who literally wept as they passed over the threshold of their church; and it is a deep and strong feeling that draws tears from old men's eyes, as it is a fearful thing to see a grown up—an aged man—weep, and a frightful guilt so to wrench men's breasts that tears pour from their eyes, at their banishment from the House of God—a guilt which those who know their Bibles, and fear Him who speaks in its pages, would not incur for a *millennium* of all the stipends and manse of Scotland. One little circumstance, which in city churches would never be observed, struck us as very significant of the determination of the people. On the seats of country churches, Bibles and psalm-books are frequently left for a half-century. There they wait on whoever comes to worship. But on last Sabbath a great portion of them had been removed; and, on Thursday when the parishioners left, the remnant were carried away. The Church of Marnoch was no longer a Scriptural Church, and the Scriptures were withdrawn. The people of Marnoch were to be no longer seen as Sabbath day came round crowding its pews, and their bibles were not left behind. We never witnessed a scene bearing the slightest resemblance to this protest of the people, or approaching in the slightest degree to the moral beauty of their withdrawal, for stern though its features were, they were also sublime. No word of disrespect or reproach escaped them. They went away in a strong conviction that their cause was with the most Powerful, and that with Him rested the redress of all their wrongs. Even the callous-hearted people who sat in the pew, the only few representing *Intrusionism* and forced settlements, were moved—they were awed—and the hearts of some amongst them appeared to give way. Will they all leave? we heard some of them whispering. Yes, *they all left, never to return* until the temple is purified again, and the buyers and the sellers—the traffickers in religion are driven from the house of God. **THEY ALL LEFT.**

We should remark, that the vacant places left by the withdrawal of the five hundred heads of families, and other communicants of the church of Marnoch, were immediately filled up by strangers from other parishes, who had been waiting outside.

THE SUSPENDED MINISTERS INTIMATING THEIR DESIGNS.

Mr. COWIE—I deplore the extraordinary state in which the parishioners of Marnoch have been induced to place themselves upon the present occasion. We meet here as constitutional members of the Church of Scotland—in the name of Lord Jesus Christ—(*cries of No, no; Oh, oh; in the name of the Court of Session*)—to judge honourably, honestly, and fearlessly of any special objections that might be brought against the presentee. The people of Marnoch have not thought fit to recognise us. We shall still proceed to act in our belief in strict accordance with the rules of our National Church—(*cries of Against the orders of the Church*)—and instruct our officer—to proceed to the most patent door of the Church, and read the following intimation—

The intimation called on all “Elders, communicants, or parishioners of Marnoch, to state any objections, if any such there were, why Mr. John Edwards, presentee to the parish, should not now be admitted as Minister of the parish, and inducted into the Church of Marnoch.” (*Great hissing.*)

Mr. WALKER—The officer will never get to the door.

Mr. CRUICKSHANK—Oh no! he had better read it here.

Mr. PETERKIN was of opinion that it might be read here quite legally; and, after some farther discussion, the officer, in a tolerably strong voice, read the intimation in the body of the Church. A man of the name of William Munro, beadle and bellman in Mr. Thomson's Church at Keith, acted as officer; and the same functionary led the psalmody of the day as he best could, of which he had the greatest share—for neither the suspended clergy nor their legal friends appeared to have any voice or heart for singing; and most other parties, we may say all others present, with one or two singular exceptions, appeared to think that they should not join in what seemed little better than mockery and sacrilege. To such shifts was the “Church of Session” reduced in Marnoch, on the memorable 21st of January, 1841, that not even, including Peter Taylor with the other parishioners, could any one be found to act as precentor. The intimation being read, the suspended clergy and their friends began to consult together, in whispers; and it was evident that they were now quite at a loss in what manner to proceed. Mr. Cowie of Cairnie again attempted to make some remarks, but he was interrupted and unheard amid the commotion that prevailed. This noise continued for a considerable time, during which a meeting of the parishioners was held out of doors, which we now proceed briefly to describe.

SCENE NEAR THE CHURCHYARD OF MARNOCH.

When the parishioners left the church, they proceeded in a body to the foot of the hill on which their church is built, and where the roads leading to Aberchirder, Ardnellie, and the Manse separate. There, in a little hollow, they held their first meeting after this, virtual expulsion from their church. The congregating of those honest-hearted country people in that spot was an interesting spectacle to any party. Feelings of curiosity *might* have detained many in the church to behold an extraordinary and unwonted sight. For about sixty years there has been no ordination in their church and parish. Even the aged and the grey-haired amongst them could scarcely recollect its occurrence. The feeling of curiosity in the minds of the young, or portion must have been intense, but there was not then scarcely a single individual absent. The man of the world may well ask why they had all abandoned an imposing ceremony, even although they dissented from its object? The Christian alone will understand, appreciate, and honour their motives. The people of Marnoch had wandered forth from the visible fold where they had often been collected together. But they had not gone forth as sheep without a shepherd. The great Head of the Church, for whose right to govern in his own house—in his own Church—they had contended, is ready to guide them, and provide for all their necessities.

We have mingled in many larger meetings—we have taken part in many great assemblages met for the assertion of civil rights—we have witnessed a hundred thou-

sand men congregated to do honour to the presence of the living, and as many to express their esteem for the memory of the dead—but never before have we seen any meeting calculated like this to arouse the sympathy of every generous breast. The memory of the ancient times, when the Covenanters of Scotland—the truly noble champions of civil and religious liberty—stood forward, the bulwarks of a nation's freedom—came gushing o'er the mind. Old times are living here again—a poet would have said—and the good old spirit, the spirit extracted from the bible, was living and breathing there. Ofttimes in winter's depth were the excellent men of old expelled from their homes—ofttimes the snow, not more pure than their minds of the crimes with which they were charged, was purpled with their blood. The sword is sheathed, and the musket is silent, but the despotic spirit lives that would draw the one, and awake the echoes of the hills with the other. The people of Marnoch felt its cruelty on Thursday; and we thank not the men who wield interdicts, and rejoice in forced settlements, that they dare not, and cannot, set a Claverhouse on his horse, or arm a Dalzell once more, and send them to do in the North the work once attempted in the West. The power is wanting—we know not that the will is deficient.

After the parishioners were assembled, Mr. Duncan, Advocate, of Aberdeen, who has acted as their agent in this business, addressed a few words to them; and we cannot here avoid saying that, with Mr. Duncan's advice in this crisis, all parties have reason for great satisfaction. He has counselled the people of Marnoch well, and guided their case faithfully, as respects the interests of the parishioners, and of the Church generally, and his exertions are much appreciated by those whose dearest interests he has most assiduously defended. Of his address, we give only an outline. In the circumstances of the case, it will be allowed, that there was some little difficulty in reporting fully.—He said—

“My friends, when the seven ministers came here to-day, they said they looked for the moral support of the heritors of the parish, in coming here to intrude Mr. Edwards. You are aware that no heritor has met them to countenance their proceedings. (*Cheers.*) When the elders met, they said that they had the authority of certain heritors to obtain the keys of the Church from them. The elders were quite willing to give the keys for whatever purpose the heritors wanted them, as they very properly wished to give no unnecessary cause for offence. Some of you might have wished that we had gone into the special objections this day. But that could not have been done without homologating the proceedings of the Ministers; and you would observe how very anxious they were that we should appear at their bar, and plead there. We are quite prepared with special objections. We shall be glad to meet Mr. Edwards foot by foot, and hand to hand, on his life and doctrine. There is a time coming to do that; perhaps it is not a distant day. But you did not wish to acknowledge the authority of the seven ministers by doing that to-day. (*Cries of No, no.*) To-day, it was sufficient to tender our protest. The special objections are ready, and we will meet him again on them. Some of you had not an opportunity of signing the protest. But you have heard it read—do you all adhere to it? (Yes, yes; All, all.) We should have everything done in order, cordiality, and peace. (*Cries of Yes, yes.*) We will petition the General Assembly, and ask from them that justice we would be refused here. No doubt the General Assembly will give us justice. Hitherto they have sympathised with us, and there is no doubt they will give us complete justice. Their authority is outraged like your privileges. You have left the Church rather than recognise the proceedings there. Do any of you mean to return again? (No, never.) Let not your curiosity lead you back, for the very face of a Marnoch man in the Church would be the highest gratification they could receive. Now, friends, go home; let us have peace to-day, and I pray you to adhere together, and show that you will not be led away from the great interests you have in view—the purity of religion, and the attainment of your common and invaluable privileges.”

Immediately after Mr. Duncan had finished his address, the parishioners separated, and in a few minutes they were seen hastening homewards in their different directions. A few had to pass the Church, but they passed it as a place where they had no interest—they looked on it as a blighted thing—as a defiled house, which

could not be theirs until it was purified again from the corruption and oppression—the greed and the godlessness of which it had become the scene.

THE MOCKERY OF ORDINATION.

MR. THOMPSON then gave out two verses of the 20th Psalm, which were sung by William Munro from Keith—prayed very shortly, and proceeded to his Discourse from the 4th chap. of 1st Corinthians, 1st and 2nd verse. We have taken notes of the Discourse, and of Mr. Thompson's charge to the people and the presentee, the more curious as there were none of the people to hear them. The state of the roads prevented us from reaching town before three, P. M. on Friday; and we are thus compelled to postpone them, and our remarks regarding them, until next number; but we may just say, in the meantime, that to a more serious and distressing exhibition of inconsistency we never were fated to listen. We may also remind Mr. Thomson, that, from beginning to end of his discourse and charges, he omitted, as also in his prayers, to mention or allude to the Third Person in the Trinity, or his great work in the preparation of preachers, in the giving effect to preaching, and in the salvation of men; but this is a very serious and solemn subject, to which we shall refer hereafter.

As a specimen of the inconsistency of the parties, we subjoin the queries put to Mr. Edwards on his ordination, and put, be it marked, by Mr. Thomson:

1. Do you believe the Scriptures of the Old and New Testament to be the word of God, and the only rule of faith and manners?

2. Do you sincerely own and believe the whole doctrine contained in the Confession of Faith, approved by the General Assemblies of this Church, and ratified by law, in the year 1690, to be founded upon the Word of God; and do you acknowledge the same as the Confession of your Faith; and will you firmly and constantly adhere thereto, and, to the utmost of your power, assert, maintain, and defend the same, and the purity of worship as presently practised in this national Church, and asserted in Act 15, Ass. 1707?

3. Do you disown all Popish, Arian, Socinian, and other doctrines, tenets, and opinions whatsoever, contrary to, and inconsistent with the foresaid Confession of Faith?

4. Are you persuaded that the Presbyterian Government and discipline of this Church are founded upon the Word of God, and agreeable thereto; and do you promise to submit to the said Government and discipline, and to concur with the same, and never endeavour, directly or indirectly, the prejudice or subversion thereof but to the utmost of your power, in your station, to maintain, support, and defend the said discipline and Presbyterian Government, by Kirk-Sessions, Presbyteries, Provincial Synods, and General Assemblies, during all the days of your life.

5. Do you promise to submit yourself willingly and humbly, in the spirit of meekness, unto the admonitions of the brethren of this Presbytery, and to the subject of them, and all other Presbyteries and Superior Judicatories of this Church, where God in his Providence shall cast your lot; and that according to your power, you shall maintain the unity and peace of this Church against error and schism, notwithstanding of whatsoever trouble or persecution may arise; and that you shall follow no divisive courses from the present established doctrine, worship, discipline, and government of this Church?

6. Are not zeal for the honour of God, love to Jesus Christ, and desiring of saving souls, your great motives and chief inducements to enter into the function of the holy ministry, and not worldly designs and interest?

7. Have you used any undue methods, either by yourself or others, in procuring this call?

8. Do you engage, in the strength and grace of Jesus Christ, our Lord and Master to rule well your own family, to live a holy and circumspect life, and faithfully, diligently, and cheerfully to discharge all the parts of the ministerial work, to the edification of the body of Christ?

9. Do you accept of and close with the call to be pastor of this parish, and promise through grace, to perform all the duties of a faithful minister of the gospel among this people?

To all these questions excepting the seventh, Mr. Edwards answered in the affirmative, and audibly to the fourth, fifth, sixth, and ninth. To the seventh, he replied audibly in the negative. Need we say that a deep shudder ran through the whole assembly at the exhibition. Men felt that they were in the presence of God. They knew there were other men in his presence. They knew what the English language means; and they thought—Oh! what right-hearted man could abstain from thinking fearful thoughts, such as we do not utter. It is an awful fate to be wrapped in ignorance like that of Mr. Edwards, and the five men who went through the forms of ordination—who caused him to vow these vows, and who thus again revolved themselves; if ignorance is the cause of their sin.

After the accustomed form had been proceeded with, the imposition of hands was gone over, and once more the same suppressed and painful murmuring ran through the meeting. Men held their breath in awe, and turned from the sickening scene within, to the cold damp scene without the Church, where, however uncomfortable, there was no sacrifice.

THE WELCOME!

We have seen a young minister ordained and welcomed by a religious people, with sincere and earnest prayers for his success; but, until Thursday, we never saw a minister ordained and have no single parishioners, no human being in his charge, to bid him God-speed, and pray for his well-being. So it was, however, with pitiable Mr. Edwards. True, Mr. Peterkin wished him much joy—a cautious clever gentleman—thinking of his long bill—and Mr. Robertsou of the *Constitutional* shook hands with him warmly, and Mr. Adam, of the *Herald*, but just as he would rather not. But what are they? Cruel comforters—merciless satirists of a people's warm love. And Captain Anderson of the Police, took his arm, with an air that said, *this is my duty*, while two or three policemen surrounded him, and the people *hissed*, *hissed*, *hissed* a minister from his church door on his ordination day! We never knew a presentee so wretched that he was utterly friendless! that no gentleman for pity's sake, or crawling wretch for a crumb's sake, did not pretend to receive him graciously. But here was a case without a parallel—a minister without a parishioner—a man without a friend—and if he was not punished that night for that act of intrusion, in the bitterness of his thoughts, and if he is not punished day by day, in the recollection of those policemen, those guards from the place of his ordination in his parish—those hisses—those fearful hisses; then, we say, he is a man without a heart to feel, or a soul to think.

IV.—LORD ABERDEEN'S BILL; OR THE WORKING OF THE SCOTCH BENEFICES' ACT.

They who long maintained within the Establishment the principles of Non-Intrusion and spiritual independence, steadily asserted, before the Disruption, that no Act would be obtained from the British Parliament sanctioning these principles. After the clear exposition, given by the leading members of the Government of the only terms on which they could legislate for the Church of Scotland, and of the only terms on which they held that an Established Church should exist at all, it was utterly vain, and was proclaimed to be so, to look for any enactment that would secure either of these principles. When, after the Disruption, which seemed to render all new legislation unnecessary, Lord Aberdeen did a second time produce a bill, which, in spite of what Drs Muir and Macfarlane said, was changed from a declaratory into an enacting statute, and in that shape became law, and fixed

for the future the position of the Scottish Establishment, the parties who had predicted its unsatisfactoriness testified that all their anticipations were proved just, by the nature and terms of the new statute. They proclaimed it to be essentially Erastian, in the specificalness of its regulations for the procedure of Church Courts in things properly belonging to them, and to them alone, and in the completeness of the control which it exercised over the Church,—not recognising, as older statutes had done, its inherent liberties, but affecting to confer privileges upon it in purely sacred things; and they condemned it, and ventured to predict that facts would speedily verify the condemnation, as destructive of the principle of Non Intrusion—as affording an instrument for the grossest intrusions—as investing Church Courts with despotic power so far as the people are concerned—as laying a snare for the people's consciences—as destroying their rights, making them slaves of the Church Courts, and depriving them of any effective voice in the settlement of a minister—as affording no effectual protection to the Church Courts themselves—and as infinitely worse than the much-abused Veto in regard to the treatment which presentees would experience under it. It may seem too early to inquire how these predictions have been borne out. Assuredly there are many things, beside the short time that the Act has existed, to prevent our seeing as yet its full effects. The Disruption, the earnest attention of the public, the pressure of necessity, have produced, on the part both of patrons and Church Courts, a caution,—a consideration for the people's feelings,—and an endeavour to present so fair an appearance as, if possible, to stop the mouths of opponents, which, we have no hesitation in saying, would not have been exhibited in other circumstances.* Still, though the evils inherent in Lord Aberdeen's Act have been somewhat disguised, and its full operation has, to a certain extent, been modified, enough, even at this early date, has appeared to prove that the predictions to which we have referred were not rash and unwarranted.

The clause in the Act which declares, "It shall not be lawful to reject any presentee upon the ground of any mere dissent or dislike expressed by any part of the congregation, . . . which dissent or dislike shall not be founded upon objections or reasons to be fully cognosed, judged of, and determined in the manner aforesaid by the presbytery," was declared to be destructive, not of the Veto merely, but of the principle of Non-Intrusion itself, as making the whole effect of the people's opposition to depend on the judgment of another party respecting the reasonableness of that opposition. The only counter-statement that had any plausibility at all, rested on the provision that "the presbytery shall be entitled to have regard . . . to the spiritual welfare and edification of the people, and to the character and number of the persons by whom the objections or reasons shall be preferred." This, though leaving no power whatever with the people in a matter infinitely more interesting and important to them than either to presbytery or presentee, does seem to afford opportunity, if the presbytery is so inclined, for giving some effect to the conscientious opposition of a majority. But, in reality, it only seems to do so. The two things cannot exist together. For still the determination is cast, not on the dissent, but on the reasons. And if these are determined to be good, they are good, whether entertained by one or by a hundred—by the majority, or the merest fraction of a congregation. And thus it was affirmed, that not a vestige of the principle of Non-Intrusion was left,—that the mind of the people, as an element in the question of a minister's settlement, was completely set aside. Has not the event verified this? In the debates, there was talk about the number of persons objecting; but every judgment turned simply and solely on the alleged validity or invalidity of the objections, practically declaring the provision about "the character and number of persons" objecting to be wholly inoperative.

I.—EFFECT ON THE RELIGIOUS LIBERTIES OF THE PEOPLE.

How has the working of the bill affected the people connected with the Establishment? It has first been decided that, be a man's connection with a congregation what it may, he shall have no privilege at all in relation to the settlement of a minister.

ter, unless he reside in the parish—a decision which, it is apprehended, will, to a large extent, ecclesiastically disfranchise the members of every congregation in the cities and large towns. Next as to the liberties of the people, there has been secured to them, as one facetious legislator said, “the unlimited right of grumbling.” But has anything more been secured to them? No. They may grumble and object to their heart's content; but it depends wholly on another party whether the objection shall be even considered. It may appear to the dissatisfied people, that this objection or that is a valid objection. They may feel that the existence in the minister of what they object to is an insuperable barrier to his being ever revered by them, or to their deriving any benefit from his ministrations. But unless it so appear to parties whose training, and habits, and education render them, to a great extent, incapable of sympathizing with our unlettered peasantry, and of feeling their difficulties, the objection shall at once be repelled as irrelevant. And some curious information has been given to the people regarding objections which the Church Courts will hold irrelevant. The following objections were set aside on that score; it was held that, though true, they could only produce “causeless prejudices.”* “Because undue means and secular influence have been used on the presentee's behalf, to promote his settlement in this parish.” “Because, in the whole circumstances, his settlement in this parish is not calculated to promote the spiritual welfare and edification of the people.” “In general, the Rev. ——— is deficient of those ministerial gifts and qualities requisite to render him a qualified and suitable person for the functions of the ministry in the parish of ———, considering the whole circumstances and condition of the parish, and ought not to be settled in the same.” “It is matter of notoriety that the presentation in favour of the presentee was procured by means highly injurious not only to the interest of the Church, but to religion itself, it having been obtained by the interference of a cabal of individuals who, by gross misrepresentation of facts, induced others to join with them in applying to the patrons to issue a presentation in favour of ———.” “That he was an active and successful canvasser for the sale, distribution, and publication of the book, hawking it about from place to place, and from house to house over the principal towns of Scotland,” which book “falsely traduces and vilifies the Church of Scotland, as by law established, in the grossest manner, representing her as being tolerant at once of error in doctrine and immorality in practice, evidently with the view of injuring and bringing down the Establishment.”—(Cases of Kirkcolum, Tolbooth, Port-Glasgow.) And various incidental expressions from leading men are very significant as to the worth of opposition founded on reasons. Dr. Haldane “could scarcely think the objection was relevant, that the speech of the presentee was peculiar, and could not be understood.” Dr. Cook said “there was much that was not capable of proof” in the following objection, while Dr. Muir “was not prepared to admit that it was relevant as against the presentee,” — “That the discourses delivered by the presentee, while in themselves destitute of all appearance of research or study, were delivered under great embarrassment, and in a dull, monotonous, and unimpressive manner, exhibiting none of that zeal, energy, and affection, which ought always to be found in every preacher of the gospel, whose own heart is at all affected by the truths of the gospel which he professes to expound and enforce.”

We leave all this without comment, for the consideration of those who have been taught, and who believe, that “the slightest whisper” of an objection will be listened to and most kindly weighed.

* We have no means of information but newspaper reports, and a collection of all the objections made to presentees under Lord Aberdeen's Act, published by Macphail. We mention this, first, to point out our authorities; and next, to say that, not having been able to put our hand on the reports of two or three cases, we have no doubt that our illustrations are fewer than might be given. We purposely suppress the names of individuals. Our exposition cannot be benefitted by adding another wound to the many which have been inflicted on them already.

But suppose an objection to be admitted as relevant, it must be proved to the presbytery's satisfaction ; and that is the glory of the bill. Proved ! Look at Dr. Cook's opinion quoted above. Why, the matter objected to is often a matter but of opinion or feeling, which therefore cannot be proved at all, or proved only by what is nothing more or less than "dissent or dislike." It was objected, by what was alleged and not disputed to be "an overwhelming number of the parishioners," "an overwhelming majority" (we presume of those connected with the Establishment) of the parishioners of Inch, that the presentee's "ministerial gifts and qualities were unacceptable,* unedifying, and unprofitable" to them. But because they could not tell and prove the *why* of this, their opposition was at once, and unanimously, set aside, and the presentee ordered to be settled. Can any more valid objection be given against a minister's settlement than that he is "unacceptable, unedifying, and unprofitable," if the objection be really true ? And yet, because the reasons of this cannot be clearly set forth and proved, the solemn deliberate attestation to this fact of "an overwhelming majority" is to be treated as false, and that, too, in a case in which the objectors are the only fitting witnesses : for they are the only real judges of what is edifying and profitable to themselves.

Do not such proceedings amount to this, that the people have no liberty at all in a matter so deeply affecting their everlasting well-being, except in so far as the Church Courts are pleased to allow it to them ? The people are made their slaves. If farther proof were wanting of this, it would be found in the large number of cases in which Presbyteries have decided on all objections to the pitifulness, or unsuitableness for edification, or non-intelligibility of the presentee's discourses, and to other qualifications, by hearing him themselves (Tolbooth, Inch, Kirkcolum, Ceres, Banff, Port-Glasgow, &c.)—as if they and not the people were to be the flock, and as if their capacity and intelligence were to be taken as the measure of the people's. To what gross injustice may not this open the door ? Look at the case of Ceres. Out of about 400 communicants, 296 lodged the following objections :—"That the presentee's voice is so feeble for the size of the church, that he often, especially in parts remote from the pulpit, became perfectly inaudible ;" and "that his style of speech is so different from that which we are accustomed to hear, that many of us, and especially the old, do not understand what he says." These are facts which, we apprehend, it is impossible to disprove in regard to those who averred them. A's hearing and understanding never can prove that B. hears and understands. But the Presbytery play the listener's part themselves, and they aver that they both hear and understand. And, therefore, the non-hearing and non-understanding of the 296 who should be the man's regular congregation, are treated as a fiction, and they must just take the man whether they will or not.

II.—EFFECT ON THE CALL.

The treatment the call met with is peculiarly worthy of the people's consideration. In several cases it was objected that there was no call, or an utterly insufficient one : How was the objection disposed of ? It was *uniformly evaded*. No decision was given on it. Why ? Because it is no relevant objection under Lord Aberdeen's Bill, and therefore the Church Courts dared not to make anything of it. On the other hand, they did not dare to tell the people that the call, which they keep up and go about with prayer, and all apparent solemnity, is but a farce, the want of positive refusal of which is of no more avail against the settlement than "the recalcitration of the champion's horse" on the coronation day is against the Queen's right to the throne.

* In this case, the presbytery struck out "unacceptable" from the libel as *irrelevant*. When it came on appeal to the Assembly, this course was described by Dr. Muir as "most judicious," on the ground that the Bill did not allow the objection,—a somewhat significant intimation to the people of the Establishment. It is gratulation on this account, and his defence of this characteristic of the Bill, though apparently shared in by the Assembly, and ominous as to its procedure in such cases, do not call for any further notice from us.

III.—EFFECT ON CONSCIENCE.

It was objected to this Act, that it laid a share for the people's consciences, tempting them to exaggerate real objections,—to get up objections for the purpose of keeping out an obnoxious man,—and to declare that they objected on certain grounds, when, in truth, their opposition rested on entirely different grounds which however, they wished to avoid stating. Such conduct were paltering with their own consciences in a very solemn matter, and no temptation to do so should have been put in any one's way; yet no one can look at the Act without perceiving that in many cases it will create this very temptation. It is, of course, impossible to give instances in which this temptation has prevailed; but we cannot read the objections which has been made to presentees, without the painful suspicion that, besides much exaggeration of a presentee's alleged defects, there has not been always a straightforward telling of the truth in them, and that simplicity and godly sincerity have not in all cases been shown in forming them. Was nothing more intended than meets the ear in such objections as these,—that in the opinion of the objectors, “the minister of ——— should be a member of the Temperance Society,” followed up by, “That the reverend presentee's approaches and manners are not considered to be such as to attach and endear his congregation to him;” and that “the Rev. ——— is reported to be subject to an occasional exuberance of animal spirits, and at times to display a liveliness of manner and conversation, which, though not sinful in themselves, and perhaps not objectionable to some congregations, would be repugnant to the feelings of a large portion of the congregation of ———, and calculated to lower the standard of the Christian walk in this place?” Or, in such objections as these,—“He ceased to be minister of that chapel in 1827, when the Presbytery of Newcastle dissolved his ministerial connection therewith, and erased his name from the roll of presbytery;” and “he betook himself afterwards to other pursuits and employments and followed a course of life which tended to destroy any ministerial gifts and qualities he may previously have possessed, and causing the ministers of the Church to shun or decline his acquaintance and society.” This Act, after it has enslaved the people, seems fitted to corrupt them.

IV —EFFECT ON CHURCH COURTS.

How do the Ecclesiastical Courts appear to be affected by this Act, as this may be discovered by their applications of it? It is impossible to read the debates, without feeling, at every turn, that they are slaves,—slaves of the Bill, and of Cæsar who framed it. It is true that they laud “the admirable Bill” in many forms. But hugging one's chains, however old the ruse, does not break them, or change their nature. They are chains still, and still are they on the limbs. Their disgraceful servitude is not merely betrayed in such admissions as these,—“The Bill laid down a circle within which the Church might safely move” (Principal Macfarlane); “if they did not interpret the Bill aright, it would send them to the Courts of Law” (Dr Simpson):—but in the unceasing reference to the Bill, and to the Bill *alone*, in the whole class of cases to which it applies. These cases are all of a strictly spiritual kind. They relate to a matter, for the regulating of which the Lord Jesus has furnished not merely principles, but many explicit commands. Yet we do not remember to have met one attempt, to apply any of these, or even an appeal to them at all, in the whole of these debates. “The Bill, and nothing but the Bill,” is their watchword, or rather the key-note to every strain they play. The *Presbyterian Review's* address, however wroth Mr Norman M'Leod may be with it, is all too applicable, —“Oh, slaves of Cæsar, grind away in your prison-house!”

But if it has made the Church Courts slaves, the Act has made the people slaves of the slaves. There is no doubt a possible limit to the power of the Church Courts as against patron or presentee, but there is none whatever to it as against the people. They must record the reasons of their judgment in the case of sustaining any opposition made to the patron's man, and through this the patron or his man may perhaps

obtain a remedy elsewhere.* But let them resolve to settle, and there is no possible remedy for the people, however erroneous or oppressive the decision. Over them the Ecclesiastical Courts are absolute. And the exercise of irresponsible power, if it does not at once degenerate into tyranny, is almost certain to be directed by whim and caprice to the utter sacrifice of the people's spiritual interests and wellbeing,—*liberties* it were absurd to speak of them as having. Were no illustrations of this furnished by their last Assembly? The case of Ceres, already referred to, was tyranny, and intrusion of the grossest kind. In the case of Stirling, the presbytery edictally intimated, as they thought in full accordance with the provisions of the famous Bill, that on either of two days named they would receive objections against the presentee. On the second of these days objections were tendered by sixty-four members of the congregation. But the presentee's agent protested against their being then received, as not warranted by the statute.* And so the Assembly decided; and all opportunity to offer objections was refused the people, because they did not come at the right time, though they came at the very time that the court itself instructed them to come. Then look at the see-saw of their decision. The parishioners of Stirling were denied their privilege, though they came on the day for which they had been edictally cited. The parishioners of Ceres were told that their case was closed, because they were not ready with proof on a day for which they were not cited, but to which the presbytery merely adjourned, and on which they had not been in any way warned that they were to bring forward their proof. In the Ceres case, the presbytery, because they heard the presentee themselves, decided that the people's objection against his audibility was to be set aside. In the Kirkcolm case, the presbytery, though they heard the presentee themselves, decided that the people's objection against his audibility was substantiated. And the Assembly confirmed both decisions. The real merits of the Kirkcolm and Tolbooth cases were alike. Yet the one ended in a rejection, the other in a settlement. If the Veto were the shield of whim and caprice on the part of the people, as was alleged, it is plain that "the Bill" ministers as directly to the whim and caprice of the Church Courts, and that they will use it for this end, even more freely than the people did the Veto.

V.—EFFECT ON PRESENTEES.

The objection to the Veto law, which perhaps damaged it as much in men's opinions as any, was its alleged hard bearing on the feelings and prospects of presentees. How small a measure of truth there was in this was evident from the fact, that several of those who were rejected under it were most gladly received elsewhere. How stands the matter with the Bill, which was to prevent any man from being smitten in the dark, and which, by making manifest the grounds of unsuitableness for any particular congregation, was to prevent a prejudice against him elsewhere? Look at the exhibitions which have been made in every part of the kingdom, and say if this Act has not proved an infinitely sorer scourge to the feelings of presentees than any rejection under the Veto could have been? Why, the poor man is cast down before a mob to be anatomized by them. From "grotesque gestures" to "slavers,"—from "a weak health" to "club feet,"—from "a feeble voice" to "a voice tubeless, harsh, guttural, and grating,"—from "reading uniformly bad, stuttering, often ungrammatical, always without emphasis, measure, or pathos, retaining the same heavy unvarying intonation of voice in every stage of the discourse," through "stammering," "peculiar pronounciation and delivery," up to "utterance painfully offensive and repulsive,"—from no action but that of "keeping the finger on each line as he proceeded, never once turning over one leaf of the Bible," and "not once redeeming look, atti-

* The only one of all the predictions about the bill, which has as yet remained wholly untried, is the amount of protection it affords to the Church Courts. This is not likely to be long undetermined. There are indications that other rejections beside that of Mr. Jacob Samuël, will carry the Church Courts into the Court of Session.

tude, or gesture," through a "disagreeable demeanour in the pulpit, and an uncommon and slavish way of reading," "grotesque and unnatural attitudes and action in the pulpit," up to a "manner and mode of speaking vulgar to an indescribable degree,"—from "common-place generalities, without fervour, point, or cogency," to "illustrations wonderfully ambitious, pompous, extravagant, and far-fetched,"—from "discourses destitute of all appearance of research and study," to "learned disquisitions and classical allusions altogether beyond the conception of the inhabitants of the parish,"—from prayers and sermons "devoid of the spirit of light, of the spirit of life, and of the spirit of truth," to "services cold, dogmatical, noisy, disagreeable," &c., &c.,—everything that can be said against the poor victim is said, and written down in the presbytery's minutes, and printed, and carried over the whole land. And not only everything that the objectors see, or know, or fancy to be wrong, is thus placarded on the pilloried wretch; but everything they have heard, every gossiping tale, whether slander or truth, is raked up, and receives equal publicity. And when the laceration of feeling has all been inflicted, and the man, proclaimed in every newspaper as an offender in this, or in that, is looking forward to the only possible alleviation in the clearing of his character on the judicial investigation made by the presbytery, the objection is perhaps withdrawn, or no proof is offered of it, and he departs from the bar with no little of the odium of grave uninvestigated charges still attaching to him. Truly this is a painful ordeal. This Act gives the power of doing under the shelter of legal forms that which, if attempted in other ways, would most righteously bring a man under the operation of the libel law.

As to the prospects of presentees, rejection under this Act is a complete extinguisher to them. Let it be "grotesque attitudes and action," or prayers "destitute of warmth and heartfelt sincerity," or "unedifying discourses," for which a man is rejected, and is in every broad sheet throughout Scotland held up as rejected, where is the congregation that will take him afterwards? And the first conviction would make short work of the second proof. If the rejected presentee is a minister, the matter is infinitely worse. It is not merely the prospect of another situation that is blasted, but his usefulness in his present one. Had he been rejected under the Veto law, it might have been supposed,—if he were useful where he was, it would have been supposed,—that something peculiar in the circumstances of the parish where he was rejected, or the whim and caprice of the people, or their desire to get another, had occasioned the rejection, and thus his usefulness among his flock might not have been injured, or their attachment to him weakened. But let it be found and declared by the deliberate judgment of the Church, as it was at their last Commission, that a minister preaches sermons so unedifying that he is not fit to be translated, of what use can he be afterwards? He carries a brand on him as destructive of all respect for him, and all influence over others, as the hot iron brand on the criminal's cheek. And a further question straightway arises, from the responsibility of which the Establishment cannot shake herself free. If not fit on this ground to be translated, is he fit to be a minister at all? Dare the Establishment, after solemnly finding his discourses so unedifying, that on that precise ground she will not send him to one of her flocks, allow him to retain the spiritual oversight of another? *She will do it*; but she cannot do it without great guilt.

Such are some of the fruits of the Scotch Benefices' Act. And if these things have taken place already, when patrons have been careful and conciliatory, when there has been a strong pressure from without on the judicatories, and when the recent formidable secession, as they choose to term it, has made their leaders trim their course as cautiously as possible, what will the result be, when circumstances are changed, and the present necessities and checks are past away? *Uncompromising, high-handed patronage, and the reign, rigorous but short-lived of old unchanged Moderatism.* (From the Free Church Magazine.)

[We earnestly commend the perusal of the above paper, to all those friends who have remained in the Establishment, under the pretext of LORD ABERDEEN'S BILL being the Church's remedy.—ED. F. C. M.]

VII.—THE EXETER EPISCOPAL FREE CHURCH.

(From the Witness.)

A correspondent at Exeter writes to us as follows:—The opening of an Episcopal Free Church in this city has attracted very considerable notice throughout England. The high Church party are beyond measure indignant; while the lovers of evangelical truth,—many in the Church, as well as out of it.—are deeply interested and pleased. For some time past there has been a private movement (in the shape of conference and correspondence) towards the establishment of an Episcopal Church free of the State, and with a revision of some parts of the Liturgy (principally the baptismal service, so as to get rid of the terms which favour the delusive heresy of baptismal regeneration). It was at one of these conferences held in this county, that it was resolved to open a church here. You are aware, however, that the *first* church in the new communion is that at Bridgetown, Totness,—the Bishop of Exeter having withdrawn his license from the minister on the pretence that the incumbent could not grant a nomination,—I say *pretence*, because it is notorious that his Lordship was resolved to get rid of the faithful and excellent man, who had preached the gospel with success and acceptance for several years in Bridgetown; but the Duke of Somerset, the proprietor of the Episcopal chapel at Bridgetown, nobly determined to stand by the pastor and his flock, and after the chapel had been for some short time closed, re-opened it under the Toleration Act. The congregation has been better, even than before, and the number of communicants increased. *Here*, since the opening on the 26th September, at every service more persons have gone away unable to obtain accommodation, than those who have obtained admission. Indeed, the building is too small,—if 2000 could be seated, it would be filled. An Evangelical clergyman at Plymouth, whom the Bishop has silenced, is building a chapel there; and in other places, I hope that very shortly we shall also have churches. Many of the clergy who have not yet left the Church of England are with us in heart, and we have much encouragement from the laity. Not a few moderate Dissenters will gladly unite with us. By letters from various quarters, we find that the feeling is very decidedly favourable; the impression evidently is, that if this measure is successful, a more formidable front will be opposed to Tractarianism and High Churchism than the anti-evangelical party have any suspicion of.

I send you by this post one or two papers. The sketch of Mr. Bulkeel's sermon is somewhat imperfect, but the sermon itself will be published.

The *Western Times*, Exeter paper, gives an account of the opening of the Episcopal Free Church in that city, on the 27th ultimo, with an abstract of the report of the sermon preached on the occasion by the

Rev. H. B. Bulteel, from which we copy the subjoined extracts. The church met in the great room built by Mr Nicholas Tuckett, for public purposes. The chapel was filled long before the hour of service in the morning,—in the evening the congregation was still more numerous. The service was conducted with much order and decorum. Prayers were read by the Rev. Mr Shore of Bridgetown. In the prayers there was a curtailment of some repetitions, but otherwise the Church of England service was followed very closely.

The Rev. H. Bulteel preached the opening sermon. This reverend gentleman seceded from the Church of England, on grounds which are set forth in the following outline of his sermon, about fifteen or sixteen years since, and his secession at the time made a great sensation in the county of Exeter. He is described as a fine looking, powerful man, about five feet ten inches in height, with a frame which seems calculated for any act of physical endurance which man may be called upon to undergo. His text was from Galatians, iv. 31, "So then, brethren, we are not children of the bondwoman but of the free."

He commenced with saying they had sent for him on the present occasion, to open a place of worship for the use of such persons as saw fit, from motives of conscience, to free themselves from the communion of the Church by law established; and as a reason for so important a step might justly be demanded of them, it could not be deemed amiss if they took the present opportunity of stating at least one momentous objection to a longer continuance within her pale—the complete state of bondage to which her members, and especially her ministers, were reduced,—a state so much unlike that of the primitive Church, as to render it impossible that both Churches could derive their constitution from the same original. He would solicit their attention to two great points, which afforded a just and reasonable defence of their conduct. The first was—the Freedom of the Church of Christ, the second, the Bondage of the Church of England. By the term "Head of the Church," it was implied that the Church allowed the King supremacy in matters ecclesiastical, the Church resigning her independence, and making the magistrate her Supreme Head, without whose approbation and allowance she could administer, transact, or decree nothing. No ecclesiastic of the Established Church could exercise his functions without the magistrate's approbation; no Synod or Church assembly had a right to sit without his express permission, or impose their acts as authoritative till they had received his confirmation: neither could any member be excommunicated or expelled the society, without the consent of the magistrate. To this account of the supremacy given by the bishop, it might not be amiss to add that, by the 37th article, the same power, in matters ecclesiastical, was allowed the Christian princes, as was allowed all godly kings, in holy Scripture, by God himself; and it is added, that to them the chief government of all estates of this realm, whether ecclesiastical or civil, *in all cases*, doth appertain. The second canon spoke precisely the

same language, pronouncing that "whosoever shall hereafter affirm that the King's Majesty hath not the same authority in causes ecclesiastical that the godly kings had among the Jews, &c., let him be excommunicated *ipso facto*, and not restored but after public revocation of his wicked errors." And, moreover, by the Act 26th of Henry VIII. chap. 1. they found that "the King, his heirs, and successors, shall be taken and reputed the only Supreme Head on earth of the Church of England, and shall have full power, from time to time, to visit, reform, correct, and amend, all errors, heresies, and enormities, whatever they be, which, by any manner of spiritual authority or jurisdiction, are, or lawfully may be, reformed, ordered, corrected, or amended." So then, according to this doctrine, the independence and liberty of the Church of England was but a name, or a shadow—the Church could do nothing—the King could do every thing; to him belonged the supremacy in all matters whatever; doctrine, discipline, and what not, were all subject to him; from the moment of the alliance nothing could be safe from his touch, except the preaching of the Word and the administration of the sacraments. It might seem strange, to say that the King might interfere with the Church's doctrine seeing it was contained in her Thirty-Nine Articles. But nevertheless it was true; for though he might have no right to alter them, yet if the meaning of any one of them be disputed, he might put his own interpretation on it, and act accordingly. The preacher then showed the position of the Church, with respect to discipline. To say that she had none, would be incorrect; to say that she had just as much as the State allowed her, would not be wide of the mark. Even when Convocations were used, she had but this show of liberty. The clergy met, and the bishops consulted, but when they came to an act of needful discipline, they might find their hands effectually tied. But now, even the shadow of freedom had departed, the convocation met no longer. The Church, like Esther of old, waited without, knowing that it is death to enter the Royal presence unbidden. She has not been called into the Royal presence these hundred and twenty-seven years. Alas for the freedom of the Church! she is impotent! and as for discipline, the insulting law tells her that she must not exercise it for herself, but receive the whole from the State. You that eat State bread, shall and must be governed by State rule; the bread I give you is mine, and I will see to it that none is deprived thereof except upon such conditions as I impose! Such was the language of the Civil Magistrate; the Church itself tamely bows to it, and meekly suffers the usurpation of Cæsar in things which are God's! The Church might see her doctrines denied, her precepts despised,—she might number among her incumbents characters the most profligate and abandoned; but having received the Civil Magistrate as her head upon earth, the removal of such plague-spots became mostly difficult, often impossible. Behold next the miserable bondage of the Church's ministers in respect to the Book of Common Prayer! Not one word had the Church or any minister a right to alter of this book; and as excommunication in most cases was impossible, all that died within the limits of the parish, with a few excep-

tions, must have the service of the Church performed over them. The minister had frequently to declare with his lips what in his heart he disbelieved,—the beautiful service, fitted only for those who die in the Lord, was prostituted day by day, to the ungodly and profane. The reverend preacher pointed out the dilemma in which a clergyman was placed, in consigning to Heaven one whom the language of Scripture would assign to a very different destination,—or he must pacify his conscience by leaving out a portion of the service, for doing which neither the State nor the Church gave him authority. They placed him where he was to perform the work for which they paid him; he was bound to fulfil his task, and must look to a fresh act of Parliament for relief to his conscience. The clergy of this diocese knew that this was no imaginary assumption. Let them refuse to thank God, according to the prescribed form, for taking the soul of the departed drunkard,—let them fail to express a hope of his blessed resurrection,—and they would soon find a power which abated nothing of its demands and a party which insisted upon the fulfilment of the bond; and the most lenient treatment they could expect would be fourteen days' suspension, and publication of their offence before the whole congregation! As the Church was in bondage to the State, so the Church's inferior offices were in bondage to the superior. The State having tied up the right hands of the bishops to prevent any outbreak against itself, left the end of the cord in the hand of the prelate, that he might use it as a lash for the backs of the inferior clergy, a bond for the complete subjection of the incumbents, and a halter for the necks of the curates. Of all people in the kingdom, the curates were contented with the least liberty. Whether in deacon's or priest's orders, young or old, it made no difference; he could not be exempt from the arbitrary will of his superior. The incumbent might escape from the bishops' indignation with a mere scolding; but the curate sold as he was into the hands of the bishop, was liable to be dispossessed in a moment of his means of subsistence, his license might be removed at the sovereign pleasure of some cruel lord,—either with or without reason; and straightway he might find his mouth stopped, and his occupation gone. The same bondage was manifested in raising the ecclesiastic to the Episcopal Bench. There was a time when the presbyters of the Church had a large share in the election of bishops. The testimony of antiquity proved that the appointment to that office required the sanction of the people in confirmation. But how stood the matter now? Were the people consulted in the appointment of bishops? Were the presbyters consulted? Oh no! It was by no means necessary according to the State Church doctrine, though that Church declared that the bishops were an order entirely distinct from that of presbyters, the highest of all orders; and though it was obvious, that being so, they were set up either for the greatest good or the greatest mischief in the Church, yet so little had the Church been careful of her liberty in this most important of her concerns, that she allowed the head of the Church to take up any one of her presbyters and of him to make a bishop. Though the actual ceremony of ordination was done by the laying on of the

hands of other bishops, yet the actual creation was the work of the monarch ; and no one could be chosen to be a bishop, by any other power in the realm ; and if any portion of the Established Church were to set about it for themselves, they would incur most rigorous penalties for their presumption. It was confessed also, that when the *cong   d' elire* had been granted, if the parties to whom it was issued refused to appoint the person named by the Sovereign, the person so refusing would incur the consequences of a *pr  munire* ; so that the leave to elect, which sounded as if there were liberty in the matter, amounted to the liberty of electing whom the Sovereign bade them to elect, and also of suffering the loss of goods and chattels, and enduring what other hardships he knew not, if they refused to obey the mandate of the Crown ; so that throughout the Established Church, from the lowest of her people to the highest of her officers, there reigned one continuous system of bondage, which would make them, if they quoted his text, read it by the rule of contrary,—we are not the children of the *freewoman* but of the *bond*. The bishop must say, I was made by the State, and am in bondage to it. The presbyter must say, I am in bondage to the bishop and the prayer-book ; and the people must say, I, too, am in bondage, for I have no liberty to vote on the appointment of a minister, nor have I liberty to reject one sent by the higher powers. I am as a nonentity, despised and deprived of my Christian rights. The reverend preacher then referred to the evidence that this bondage was felt by the ministers of all parties,—by the evangelical minister who scrupled to prostitute Christian services over the grave of the ungodly,—and by the Tractarian clergy, who desired to set the Church above the State, and rule it according to the laws of Antichrist. It was felt also by the despotic prelate, who, though content, for his own convenience, to act under the State, yet fretted under a restraint which prevented him from annihilating those who offended him. The leader of the Tractarians complained that he and his brethren were as so many *galley slaves condemned to work in chains* ; and the Bishop of Exeter, in the same charge which rebuked him for using the comparison, declared that they were as much without the means of synodical action, as a maniac in a straight waistcoat was deprived a freedom of action. The bishop rebuked his brother for a fault which he himself committed almost in the same breath. But these comparisons were exceedingly unhappy. Galley slaves were fettered on account of their former misdeeds ; and maniacs were bound down and restrained to prevent the outbreak of their insano ferocity. What the galley slaves did before they were chained, history would tell—they robbed and plundered on the King's highway. What the maniacs had done when their arms were unrestrained by the straight waistcoat, of which they now complained, would be learned from the history of the Nonconformists, from the reign of Elizabeth down to 1688. Years upon years of tyranny, oppression, imprisonments, confiscations, and executions, had taught the State at length, that the rule of Churchmen was maniacal, and that the only remedy was the straight-waistcoat and confinement. The rev. preacher did not complain of these restraints. So long

as the Church was *what* she was, she *could* be *where* she was. Never till she repented of the iniquities she had committed could she obtain the liberty she desired. When she should have repudiated the doctrine of the 37th Article, that a Christian man may kill his brother in war,—when she should have utterly renounced her claim to seize the civil sword, and use it to punish either her own members or her adversaries,—when she should have disavowed her right to build up her temple with money forcibly extracted from the pockets of those who disapproved of her constitution, and when she shall have ceased to sigh for liberty, to re-enact the cruelties of former years; and when, at last, she shall have thrown down the thirty pieces of silver, the price of her independence, at the foot of the throne, then, in the name of the Lord, let her be at large, but not before. Till that time arrives, the public good requires a strict confinement,—before you opened his cage to turn a lion loose upon the world, you would draw his teeth and extract his claws.

Having shown the Church of England to be in a state of bondage, the rev. preacher next asked what was to be done in such a case? The words connected with the text furnished a reply—"Stand fast in the liberty wherewith Christ has made us free, and be not again entangled with the yoke of bondage." This point he argued with much eloquence. Taking the case of a presbyter of the Church, this latter might say, that at this ordination he laid himself under vows from which he could not possibly recede, for God had said, "it is better thou shouldest not vow, than that thou shouldest vow and not pay." This certainly held good in the case of a lawful vow, but suppose the case of an unlawful vow, such as if a Jew should vow to offer a dog or a swine to Jehovah. It was clear there would be more sin in fulfilling than in breaking such a vow, and in the case of the forty conspirators who vowed to kill Paul, neither God nor man could blame them if they took the liberty of releasing themselves from that bond. "Did you (presbyter) bid yourself to work out a system destructive, not of the lives, but of the liberties of the Church of Christ? If so, the vow itself involved what was sinful, though you knew it not at the time, and therefore you cannot be bound to the performance of it. But examine the vow itself, you vow to obey all godly admonitions of the bishop, but do you vow to give up the exercise of your judgment of what is godly and what is ungodly? It was more than probable, that as the mind expanded, and more light was found by the teaching of the Spirit, the man might perceive ungodliness to lurk in the very places where, at his vow, he least expected it; when clearly detected rebellion in such cases was a virtue. He would examine a case in point; a friend of his held a curacy or licensed chapel. In it he remained for several years acceptable to the people, sound in doctrine, blameless in life. Suddenly he is admonished by the bishop to cease from the care of that flock—to break the tie of many years—and to tear himself away to make room for a successor, whom the people did not desire to have. Was such an admonition godly? The bishop said, yes, because the State gave him power to make it. On the other hand,

his friend (the Rev. Mr. Shore) said it was ungodly ; because, said he, if you can bring no New Testament objection against me and my ministry, you can have no New Testament authority to warn me off. The bishop's monition then is ungodly, seeing that it proceeds from the assumption of a power which the New Testament disallows. Again, the presbyter might find himself unable to perform his vow. He solemnly promises, at his ordination, to banish and drive away all erroneous and strange doctrine, contrary to God's Word. He has, perhaps, learned to consider strange and erroneous such doctrines as the following—First, that the bishops have the power of invariably communicating the Holy Ghost to every priest whom they ordain. Second, that every priest ordained has such a privilege conferred on him thereby, that whosoever's sins he remits they are remitted, whosoever's sins he retains they are retained. Third, that the act of baptism performed by the priest does convey the blessings of ordination. Fourth, that the chief civil magistrate has such a supremacy over the Church, as to be esteemed the final judge of heresy, the fountain of all discipline, and the creator of all bishops. However erroneous then are the doctrines of that very Church to which he has sworn allegiance : so that the same vow binds him to banish and drive away, and also to defend and maintain, the same doctrines. How was it possible that the vow could be performed. The rev. gentleman then gave the simple narrative of his own case. Some fifteen years ago, he said, he began to feel the miserable bondage in which, as a minister of the Church of England, he was placed ; he commenced an inquiry, and soon thought he discovered the root of the evil to be in the heart of the system itself. Had it been only accidental to the Church, she herself not sanctioning it, he would have still remained in her, only protesting against her iniquities, and separating himself from her defilements ; but the evil was in the very constitution of the Church, like the leprosy, which being born with a man, can only be separated from him by dissolution. The evil was, that the Church had formed an alliance with the State, in which she agreed to surrender her liberties, receiving in return, in certain cases, the power of the secular sword, which belonged only to the State, and the use of which was expressly prohibited by the Lord. Thus the head of the State became the creator of the Church's bishops ; and the bishops of the Church became the inflictors of State punishments,—thus, contrary to the fundamental law of Scripture, rendering to God the things that were Cæsar's, and to Cæsar the things that were God's. He then entered into a lucid exposition of the Episcopalian principles. In England there had always been a bias in favour of Episcopacy ; in Scotland in favour of Presbyterianism. We understood him to say that Episcopacy was a mere matter of order ; and for the well ordering of the Church there was no occasion for the bishops to be seated among the senators and nobles of the land. Bishops created by the presbyters and voice of the people were as capable of discharging their Episcopal duties as those who owed their creation to the Crown. The reverend gentleman drew a glowing picture of the advance of the Church un-

der such a reformation as he proposed. She would effectually stem the advancing error of Puseyism, which should be more fitly denominated Anglicanism,—a system of tyranny and oppression, blood and darkness error and terror. Where Popery had destroyed its hundreds in this land, Anglicanism had destroyed its thousands. As cruel every whit as Popery, it showed no more mercy to those who had the misfortune to fall within its grasp. What stopped the mouths of the consciencious of Christ in the reign of Elizabeth? What imprisoned, fined, banished them,—even shed their blood? What raised the flame of civil war in the time of Charles the First,—what brought the head of the unfortunate monarch to the block? The tyranny of the Anglican system was the cause of it all. The principles of the Anglicans of the present day are the same as those of their fathers in the seventeenth century,—the same love of forms and ceremonies,—the same regard to the traditions of the elders,—the same doctrine of a human priesthood,—the same blind obedience to bishops, whether they commanded according to Scripture or not,—the same hatred of the doctrines of grace contained in the Thirty Nine Articles,—and the same detestation of the right of private judgment; nor was there any disavowal, since the resurrection of the sect, of a right to act in all respects as their fathers had done before them, should it please God to give them the same power.

With one passage more from this sermon, so remarkable for its boldness and eloquence, we must conclude, merely adding that it will be published. Here is a striking portrait of a well known character;—

The Bishop of Exeter has undeceived the people, and is even now opening the eyes of the nation. We have in him the portrait of a good State bishop; many there are who assign to him the very first place on the bench, and esteem him the Church's pride and ornament. It would indeed be invidious, as well as useless, to deny him the possession of great talents, great knowledge, and great zeal; the former quality was displayed in his writings against the Roman Catholic Church; but perhaps in ceasing to write against them a talent of a still higher order was displayed; since it is generally thought that it was to this eloquent silence that he owed his elevation to the Episcopal throne. His zeal has prompted him to run to the extent of what the law allows him; and in the performance of his Episcopal functions, he has the merit of having deprived more clergymen of their licenses, and of having pronounced more ecclesiastical censures, than, perhaps, all the other bishops together. No man has ever yet been able to accuse him of a culpable negligence in any matter wherein the Episcopal will is resisted; none has taxed him with having, from any amiable infirmity, stayed the infliction of punishment from the heads of evangelical transgressors; the very Brutus of the bench, stern in ecclesiastical virtue, he delivers his children to the lictors, and beholds the scene unmoved.

[The above very striking document, we give simply as a historical record: without passing any judgment upon it, we may at least say, that it is too powerful to be played with.—Ed. F. C. M.]

VIII.—FREE CHURCH OF SCOTLAND.

To the Editor of the Calcutta Christian Herald.

SIR,—I gladly avail myself of an invitation given me by a friend to send you a communication, from time to time, on the state and prospects of religion in this land; as I may hope thereby to benefit in some small degree, a number of my countrymen in India. I do not mean regularly to discuss any peculiar line of thought connected with the subject of my letters. My purpose merely is to employ occasionally a few of my spare moments in putting upon paper such of my thoughts upon the religious aspect of the times, and the more important events in the Christian world, as may appear to be not without interest to you and your readers. May the Spirit of all truth enlighten and direct me, that what I write may be owned, of Him, and blessed to the benefit of many of my Christian brethren on the banks of the Ganges.

The disruption of the Church of Scotland was the result of the growing religious convictions of our times. It was the fruit of an extensive and vigorous revival of Evangelical religion. But for a return to the scriptural principles and good old ways of our fathers—a return in a remarkable degree general and sincere,—that event had not occurred which so many of us have deplored, but over which so many are also already beginning to rejoice. God raised up in the Church of Scotland a goodly number of ministers and people to maintain, as their fathers had done, in an earnest and practical way, the kingly prerogatives of his Son, and their own blood-bought liberties. As might have been expected, a contest ensued between them and the powers of this world, the old contest between Christ and his enemies, between those who desired him to reign over their hearts, and be the only head of his Church on earth, and those who disliked and disowned his authority. Those who most deeply felt the truth and power of the great principles involved in that contest foresaw from the first the result of it. What they long expected has actually taken place. The world has triumphed, in its own sense of triumph. In its own estimation it has gained an important victory; law has maintained its just supremacy, and civil right has prevailed against ecclesiastical pretension. In its conflict with the world the true religion of Christ has not in Scotland, nor in any other country, ceased to be a persecuted religion. Persecution is its condition and element still; it has only to lift up its lowly but intrepid head in assertion of Christ's cause, to be met with opposition, reproach and injury.

But if the powers of this world have gained an apparent triumph, have our principles been crushed or defeated; No, they are stronger and more deeply rooted in our hearts than ever; we have suffered for them, and we love them more dearly than before: they have also had their triumph in impelling us to act and suffer as we have done to lift up such a testimony, make such a sacrifice, a triumph which

has attracted the delighted gaze of Christians over the world, and which I doubt not, will accomplish more than any *outward* victory. O that we—ministers and members of this Free Church of Scotland, were made the means of such an accomplishment, that we proved ourselves worthy of the great honour put upon us, and went *steadfastly onward* in the path on which we have been permitted to enter! Could we only realise our true position, as witnesses for Christ, and follow on consistently and constantly to know him and serve him; could we only come practically to regard our severance from the Establishment not as a final consummation, but as a *commencement*, as a great means of blessing to ourselves and the people of God, then indeed should our trials be sanctified, our spirits revived, and our hearts cheered with the certain prospect of a far more wide and thorough revival of religion than our eyes have yet seen. Woe is unto us if we fail so to realise our position, and so to regard the great event by which we have been led forth into the wilderness! Upon our following the hand of the Lord in the way he has set before us, is perilled, in great measure, the cause of his truth in this land.

Such is the feeling of many of our Free Church brethren, and closely connected with this feeling, almost indeed springing out of it, is the desire of more devotedness, more spirituality, and more success in our work of preaching the Gospel. We find ourselves strangely placed on a powerful vantage ground, where much good may be expected to us and from us; and we have *begun* to labour and pray for the just consequences of our peculiar position. If, having begun to long for and expect greater things than we have yet seen, we are constrained in spirit to persevere in our new anxieties and labours, and are enabled of God to see and to do the great work that is given us, we are but at the entrance of a scene of revival in our land wider and more blessed far than any yet displayed to us or to our fathers. May the spirit, whose wide spread and spreading work Christ's people desire to behold, work in our hearts, and produce there an earnest desire of those showers of blessings, drops of which only have yet fallen, but which in all their refreshing abundance he is ready to send to the prayers and labours of a living faith?

To those who were present at our last General Assembly, and entered into the spirit of the proceedings in reference to the state of religion, it was evident that the meaning and intent of the disruption were at length beginning to be seen, and that the confessions and desires of the Assembly were of the right kind, and pointed in the right direction. Men felt and said that that was at length a CHRISTIAN ASSEMBLY, animated by the right spirit, and engaged in its proper work. There was in it a lively, and almost *new* sense of sins and shortcomings in the work of the Lord, of great advantages lost or misemployed, of faithless feeble exertions, producing no fruit. We felt, for I was honoured to be a member of that Assembly—that while God had been doing great things for us, we had been doing little for him, that as the accompaniment or result of such great outward pros-

perity there had been in ourselves and among our people but little increase of spiritual life, and that thus the *purpose* of our trials had been frustrated. While Mr. Charles Brown delivered before us his earnest and heart-searching sermon, and only those who heard it can tell of its unction and fervour— one deep emotion seemed to fill and agitate all our bosoms, a profound sense of humiliation before God, whose unworthy servants we solemnly felt ourselves to be. Surely the Spirit of grace was then in no small measure shed abroad in many of our hearts, and will henceforth, I trust, more abundantly own and bless our labours. O may that Holy One descend in power to soften our own hearts, and the hearts of our people; to convert the careless and the worldly, to revive the languid and the weary among us, and make our beloved Free Church like a well watered garden, a sweet and pleasant place in the wilderness!

The labours of the Committee on the state of religion have not been without a blessing. Their two excellent reports already published are calculated in a great degree to point our sins and shortcomings and to suggest the proper remedy. The evangelizing deputations that pervaded the whole country last summer, preaching in every district and parish, saw much to encourage them. Every where the people flocked and were attentive to hear; seed was sown by many waters, which may grow and bring forth fruit many days hence. The disposition to hear, and even to relish the word, is, as ministers of the greatest experience testify, decidedly on the increase. The pure gospel tells upon the hearts of our people, as it has always done, and in many places with more effect than ever.

But is there a real and wide spreading revival among the ministers and members of the Free Church? Alas there is not yet! no such dews from the Lord have yet fallen upon our vine. But there are symptoms of its approach; there are many fervent longings, spiritual desires, prevailing prayers, yea and devoted labours, that may soon lead to such a glorious result. When we truly begin to feel our wants they are nigh to being supplied; when we are led in faith to ask great things, we shall in good time receive them. O that we heard the sound of an abundance of rain, that the little cloud were seen ascending from the sea of God's love, charged with precious showers to refresh and revive our thirsty land!

The marvellous prosperity that has attended our Free Church in all things external has to a great extent diminished the severity of our trials, and prompts the thought that we have not yet been thoroughly tried and proved as soldiers fit to fight the battles of the Lord. Like Gideon's host we may yet be subjected to a second trial and diminution; it may be found that we are too many for the great battle that is to be fought. All that I can say of this is, let the great Captain select and array his followers as seemeth to him good; may many again stand fast and be faithful in the second and more searching trial, whensoever it is sent; may our Free Church still furnish a valiant

band who will rally to the death round the standard of their Lord and King !

If our ministers have not yet been sufficiently tried, much less have our people. It is true that more or less obloquy and persecution has been the lot of nearly all who have followed us, and that the trials of many of our people have been searching and severe indeed: But our Church as a body has not been winnowed, as it must, and I doubt not will, be. Let still more perilous and testing times come, the faith of many will fail, and their love wax cold; for many among us are not rooted and grounded as they ought to be; many have joined us from inferior and unworthy motives, or scarcely knowing what principles were in question and what testimony was being lifted up. But the Spirit of life may enliven even these, and we must pray that many of their number may be savingly converted, strengthened and established.

Meanwhile we are sailing upon a smooth and prosperous sea, the favouring wind filling our sails, and the sun shining brightly upon our voyage. What storms may soon arise, or upon what rocky shore we may yet be driven, we cannot tell. May we watch and pray lest we enter into temptation, lest we slumber at our post or be lulled as sleep by this delusive prosperity.

You will not think the Christian liberality of our people abating when you learn that at the time I now write about twenty individuals have subscribed each £1,000 for the new College that is to be built in Edinburgh, and that still more are expected to follow their munificent example. The sustentation Fund is prospering beyond the expectation of most of its warmest friends. There will be no falling off, but I hope an increase, this year, of our collection for the different schemes, and our weekly Church door collections are as liberal as ever. Mr. M'Donald is still successfully pleading for his school-building scheme, while the former subscriptions are being realized much better than was generally expected. New churches are still being opened at the rate of ten or fifteen per month, most of them being free, or nearly free, of debt. Indeed what he want is *men*, and not money, ministers of the gospel, not the means of supporting them. The spirit of liberality poured forth upon many of our people is surely a token for good. But let us fear lest our liberal things flow from boasting partizanship or sectarian pride, and not from love to Christ, and zeal, for the glory of God.

But I have exhausted my space, and have only touched upon one theme, the condition of the Free Church. I hope to be more discursive in my next, and to take up, among other topics, the state and prospects of religion in England. Meanwhile wishing all success to your editorial labours.

I am, yours, &c.

A Minister of the Free Church of Scotland.

Haddingtonshire, Oct. 30th, 1844.

IX.—FREE CHURCH MISSION—ADDRESSES TO THE REV W. S. MACKAY.

In our last number we mentioned that it was intended, by some of the elder Students of the Free Church Institution to present to the Rev. W. S. Mackay, some expression of their warm and grateful feelings towards him on his temporary departure from this country. This they have since done, as will be seen by the following extract. We append, as No. 2, an address forwarded to him also by a body of young Native Christians, associated under the title of "The Native Christian Temporal Aid Society,"—whose benevolent aims he had done much to forward.

No. 1.

The Rev. W. S. Mackay being compelled to leave India for a time, and to return to Europe in search of that health to which for many years he has been a stranger, has just sailed on board the "Agincourt." Previous to his departure a meeting was held in the Free Church Institution, of some of the present and former students of the Institution, in order to testify their gratitude to him for the interest that he has ever shown in their welfare and the kind efforts he has ever made for their good. They agreed to subscribe a small sum to purchase a Watch for their friend, which was presented, with the following address on Tuesday last.

Calcutta, 31st December, 1844.

We the undersigned respective pupils of the Free Church Institution, deeply grieved at the prospect of your approaching departure from this country, should not do justice to our feelings, nay, should consider ourselves unworthy of your further notice, were we to permit this opportunity to elapse without giving expression to those sentiments of profound gratitude and affectionate regard, with which we are filled at the recollection of your many favors;—To your wise and pious lessons we are indebted for our knowledge and reverence of the great God, who breathed the breath of life into the nostrils of man and showered upon him the blessings of this earth. To your example, we owe a scarcely inferior advantage, in the practical illustration of Christian disinterestedness, forbearance, and brotherly charity; while on the other hand, we never ceased to admire, through the whole course of your evangelical and educational efforts amongst us, your heart-felt and unfeigned humility, your silent and unobtrusive, though effectual perseverance in the noble task of the regeneration of benighted India; and more than all, your ardent and untiring solicitude in promoting the interests of our temporal welfare as essentially subordinate to the high objects of our everlasting salvation.

Those amongst us whom unavoidable necessity or the pressure of domestic exigencies has from time to time removed from the walls of this Institution which, under Dr. Duff's unequalled management, and with your own powerful assistance, has become the permanent source of unutterable blessings to our countrymen at large, have uniformly found in your prompt and generous sympathy, the means of securing appropriate employment, the proceeds of which have enabled them to support those beings, whom they hold dearest in the world.

For such estimable favors, it is out of our power to offer any adequate return, we can only in common with the hundreds and thousands who have in the course of many years benefited by your excellent lessons, and your heart-stirring example, offer up our unanimous prayers to the Almighty Ruler of the Universe, that he may extend to you his protecting hand, to the latest hour of your existence, and that he may prolong its useful career in peace, and happiness, even to the extreme verge of patriarchal duration.

When in your distant country your thoughts will recur to the scenes of your laborious and charitable exertions in India, may we hope, Reverend Sir, that you will sometimes remember those who can never lose the memory of your unparalleled benefits, and whose greatest joy shall be to hear that the whole tenor of your life has been characterised hereafter by unmingled gratification in the great land of your nativity. and now farewell for a season, most excellent Sir, and may the peace and blessings of Heaven attend your steps wherever its Most High Will dictates.

We remain with the utmost respect now and for ever,

Reverend Sir,

Your obliged and ever devoted pupils

Khettermohun Chatterjee ; Ishwor Chundro De ; Madhab Chundro Das, Shyamacharan Datto ; Behari Lal Singh ; Bonumoli De and two hundred and ten more.

To this address Mr. Mackay returned the following affectionate reply :

Calcutta, the 1st January, 1845.

I have received the watch and your accompanying address and I can assure you that few things of this world could give me greater pleasure than your kind expressions of affection and attachment. With the natural warmth of youth you greatly overrate my services among you : but though in these inferior to the least of my colleagues, mine has been throughout a labour of love ; and I yield, neither to them nor to any one here, in heart-felt anxiety for your temporal and eternal welfare.

In one respect, I can look back upon the past with unmingled gratification. As pupils, you have been all that a teacher could desire, docile, attentive, intelligent, industrious.

But our teaching has been all along subordinate to a higher object ; —that is, to proclaim among you salvation through Jesus Christ, and to win your souls to Him.

Among the many signatures, which accompany your address, I recognize some of those who have cast in their lot with ours, trusting in the same Saviour, and having the same blessed hope of immortality. Others of you have been obliged to leave us, and are exposed, with little or no counteracting influence, to the enticements and contamination of idolatry, and to the deceitfulness of your own hearts ; and the great majority, though still under Christian instruction, are yet without any well grounded hope for eternity.

The great, the Almighty God has sent to each of you, through us, a message of mercy, condescension, and unspeakable love. We have laid such credentials before you, as must assure you, as reasonable beings, that this message truly came from Him. It is a high privilege to hear the gospel ; but it is attended with a solemn responsibility. Christ offers himself as your Saviour : you must either receive and follow him or reject him at the peril of your souls.

Do any of you believe in Hinduism ? Perhaps scarcely one. But if you cannot be Hindus, and will not be Christians, will you live without religion, or invent one for yourselves, or find elsewhere any thing so credible, so pure, so holy, so full of love to all mankind, so worthy of God, as the religion of Jesus Christ ? Neither are you responsible for your own souls alone. You have all received, or are now receiving, an education, which may give you a commanding influence on the future destinies of your country.

Let me entreat all of you to remember, that unto whom much is given, of him much shall be required ; and that judgment and eternity are inevitable, and near at hand.

I write to you of that which is next my heart. Some of you are endeared to me by nearly fourteen years of friendly, almost daily, intercourse, and I feel for all the warmest interest. I look upon your country as my country, and with God's blessing I hope to live and die among you. How then can I take leave of you for a season without earnestly and affectionately reminding you of that blessed Saviour, who alone is able, as he is most willing, to save you and me, and to bestow upon us, after this world has passed away, a glorious immortality in Heaven ?

That I may find many more of you than I dare to hope (should God spare me to return) sincere disciples of the Lord Jesus Christ, and therefore wise, and good, and happy, is the heart's desire and prayer of

Your affectionate friend,

W. S. MACKAY.

No. 2.

The Rev. William Sinclair Mackay.

REVD. SIR,—Now that you are about to leave India, and we trust for a season, we, the brethren of the Native Christian Temporal Aid Society cannot conscientiously let you depart without expressing our lively sense of gratitude and respect for the services that you have done to our little Society.

Believing, that none in this land has hailed with great pleasure, the rise of the Native Christian Institution for the relief of poor and distressed Christians, or has watched its progress with intenser interest, than you have done; we trust that the same God who has blessed you with His grace will bring you back to India with renovated health, to witness many more similar Institutions founded, matured, and presided over, by the native converts of this country.

In you we shall lose a sincere and steady friend, and an invaluable coadjutor; but we confidently look forward to the time when through the mercy of God, we hope to be permitted to welcome you on the shores of India, and to avail ourselves of your judgment, experience, and piety on matters connected with the temporal as well as the spiritual welfare of our country.

We request your acceptance of the accompanying work, as a slight acknowledgement of the high esteem and regard in which we hold your missionary character.

(Signed) BEHARI LAL,

• BRIPPO CHURN CHUCKROBUTY,

Secretaries.

Calcutta, 21st December, 1844.

To the Secretaries and Members of the Native Christian Temporal Aid Society:

MY DEAR YOUNG FRIENDS,—I have sincere pleasure in receiving the letter and the book, which you have forwarded to me.

I do indeed watch with peculiar interest every symptom of life and self-originated exertion among the native christian community, and I have seldom witnessed a scene with greater delight than the opening of your Society, when so large a number of intelligent, well educated, and Christian Natives of this country met together in the spirit of christian brotherhood, for purposes of practical benevolence in "visiting the widows and the fatherless in their afflictions," without regard to party distinctions.

It is most gratifying to me to receive any expression of good will and affection from my fellow Christians of this land. We are now feeble, but we hope yet to be strong in the might of our Saviour. Let us then be united as one man; and let the heathen say of us, as was said of old, "Behold these Christians, bow they love each other!"

My absence, if God gives me strength and life, will not, I trust, be long.

That the blessing of God may be with you all, and that I may be privileged to see you again, not only flourishing as a society, but growing in grace and in favor with God and man, is the earnest prayer of

Your sincere Friend,

(Signed) W. S. MACKAY.

Park Street, 1st January, 1845.

X.—THE COMMUNION.

“ And when they had sung an hymn, they went out into the Mount of Olives.”

THE day has dawned when Jesus's faithful few
The sacred emblems of his body view :
The narrow board, in decent plainness spread,
Supports the Sacramental cup and bread :
The man of God gives thanks and grace implores,
The Father's truth—the Saviour's love, adores ;
The bread is broken, and the wine is poured—
The blood, the body, of creation's Lord !
In manly bosoms grateful ardour glows,
From softer eyes the tear of pity flows.
There, filled with godly reverence, modest youth
Appends his seal that God is love and truth ;
Age calmly hopes, when next the cup is given,
To drink it new with ransomed souls heaven ;
All hate the sin for which their Shepherd died,
And faith and love expand on Calvary's side !

Now sage experience warns of wile and snare,
That Satan plans and Belial's sons prepare ;
Points to the banner of the cross unfurled.
Enflames their zeal against a hostile world.

See, by the Captain of Salvation led,
The band prepares the thorny march to tread ;
Hark ! from the table, as they solemn go,
“ Bless, O my soul,” on London's numbers flow ;
Oh, may they steadfast in his power contend,
And gain the wreath that crowns the contest's end !
No faithful soldier in this conflict dies :
Destruction seizes him alone who flies.

On that dread night, when first the Royal Priest
This rite appointed o'er the paschal feast,—

That night which poured o'er every breast dismay
 To find a friend their Master could betray,—
 Before they felt the treacherous garden's woes,
 Thus hymns of praise in soothing numbers rose,
 Imparted courage, nerved their feeble hand,
 To snatch their Master from the madd'ning band :
 Though vain their courage and their ready sword,—
 Not such the arms that glorify the Lord,
 Else hosts of Angels hastening to his side,
 The world arrayed in legions had defied ;
 But Satan seemed to triumph in that hour,
 And Jesus yielded, but to crush his power !

Edinburgh Witness.

XI—PERPLEXING PROVIDENCES.

The ways of God often perplex you. How so much seeming evil can lead to real good, is to you quite mysterious. When, for instance, you see one who promised much, cut down in the very prime of life, or see some scheme of benevolence violently opposed and crushed for a time, or see the very best of the earth stript of their wealth, and numbered with the poor ; or when, in rapid succession, friend after friend is torn from your embrace and laid in the grave—you stand amazed, almost overwhelmed with despondency. In being thus perplexed, however, you forget that for wise reasons God purposely hides his plans. “He doeth great things past finding out”—“his ways are in the sea, his path in the great waters, and his footsteps are not known.” Though the ways of the Lord, however, are dark and unsearchable, they are all ordered for gracious ends. We know that all things work together for good, to them that love God and are called according to his purpose. Such dark dispensations are specially designed for the trial of his people's faith, for faith without trial cannot be perfected. Most needful, too, are they in promoting that entire submission to God's will, and that constant looking up for help, which are so essential alike to the safety and peace of God's children.

In childlike confidence, then, cheerfully follow God wherever he may lead you. Whether you see it or not, yet be fully persuaded that all is right. Believe that every thing is so kindly and wisely done by your Heavenly Father, that all shall not only be well, but could not have been better.

Walk by faith and not by sight. Lean not on your weak reason, but on God's unerring Word, and thus, even in the darkest hour, will you enjoy as sweet a peace as in the brightest sunshine of Divine Providence. Nay, even in your own experience, have you not often found this to be the case ? In looking to the Lord's dealings with you, have you not often found that what at first appeared to you the greatest evils, have yet proved the richest blessings, and that the seasons of your life which the world has deemed the most sad and gloomy, have been to you seasons of enjoyment rarely surpassed. Then—

Fearful saints fresh courage take ;
 The clouds you so much dread
 Are big with mercy, and shall break
 In blessings on your head.
 Judge not the Lord by feeble sense,
 But trust him for his grace ;
 Behind a frowning providence
 He hides a smiling face.

FREE CHURCHMAN.

 VOL. IV.] SATURDAY, FEBRUARY 15, 1845. [No. 2.

I.—A FEW WORDS FOR COWPER'S POEMS—No. I.

It is an interesting remark of a distinguished critic, that many of the works which were most highly esteemed when he commenced writing forty years ago, are now little read and little valued; and that many more that were exceedingly popular at a later period, are following their predecessors in a like progress of decaying reputation. This is a happy circumstance for the public, in respect of the publications, whose influence was far from beneficial and whose principles were far from sound. But if the observation relate to such writers as Cowper, or Grahame, or Pollock, the proof of its truth would not be very pleasing. As regards Cowper, and still more as regards the other two Christian Poets, whom we have named, we fear that there really is no little ground for fear, that the new generation that has risen up around us, and that those who survive from the late generation, but have only lately become true Christians, will soon lose sight of their delightful but powerful and edifying works, if some of those who still value their works do not make mention of the profit which may be derived from those writings and do not stir up and encourage others to introduce such poems among the most common and familiar books of their children.

In the belief that we shall remind some of our readers, of beautiful thoughts that they have forgotten, and shall also induce others to seek an intimate acquaintance with the noblest modern poet of the Cross, we now will proceed to glance at some of Cowper's writings, and to extract some of his passages of eloquence and truth.

We wish first to notice William Cowper's poems, as containing remarkably clear, simple, impressive, representations of the only way of salvation—the way of salvation through Christ the mediator. We open at the first page of his lovely poem called Truth, and there we read, as follows:—

Oh how unlike the complex works of man,
 Heaven's easy, artless, unaffected plan—
 No meretricious graces to beguile,
 No clustering ornaments to clog the pile,
 From ostentation as from weakness free,
 It stands like the cerulean arch we see,
 Majestic in its own simplicity.
 Inscribed above the portal, from afar,
 Conspicuous as the brightness of a star,
 Legible only by the light they give,
 Stand the soul-quickenings words—BELIEVE AND LIVE.

Or again look at this contrast between the accomplished infidel and the peaceful lowly follower of the Humble Man of Sorrows—God manifest in the flesh.

Some lead a life unblameable and just,
 Their own dear virtue their unshaken trust.
 They never sin—or if, (as all offend)
 Some trivial slips their daily walk attend,
 The poor are near at hand, the charge is small,
 A slight gratuity atones for all.
 For though the pope has lost his interest here,
 And pardons are not sold as once they were,
 No papist more desirous to compound,
 Than some grave sinners upon English ground.
 That plea refuted, other quirks they seek :
 Mercy is infinite and man is weak ;
 The future shall obliterate the past,
 And heaven no doubt shall be their home at last.
 Come then—a still small whisper in your ear,
 He has no hope that never had a fear ;
 And he that never doubted of his state,
 He may perhaps—perhaps he may—too late.

The path of bliss abounds with many a snare,
 Learning is one, and wit, however rare ;
 The Frenchman first in literary fame,
 (Mention him if you please—Voltaire ? The same.)
 With spirits, genius, eloquence supplied,
 Lived long, wrote much, laughed heartily and died ;
 The scripture was his jest book, whence he drew
 Bon mots to gall the Christian and the Jew,
 An infidel in health, but what when sick ?
 Oh, then a text would touch him at the quick.
 View him in Paris in his last career ;
 Surrounding throngs the demigod revere.
 Exalted on his pedestal of pride,
 And wind with frankincense on every side,

He begs their flattery with his latest breath,
And smother'd in't at last, is praised to death.

Yon cottager who weaves at her own door,
Pillows and bobbins all her little store;
Content though mean, and cheerful if not gay,
Shuffling her threads about the live-long day.
Just earns a scanty pittance, and at night
Lies down secure, her heart and pocket light
She for her humble sphere by nature fit,
Has little understanding and no wit,
Receives no praise, but (though her lot be such,
Toilsome and indigent,) she renders much;
Just knows and knows no more, her Bible true,
A truth the brilliant Frenchman never knew,
And in that charter reads with sparkling eyes
Her title to a treasure in the skies.

O happy peasant! O unhappy bard!
His the mere tinsel, hers the rich reward;
He praised perhaps for ages yet to come,
She never heard of half a mile from home:
He lost in errors his vain heart prefers
She safe in the simplicity of hers.

In a different tone, in another poem ("Hope,"*) this genuine and keen sighted Poet, paints with inimitable skill and truth, the various mental devices by which men delude themselves, deny the words of God's gospel, and set up for themselves false and varying standards for their own conduct and for His judgment. He puts it in the form of an after-dinner conversation,

Adieu, Vinosa cries, ere yet he sips
The purple bumper trembling at his lips—
Adieu to all morality! if grace
Make *works* a vain ingredient in the case.
The Christian hope is—waiter, draw the cork—
If I mistake not—Blockhead! with a fork!
Without good works whatever some may boast,
Mere folly and delusion, (Sir, your toast.)
My firm persuasion is, at least sometimes,
That Heaven will weigh man's virtues and his crimes
With nice attention, in a righteous scale,
And save or damn as these or those prevail.
I plant my foot upon this ground of trust,
And silence every fear with—God is just.
But if perchance on some dull drizzling day
A thought intrude, that says, or seems to say,
If thus the important cause is to be tried,
*Suppose the beam should dip on the wrong side?

I soon recover from these needless frights,
 And "God is merciful"—sets all to rights.
 Thus between justice, as my prime support
 And mercy fled to, as a last resort,
 I glide and steal along with heaven in view,
 And—pardon me, the bottle is with you.

I never will believe, the Colonel cries,
 The sanguinary schemes that some devise,
 Who make the good Creator on their plan
 A being of less equity than man:
 If appetite, or what divines, call lust,
 Which men comply with, even because they must,
 Be punish'd with perdition, who is pure?
 Then theirs, no doubt, as well as mine is sure.
 If sentence of eternal pain belong
 To every sudden slip and transient wrong,
 Then Heaven enjoins the fallible and frail
 A hopeless task, and damns them if they fail.
 My creed (whatever some creed makers mean
 By Athanasian nonsense, or Nicene),
 My creed is, he is safe that does his best,
 And death's a doom sufficient for the rest.

Right! says an ensign, and for aught I see,
 Your faith and mine substantially agree:
 The best of every man's performance here
 Is to discharge the duties of his sphere.
 A lawyer's dealings should be just and fair,
 Honesty shines with great advantage there—
 Fasting and Prayer set well upon a priest,
 A decent caution and reserve at least.
 A soldier's best, is courage in the field
 With nothing here that wants to be conceal'd:
 Manly deportment, gallant, easy, gay;
 A hand as liberal as the light of day;
 A soldier thus endow'd, who never shrinks,
 Nor closets up his thought whato'er he thinks,
 Who scorns to do an injury by stealth,
 Must go to heaven—and I must drink his health.
 Sir Smug, ! he cries, (for lowest at the board,
 Just made fifth chaplain of his patron lord,
 His shoulders witnessing by many a shrug
 How much his feelings suffered, sat Sir Smug),
 Your office is to winnow false from true;
 Come prophet, drink, and tell us what think you.
 Sighing and smiling as he takes his glass
 Which they that woo preferment rarely pass,
 "Fallible man," the church-bred youth replies,

" Is still found fallible, however wise ;
 And differing judgments serve but to declare,
 That truth lies *somewhere*,—did we know but where
 Of all it ever was my lot to read,
 Of critics now alive, or long since dead,
 The book of all the world that charm'd me most,
 Was,—well—a day, the title page was lost.
 The writer well remarks, the heart that knows,
 To take with gratitude what Heaven bestows,
 With prudence always ready at our call,
 To guide our use of it, is all in all.
 Doubtless it is—To which of my own store,
 I superadd a few essentials more ;
 But these,—excuse the liberty I take
 I waive just now for conversation's sake."
 Spoke like an oracle ! they all exclaim
 And add Right Reverend to Sinug's honored name.

It was not always in this mood—stripping the disguises from men and common place sentiments, that this great man wrote. He himself had known and felt what true religion is. He himself knew, and knowing he recorded, not merely in his remarkable contributions to the *Olney Hymns*, but also in larger poems, the hidden working of the regenerated soul, "sorrowful yet always rejoicing," "having nothing and yet possessing all things." Not even his sweet hymn "Oh for a closer walk with God !" or "Sometimes a light surprises" exceed the following exquisite burst of experimental feeling.

All joy to the believer ! he can speak,
 Trembling yet happy, confident yet meek.
 Since the dear hour that brought me to Thy foot,
 And cut up all my follies by the root,
 I never trusted in an arm but Thine,
 Nor hoped but in Thy righteousness divine :
 My prayers and alms imperfect and defiled
 Were but the feeble efforts of a child,
 How'er perform'd, it was their brightest part
 That they proceeded from a grateful heart ;
 Cleansed in thine own all-purifying blood,
 Forgive their evil and accept their good ;
 I cast them at thy feet, my only plea,
 Is what it was, dependance upon Thee ;
 While struggling in the vale of tear below
 That never failed, nor shall it fail me now.

Or again, here are four lines, which speak more of true knowledge of the life of God in the soul, than many volumes of elaborate theology written by learned but unconverted men.

The soul rejoicing in assured relief
 Finds herself happy, amidst all her grief
 Forgets her labour as she toils along,
 Weeps tears of joy, and bursts into a song.

So, once more, we may quote a passage to show that this writer dealt with things which he himself had tasted, and handled; and that he spoke out of the fulness of a heart that had heavenly treasure in it,—the heart of a man who had passed, in the deeply expressive language of scripture, “from death unto life.” In this succeeding passage he speaks of a change of nature, the implantation of a new and divine principle, which is the commencement of an immortal existence, and the commencement of all true communion with God, of all lively hope, of all satisfying enjoyment, and of all intelligent desires for that heaven which is a Temple of perpetual worship, filled with sinless worshippers. It is very evident, that in the following lines, Cowper painted *himself*, once the companion of Thurlow and the trifling welcome visitor at his cousin's house, and afterwards bowed down almost to despair, and hovering over the brink of death and ruin, but snatched from thence and made truly, *to live*, in the highest sense of the expression, by “the joyful sound” of heavenly mercy brought home to his desponding heart, by the powerful energy of the blessed Spirit, that quickeneth whom he will. Would that there were more hearts to respond to Cowper's experience, or at least to that part of it which must be common to all believers, a sense of sin, a repentance not to be repented of, a new birth, and an astonished view of God's transcendent mercy in sending his Son into the world to die for sinners.

Parent of hope, immortal truth, make known
 Thy deathless wreaths and triumphs all thine own.
 The silent progress of thy power is such,
 Thy means so feeble and despised so much,
 That few believe the wonders thou hast wrought,
 And none can teach them out whom thou hast taught
 Oh see me sworn to serve thee, and command
 A painter's skill into a poet's hand,
 That while I trembling trace a work divine,
 Fancy may stand aloof from the design,
 And light and shade and every stroke be thine.

If ever thou hast felt another's pain,
 If ever when he sighed hast sigh'd again,
 If ever on thine eyelid stood the tear
 That pity had engender'd, drop one here !
 This man was happy, had the world's good word
 And with it every joy it can afford :
 Friendship and love seemed tenderly at strife
 Which most should sweeten his untroubled life,
 Politely learn'd and of a gentle race,
 Good breeding and good sense, gave all a grace,

And whether at the toilet of the fair,
 He laugh'd and trifled, made him welcome there ;
 Or if in masculine debate he shared,
 Ensured him both attention and regard.
 Alas how changed ! expressive of his mind,
 His eyes are sunk, arms folded, head reclined ;
 Those awful syllables, hell, death, and sin,
 Though whispered, plainly tell what works within ;
 That conscience there performs her proper part
 And writes a dooms-day sentence on his heart ;
 Forsaking and forsaken of all friends,
 He now perceives where earthly pleasure ends.
 Hard task for one who lately knew no care,
 And harder still as learnt beneath despair,
 His hours no longer pass unmarked away,
 A dark importance saddens every day :
 He hears the notice of the clock, perplexed,
 And cries, perhaps eternity strikes next ;
 Sweet music is no longer music here,
 And laughter sounds like madness in his ear.
 His grief the world of all her power disarms,
 Wine has no taste and beauty has no charms ;
 God's holy word, once trivial in his view,
 Now by the voice of his experience true,
 Seems as it is, the fountain whence alone
 Must spring that hope he pants to make his own.
 Now let the bright reverse be known abroad,
 Say man's a worm and power belongs to God.
 As when a felon, whom his country's laws
 Have justly doom'd for some atrocious cause,
 Expects in darkness and heart chilling fears,
 The shameful close of all his misspent years :
 If chance on heavy pinions slowly borne,
 A tempest usher in the dreaded morn.
 Upon his dungeon walls the lightnings play,
 The thunder seems to summon him away ;
 The warder at the door his key applies,
 Shoots back the bolt and all his courage dies
 If then, just then, all thoughts of mercy lost,
 When hope, long lingering, at last yields the ghost
 The sound of pardon pierce his startled ear,
 He drops at once his fetter and his fear,
 A transport glows in all he looks and speaks,
 And the first thankful tears bedew his cheeks :
 Joy, far superior joy, that much outweighs
 The comfort of a few poor added days.
 Invades, possesses, and o'erwhelms the soul
 Of him whom hope has with a touch made whole.

'Tis heaven, all heaven descending on the wings
 Of the glad legions of the King of kings ;
 'Tis more,—'tis God diffused through every part,
 'Tis God himself triumphant in his heart.
 Oh, welcome now, the sun's once hated light.
 His noonday beams were never half so bright.
 Not kindred mind alone are call'd to employ
 Their hours, their days, in listening to his joy,
 Unconscious nature, all that he surveys,
 Rocks, groves, and streams, must join him in his praise.

Now for some lines in a tone different to any that have gone before,
 —lines that speak of his fervent love to Gods' persecuted people,
 and his personal suffering as one member of the body, when another
 member was afflicted. Listen here to his account of Whitefield, the
 greatest evangelist of the eighteenth century.

Leuconomus (beneath well sounding Greek
 I slur a name a poet must not speak),
 Stood pilloried on infamy's high stage,
 And bore the pelting scorn of half an age.
 The very butt of scandal, and the blot
 For every dart that malice ever shot.
 The man that mention'd *him*, at once dismiss'd
 All mercy from his lips, and sneer'd and hiss'd ;
 His crimes were such as Sodom never knew
 And Perjury stood up to swear all true ;
 His aim was mischief, and his zeal pretence,
 His speech rebellion against common sense ;
 A knave when tried on honesty's plain rule,
 And when by that of reason, a mere fool ;
 The world's best comfort was, his doom was pass'd,
 Sooner or later he must be damn'd at last.
 Now Truth perform thine office ; waft aside
 The curtain drawn by prejudice and pride,
 Reveal, (tho' man is dead) to wondering eyes,
 This more than monster in his proper guise.

He loved the world that hated him ; the tear
 That dropp'd upon his Bible was sincere.
 Assail'd by scandal and the tongue of strife,
 His only answer was a blameless life,
 And he that forged and he that throw the dart,
 Had each a brother's interest in his heart.
 Paul's love of Christ, and steadiness unbribed,
 Were copied close in him, and well transcribed ;
 He follow'd Paul ; his zeal a kindred flame,
 His apostolic clarity the same,
 Like him, cross'd cheerfully tempestuous seas,
 Forsaking country, kindred, friends, and ease ;

Like him he labour'd, and like him content
To bear it, suffer'd shame where'er he went.

Blush calumny; and write upon his tomb
If honest eulogy can spare thee room,
Thy deep repentance of thy thousand lies,
Which, aim'd at him, have pierced the offended skies,
And say, Blot out my sin, confess'd, deplored,
Against thine image in thy saint O Lord!

This was not popular language when it was written; *Cowdour* had much to say or to acknowledge against *Whitfield*; "Christians who feared the frown of men joined in the censures of his irregularities;" but *Cowper* knew that he was a great instrument in God's hand, and the means of manifold good; and that though he was not perfect, his aim, his desire, were to spread God's kingdom, and therefore this poet boldly and honestly avowed before all men, that he honored and would defend the memory of the object of their hatred and injustice. It is this hearty, earnest and sincere friendship for God's cause and people, that is wanted now. Let it be true, that everything they do is not exactly what we could wish; let it be owned that we have seen an end of all perfection, yet let us also own that there are now, ay even around us in this very land, many whose object is God's glory, whose lives are devoted to God's service, whose efforts are blessed of God, and who are Saints indeed, living in greater or less degrees of watchfulness and nearness to God. And such being the case, let us plainly avow that we love these men, and that we will sympathize with them, cheer, encourage, help, and join with them.

We have not yet done with our extracts. We wish to show that *Wm. Cowper* was not a man against whom the world could bring the charge that he was, (as it is pretended Christian people generally are), indifferent to the temporal wants, or the civil rights of their fellow citizens. On the contrary he spoke boldly and faithfully against the truly accursed traffic in slaves. See, for instance, how he wrote in an age when Missions were little esteemed, but the slave trade was pretty generally followed, of the contrast between those who visit foreign lands to carry glad tidings of great joy, and those who visit them to steal, to plunder, and to enslave.

Heaven speed the canvass gallantly unspurl'd
To furnish and accommodate a world,
To give the pole the produce of the sun,
And knit unsocial climates into one,
Soft airs and gentle heaving's of the wave,
Impel the fleet whose errand is to save,
To succour wasted regions, and replace,
The smile of opulence on sorrow's face!
Let nothing adverse, nothing unforeseen,
Impede the bark that ploughs the deep serene,

Charged with a freight transcending in its worth
 The gems of India, nature's rarest birth,
 That flies, like Gabriel, on his Lord's commands
 A herald of God's love to pagan lands.
 But ah, what wish can prosper, or what prayer,
 For merchants rich in cargoes of despair,
 Who drive a loathsome traffic, gauge, and span,
 And buy the muscles and the bones of man?
 The tender ties of father, husband, and friend,
 All bonds of nature in that moment end,
 And each endures while yet he draws his breath,
 A stroke as fatal as the scythe of death.
 The sable warrior frantic with regret,
 Of her he loves and never can forget,
 Loses in tears the far receding shore,
 But not the thought that they must meet no more!
 Deprived of her and freedom of a blow,
 What has he left that he can yet forego?
 Yes, to deep sadness sullenly resigned,
 He feels his body's bondage in his mind;
 Puts off his generous nature, and to suit,
 His manners with his fate, puts on the brute,

On another point that in his days was a subject of just sorrow, he spoke with equal earnestness. At that time there was a law that no person could enter on any public office without first *taking the sacrament*, according to the forms of the Church of England. This plan was adopted to exclude Dissenters, but in fact its chief effect was to exclude really conscientious men, while it by no means excluded the unconscientious men who cared nothing for offending God by taking the sacrament at any time and in any way, however unprepared they might be. Speaking of the error of his country he says,

Hast thou by Statute, shored from its design,
 The Saviour's feast, his own blest bread and wine,
 And made the symbols of atoning grace,
 An office key, a picklock to a place,
 That infidels may prove their title good
 By an oath dipp'd in sacramental blood?
 A blot, that will be still a blot, in spite
 Of all that grave apologists may write,
 And though a bishop toil to cleanse the stain
 He wifes and scours the silver cup in vain.

So likewise when he speaks of war, he is not deluded by all its "pomp and circumstance," its vain parade, its empty fame, and its pretended glory, but it is thus he speaks.

But let eternal infamy pursue,
 The wretch to nought but his ambition true,

Who, for the sake of filling with one blast
 The post horns of all Europe, lays her waste.
 Think yourself station'd on a towering rock,
 To see a people scatter'd like a flock,
 Some royal mastiff panting at their heels,
 With all the savage thirst a tiger feels,
 Then view him self-proclaimed in a gazette,
 Chief monster that has plagued the nations yet !

Let us notice also, this good man's true and pure patriotism. See him warning his country of her duty, of her obligation to fear God, and of the instructive example of another nation not more highly favored, yet far more severely perished. In one of the finest passages in his works he says :

The prophet wept for Israel, wished his eyes.
 Were fountains fed with infinite supplies
 For Israel dealt in robbery and wrong,
 There were the scorner's and the slanderer's tongue ;
 Oaths used as playthings or convenient tools,
 As interest bias'd knaves, or fashion fools ;
 Adultery neigling at his neighbour's door,
 Oppression labouring hard to grind the poor,
 The partial balance and deceitful weight,
 The treacherous smile, a mask for secret hate,
 Hypocrisy, formality in prayer,
 And the dull service of the lip, were there.
 Her women insolent and self-caress'd,
 By Vanity's unwearied finger dressed,
 Forgot the blush that virgin fears impart,
 To modest cheeks, and borrowed one from art ;
 Were just such trifles without worth or use,
 As silly pride and idleness produce :
 Curl'd, scented, furbeloyed, and flounced around
 With feet too delicate to touch the ground,
 They stretched the neck, and roll'd the wanton eye,
 And sigh'd for every fool that flutter'd by.
 He saw his people slaves to every lust,
 Lewd, avaricious, arrogant, unjust :
 He heard the wheels of an avenging God,
 Groan heavily along the distant road ;
 Saw Babylon set wide her two leaved brass,
 To let the military deluge pass :
 Jerusalem a prey, her glory soil'd,
 Her princes captive, and her treasures spoil'd ;
 Wept till all Israel heard his bitter cry,
 Stamp'd with his foot, and smote upon his thigh.
 But wept and stamp'd and smote his thigh in vain !
 Pleasure is deaf when told of future pain,

And sounds prophetic are too rough to suit,
 Ears long accustom'd to the pleasing lute.
 They scorn'd his inspiration and his theme,
 Pronounced him frantic and his fears a dream,
 With self-indulgence wing'd the fleeting hours,
 Till the foe found them, and down fell the towers.

Here for the present let us conclude. We have several other extracts to produce,—extracts that may be familiar to many, and if so we are sure, then most of all, agreeable to *them*; for Cowper's poems clog not; there is a freshness in them, even the freshness of eternal truth, and there is a spirit in them which speaks to every Christian man's heart, with unspeakable emphasis and power. May many a reader of these extracts catch the tone of their illustrious writer, and feel as *he* felt, when amidst an untoward generation, he made himself known to all, in the highest character that man can know,—the character of a Christian!

II.—THE TWO MISSIONARY CONVERTS.

By the late Rev. R. M. MacCheyne.

I.—SABAT THE ARABIAN.

SABAT was the son of Ibrahim Sabat, of a noble family in Arabia, who trace their pedigree to Mahomed. Abdallah was his intimate friend, and also a young man of good family. They agreed to travel together, and to visit foreign countries. Both were zealous Mahomedans. Accordingly, after paying their adorations at the tomb of their prophet, they left Arabia, travelled through Persia, and thence to Cabul. Abdallah was appointed to an office of state under the king of Cabul, and Sabat, leaving him there, proceeded on a tour through Tartary.

While Abdallah remained at Cabul, he was converted to the Christian faith by the perusal of a Bible belonging to an Armenian Christian, then residing at Cabul; for the Word of God is the sword of the Spirit. In Mahomedan countries it is death for a man of rank to become a Christian. Abdallah endeavoured, for a time, to conceal his conversion; but finding it no longer possible, he determined to flee to some of the Christian Churches near the Caspian Sea. He, accordingly, left Cabul in disguise, and had gained the great city of Bochara in Tartary, when he was met in the streets of that city by his friend Sabat, who immediately recognised him. Sabat had heard of his conversion and flight, and was filled with indignation at his conduct. Abdallah knew his danger, and threw himself at the feet of Sabat. He confessed that he was a Christian, and implored him by the sacred tie of their former friendship to let him escape with his life. "But, sir," said Sabat, when relating the story, "I had no pity. I caused my servants to seize him and I delivered him up to Morad Shah, king of Bochara. He was sentenced to die, and a herald went through the city announcing the time of his execution. An immense multitude attended, and the chief men of the city. I also went and stood near to Abdallah. He was offered

his life if he would abjure Christ, the executioner standing by him with his sword in his hand. 'No,' said he, 'I cannot abjure Christ.' Then one of his hands was cut off at the wrist. He stood firm, his arm hanging by his side, but with little motion. A physician, by desire of the king, offered to heal the wound if he would recant. He made no answer, but looked steadfastly towards heaven, like Stephen the first martyr, his eyes streaming with tears. He did not look with anger towards me. He looked at me, but it was benignly, and with the countenance of forgiveness. His other hand was then cut off. But, sir," said Sabat, in his imperfect English, "he never changed,—he never changed. And when he bowed his head to receive the stroke, all Bochara seemed to say, What new thing is ~~his~~?"

Sabat had hoped that Abdallah would have recanted when offered his life; but when he saw that his friend was dead, he resigned himself to grief and remorse. He travelled from place to place, seeking peace, but unable to find it. At last he thought he would visit India. He accordingly came to Madras. Soon after his arrival he was appointed, by the English government, a Mufti or expounder of Mahomedan law. And now the time drew near when a striking change was to take place in his own views. While he was at Vizagapatam, exercising his professional duties, Providence brought in his way an Arabic New Testament. He read it with deep thought, the Koran lying before him. He compared them with patience and solicitude; and, at length, the truth of the Word fell on his mind, as he expressed it, like a flood of light. Soon after he proceeded to Madras, a journey of 300 miles, to seek Christian baptism; and having made a public profession of his faith, he was baptized by the Rev. Dr. Ker, in the English Church, by the name of Nathanael, in the 27th year of his age.

When his family in Arabia heard that he had followed the example of Abdallah, and become a Christian, they sent his brother to India to assassinate him. While Sabat was sitting in his own house at Vizagapatam, his brother presented himself under the disguise of a fakier or beggar, having a dagger concealed under his mantle. He rushed on Sabat and wounded him; but Sabat seized his arm, and his servants came to his assistance. He then recognised his brother! The assassin would have become the victim of public justice, but Sabat interceded for him, and sent him home in peace, with letters and presents to his mother's house in Arabia.

Sabat seemed now desirous to devote his life to the glory of God. He resigned his office, and came, by invitation to Bengal, to assist in translating the Scriptures. There he published several works. His first was entitled, 'Happy news for Arabia,' in the common dialect of his country, containing an eloquent elucidation of the gospel, and a narrative of his conversion.

It was in the end of the year 1807, that Sabat arrived at Dinapore, and joined himself to Henry Martyn, who was then labouring at that place. In him Mr. Martyn confidently trusted that he had found a Christian brother. No sooner had he arrived than he opened to Mr. Martyn the state of his mind, declaring that the constant sin which he found in his heart filled him with fear. "If the Spirit of Christ is given to believers, why," said he, "am I thus, after three years' believing? I determine every day to keep Christ crucified in sight, but soon I forget to think of him. I can rejoice when I think of God's love in Christ; but then I am like a sheep that feeds happily, whilst he looks only at the pasture before him, but when he looks behind and sees the lion he cannot eat." "His life," he said, "was of no value to him; the experience he had had of the instability of the world had weaned him from it; his heart was like a looking-glass, fit for nothing except to be given to the glass-maker to be moulded anew." It is not to be wondered that Mr. Martyn believed all things, and hoped all things, concerning one who uttered, with much earnestness, such sentiments as these; so that he observed to Mr. Brown, who had sent Sabat from Calcutta, that, "not to esteem him a monument of grace, and to love him, is impossible."

It is true that Martyn was often grieved by the ungovernable temper of the Arabian,—often to such a degree, that he could only find relief in prayer for him.

It is true, also, that the few notices we have of him in Martyn's correspondence, almost always speak, with sorrow, of his pride—his vanity—his wrath. Still, it does not appear, that during the two years in which they laboured together in translating the Scriptures, the faithful missionary was ever shaken in the good opinion which he had at first formed of him. But "the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."

On 1st October 1809, Martyn left Calcutta, and came with Sabat to Calcutta. On 7th January 1811, he left the shores of India, never to return. He did not live to hear of the sad apostasy of his dearly beloved and longed for Arabian.

It was in 1813* that Sabat openly apostatised from the faith which he had so long espoused, by publishing, in Calcutta, a virulent attack upon the gospel, "denying the Lord that bought him." Calcutta rung with the intelligence.—the righteous sorrowed,—the unrighteous triumphed. Spiritual religion was decried. Native converts were suspected. Contempt was poured upon the blessed office of the missionary. But "the Lord hath made all things for himself; yea even the wicked for the day of evil."

Sabat soon deserted Bengal for the settlement of Penang. He made an unsuccessful trading voyage to Rangoon, after which he reappeared at Penang with the wreck of his fortune. A British officer, then a resident there, has detailed the rest of Sabat's history.*

"During his stay in this island I had the opportunity of knowing him thoroughly. I saw in him a disappointed man, uneasy, and agitated in his mind. He attributed all the distress of his soul to the grief he felt for having abandoned Christianity. He desired to receive again this holy religion, as the only means of recovering the favour of God. He declared that he had not had a moment's peace since he had published his attack upon Revelation, at the instigation of Satan,—an attack which he called his 'bad work.' He told me, also, that what had led him to this fatal step was the desire of revenging himself upon an individual to whom he thought an attack upon Christianity would be more painful than any personal injury. But he had no sooner executed this detestable project, he added, than he felt a horror of the action, and now he only valued his life that he might be able to undo the pernicious tendency of his book, which he thought would be great in Mahomedan countries. He never spoke of Mr. Martyn without the most profound respect, and shed tears of grief whenever he recalled how severely he had tried the patience of that faithful servant of God. He mentioned several anecdotes to show with what extraordinary sweetness Martyn had borne his numerous provocations. 'He was less a man,' he said, 'than an angel from heaven.'

"His apostasy had excited much observation in the East. There appeared in the Penang Gazette an article which announced the arrival and the opinions of this famous person, but which expressed the apprehension that was generally entertained of his sincerity. Sabat had no sooner read this article, than he himself wrote to the editor. He affirmed that he did indeed profess Christianity anew, and that it was his intention to consecrate the remainder of his days to the advancement of this holy religion in the world. In conformity with these declarations, rather than lodge with a Mahomedan, he went to stay at the house of an Armenian Christian, named Johannes, a respectable merchant who had known him at the time of his baptism at Malacca. While there, he every evening read and expounded the Scriptures, to the great satisfaction of his host, who was a very worthy man, but very inferior to Sabat in talents and knowledge of the Scriptures. In this last respect I imagine few men have surpassed Sabat.

"But, in spite of these promising appearances, he continued to frequent the *maq-que*, where, he worshipped, indiscriminately, with all the other Mahomedans.

* The account which follows is obtained from the statements of Colonel MacInnes, inserted in the life of Mr. Thomson.

In defence of this conduct, he cited the example of Nicodemus, who, although a disciple of Jesus, persevered in the public profession of Judaism. Sometimes he reviewed the arguments in favour of Mahomedanism, as if to display his talents in defending a thesis which was manifestly untenable; but soon confessed, though with manifest repugnance, that Mahomedanism only owed its success to fraud and violence, and that Mahomed himself deserved no better name than that of an impostor.

"During his stay at Penang, this island was visited by Joughuroolam, king of Acheen, a neighbouring state in the island of Sumatra. A number of his subjects, disgusted with their prince, had invited Hosyn, a rich merchant of Penang, who had had some pretensions to the throne, to come and help them to depose Joughuroolam. Hosyn, advanced in years, made over his family claims to his son, who, under the name of Syfoolalim (or 'sword of the universe'), went to Acheen. The king, reduced to extremity, appeared at Penang, in order to procure arms and provisions. Sabat offered his services, with no other end, as he assured me, than to attempt the introduction of Christianity among the Acheenois. His imposing manners, his reputation as a man of talents, and the high esteem which Indian nations have for Arabian auxiliaries, procured him a favourable reception with the Malay king. Sabat accompanied him to Acheen, gained such an ascendancy as to manage all public affairs, and was regarded by his adversaries as the greatest obstacle to their final triumph. But, as months rolled away, and the issue of the struggle appeared doubtful and distant, Sabat resolved to retire. Whilst occupied in effecting his retreat, he fell into the hands of Syfoolilam, who gave orders that he should be strictly imprisoned on board a vessel.

"From this prison-house Sabat wrote several notes to Johannes and me, calling on us to observe, that it was with his own blood that he hadtracted the characters, his enemies refusing him the usual materials. In these notes, written some in Persian, the others in bad English, he related his sufferings, which he wished us to consider as the consequence of his attachment to Christianity, and that he was in some sense a martyr. In addressing himself to me, Sabat hoped to obtain the intervention of Government in his favour; as, however, he was not a British subject, he was disappointed in his expectation. Without loss of time I made use of my private influence with Hosyn to ameliorate the captivity of Sabat, if I could not procure his enlargement. All that I could obtain was a promise that his life should be held sacred, that Hosyn would write to his son not to make any attempt against it, and that he would mitigate the sufferings of his captivity. Whether the request of the father never reached the son, or whether the latter was only embittered against Sabat by these efforts in his favour, cannot be known, but I had not the success I desired; and some time after, we learned that the days of the unfortunate captive had been violently terminated by a frightful death; he was tied up in a sack and thrown into the sea!"

Thus lived and thus died the apostate Sabat. Let us learn three lessons from the eventful history.

1. Let us learn to expect from the labours of our missionaries no more than Scripture and experience warrant us to expect. In apostolic times there was a Judas who companied with the twelve all the time that the Lord Jesus went out and in among them, and remained altogether unsuspected up to that very night, when Jesus said, "Verily I say unto you that one of you shall betray me; and they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?" There was a Simon Magnus, who seemed to believe, and was baptized, and continued with Philip, yet his "heart was not right with God," and he became the bitterest of the gospel's enemies. There was a Hymeneus, and a Philetus, and an Alexander the coppersmith, who, though at one time esteemed members of the Christian Church, yet became opposers, and, "concerning the faith, made shipwreck." There was a Demas, of whom, though twice recorded among the saints, yet it is written, "Demas hath forsaken me, having loved this present world."

And now, among ourselves, what is the experience of every faithful minister of Christ? Is it not that many who once "did run well," have been, as it were—

"bewitched," and "soon removed unto another gospel, which is not another?" Is it not that many who seemed to have "escaped the pollutions of the world, through the knowledge of the Lord and Saviour, have been again entangled therein, and the latter end has been worse with them than the beginning?"

Why, then, shall we expect different results from the labours of our missionaries? Is human nature different in India from what it is, and has been, in other parts of the world? or shall we demand from the godly men who have gone to preach Christ among the heathen, a penetration in reading the hearts of men, which was not granted even to apostles?

If God shall indeed bless the labours of our missionaries with an abundant harvest, more full and rich than we have either asked or thought, still let us form our expectations, tutored by Scripture and experience, and we shall not be greatly amazed, as if some strange thing happened unto us, when many who are called disciples go back, and walk no more with Jesus.

2. Let us learn to cleave all the faster to the Lord Jesus. If others fall away, it is because they only seemed to be cleaving to Christ, and did not really cleave to him. Let us make sure that we cleave to him. "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out that they might be made manifest that they were not all of us."

Just as when one vessel makes shipwreck, every wary captain is made tenfold more vigilant than before,—examines to see that all his timbers are sure, his cordage and his anchors strong,—so let every falling away of those who seemed to be like-minded, make us look more anxiously to our own souls, that all our moorings are secure, and our anchor indeed within the veil. When others are offended, and walk no more with Jesus, may we hear the gentle voice of the Saviour saying to us, "Will ye also go away?" and may our inmost heart, reply, "Lord, to whom shall we go?"

3. Let us learn the awful vengeance of God upon apostasy. It is written of such men, "They bring upon themselves swift destruction." Of Judas we are told, that when he saw that Jesus was condemned, he "went and hanged himself;" and "falling headlong, he burst asunder in the midst, and all his bowels gushed out." Of Ananias and Sapphira, who were arrested on the way to the crime of apostasy, we are told that they fell down at the apostles' feet, and yielded up the ghost. Of Sabat, the apostate Arabian, we have seen that he was tied up in a sack and cast into the sea.

And O! if God's judgments upon them be so dreadful, even in this life, who can imagine the doom that waits them in the world beyond the grave, when "fearfulness shall surprise the hypocrites." These are "wandering stars to whom is reserved the blackness of darkness for ever."

2.—ABDOOL MESSEE.

SHEKH SALIH was born at Delhi, in Upper India. His father was a learned man and gained his livelihood by teaching children. His son was, accordingly, early instructed in the Persian and Arabic languages. At twenty-one years of age he came with his father to Lucknow, in quest of employment, and became moonshe or teacher, first to an English merchant, then to an English officer. He was so zealous a follower of Mahomed, that he persuaded a Hindoo servant of this officer to turn Mahomedan. But the master finding fault with him for this, he left his employment, determining to have no more communication with the British. For about a year he was master of the jewels in the court of Oude, where he was particularly attentive to Mahomedan observances, and tried to make others so. He then entered into the Marhatta service as a trooper,—a service something like that of the yeomanry of

this country—and this step he always spoke of as the beginning of God's mercy to him; for it was here that he was the witness of one of those scenes of treachery and murder which so often stain the annals of the native chiefs of Hindostan. Disgusted with the perfidy of mankind, he left the army, resolving to gain his bread rather by the arts of peace, however degrading. He accordingly supported himself at Lucknow by preparing green paint.

A year after this, he went to Cawnpore to visit his father, who was engaged as moonshee in the house of a rich native, who lived in the premises next to those of the Rev. Henry Martyn. He heard of Mr. Martyn's preaching to the poor natives on the lawn before his house, on Sabbath-days, and determined to go, as he said, "to see the sport." Mr. Martyn was explaining the commandments to the people when Shekh Salih went to hear. The same God that opened the heart of Lydia opened his heart to attend. He was struck with the observations made, and considered them reasonable and excellent. He had been perplexed by the contradiction maintained by different Mahomedan sects. This Christian instruction seemed better than any he had yet received. He told his thoughts to his father, and begged him to get him employment at Cawnpore, that he might hear more of these things, for the heart that is truly touched by God, even though it may bleed, cannot but desire to know more of his way. His father knew a friend of Sabat, the learned Arabian, and supposed convert from Mahomedanism, who was then living with Martyn. Through this friend, Shekh Salih was engaged to copy Persian writings for Sabat. True grace is often a timid and delicate plant, that grows unsuspected and unknown, depriving itself often of the kindest nourishment, that it may avoid the gazer's eye. It was thus in the heart of Shekh Salih. He obtained a lodging on the premises, yet breathed not a whisper of his wishes; and his chief means of growing into knowledge of the truth as it is in Jesus, was by enquiring of the native children the subjects of the lessons which they had learned in school. When Mr. Martyn finished his translation of the New Testament into Hindostanee, the book was given to our friend to bind. This was a providential opportunity to him; he not only bound but read the book; and the work of his conversion was thus perfected in silence and secrecy by the same hand which makes the dew to feed the tender grass.

When Henry Martyn was about to leave Cawnpore, on account of his health, Shekh Salih could not longer refrain from asking his advice as to his future conduct, and earnestly requested to be baptized. Mr. Martyn having solemnly warned him of the danger of a false profession, agreed to take him along with Sabat to Calcutta. But neither during the journey, nor during Martyn's short stay at Calcutta, was he entirely convinced of the reality of this man's change of heart, so that he left him, without gratifying his wish for baptism; recommending him, however, to the care of the Rev. David Brown. That excellent man, one of the chaplains of the East India Company, after five months' delay, being thoroughly satisfied of the conversion of Shekh Salih, baptized him on Whitsunday 1811, giving him the name of Abdool Messe,—"Servant of Christ."

His baptism was evidently attended with a blessing, and he now became in reality what he became in name,—a servant of Christ. He began his Christian labours in Calcutta, where he remained unshaken, either by the offered bribes, or by the persecution of the Mahomedans of that city.

In November 1812 he proceeded up the country with the Rev. D. Corrie, from whose account of him the preceding sketch is gleaned. He says, "So often have I been deceived by these people, that I almost fear to speak decidedly of any of them; but judging from present appearances, I should be more disposed to fear for myself than for Abdool." Mr. Corrie, then a chaplain of the Company, kept a journal of the public labours of Abdool both in their voyage up the Ganges, and during seventeen months which he spent with Abdool in Agra. This interesting journal is printed in the Church Missionary Register for 1814-15.

The conversion of so true and well born a Mussulman as Abdool, created an universal sensation, especially in the places where his family was well known.

At Agra Mr. Corrie and Abdool opened a school for Christian instruction to the young, and Abdool was constantly engaged in preaching Jesus to all who came. It was no uncommon thing for forty or fifty respectable Mahomedans to be assembled around him; and in the evening, when he preached without the fort, even the tops of the houses were covered with Mahomedans anxious to hear. An old Mahomedan, on going away, was asked what he thought of Abdool? He answered, "What can I say? He says nothing amiss; and nothing can be objected to the gospel. What can I say?" Another said "How vain are all the objections some have to this man; and what reason is there why we should not hear him?" Sometimes he would be visited by a party, to try if he had really been a Mahomedan, and if knew the curious points of their observances. Sometimes he would be visited by rich and learned Mahomedans, who had been his schoolfellows, and to whom, with admirable faithfulness, he defended his change, and recommended the gospel. It pleased God to follow up these labours with a blessing, the abundance of which will never be known till the judgment-day. Whilst many, no doubt, received the good seed as Abdool had himself done—in silence and secrecy—many also received it openly, and brought forth the fruit in their lives. In the end of December 1813, Mr. Corrie writes, "Since our arrival at this place, in March last, forty-one adults, and fourteen children of theirs, have been baptized, and all continue to walk in the truth."

Abdool's family at Lucknow were, all along, well disposed towards him. His brother and his nephew became true converts to Christianity. In July 1814 he paid a visit to his family, and kept a journal of his proceedings. The following is an extract:—

"July 28.—Thirty persons, friends and acquaintances, came out to meet me. Among them my father and two brothers-in-law; and my brother Joseph seeing me, embraced me, and rejoiced greatly. After arriving at my father's house, the sinful writer read the ninth chapter of Acts, and explained it, according as the Spirit gave assistance, and joined in prayer. About sixty men and women were collected, and all heard, with attention and appeared pleased; and my mother and sisters expressed themselves thus:—'Praise to Jesus Christ, that we who were separated are again brought together. We are his sinful servants. How shall he not vouchsafe his grace unto us.' And my father, his eyes streaming with tears, said, 'O Lord Jesus Christ, I, a sinner, cannot praise thee as thou art worthy; and now, through the gladness that thou hast showed me, half my illness is removed; and now I am persuaded that thou wilt restore me to health also, and deliver me from the hands of all mine enemies.' After this I and Mayût Messee (his nephew sung that hymn, beginning,—

'At early dawn the Lord we'll praise.'

How interesting a family scene does "this lay open among the proud and unbending followers of Islam!

On the 18th of August, the same year; Mr. Corrie was obliged to leave Agra on account of his health. He committed the congregation to the care of Abdool Messee and Mr. Bowley. During the sixteen months in which he and Abdool had laboured, fifty adults had been baptized, and twenty-one children; about half Mahomedans, and the other half Hindoos. Of these one had been expelled, and six had apostatized.

In this interesting field did Abdool Messee continue to labour till 1820, when he received Lutheran ordination.

In January 1825, Bishop Heber, in passing through the north of India, came to Agra, and met with this remarkable man. He thus speaks of him:—"Archdeacon Corrie's celebrated convert, Abdool Messee, breakfasted this morning at Mr. Irving's. He is a very fine old man, with a magnificent grey beard, and much more gentlemanly manners than any Christian native whom I have seen. His rank, indeed, previous to his conversion, was rather elevated, since he was master of the jewels to the court of Oude; an appointment of higher estimation in Eastern palaces than in

those of Europe, and the holder, of which has a high salary. Abdool's present appointments, as Christian missionary, are sixty rupees a month, and of this he gives away at least half ! Who can dare to say that this man has changed his faith from any interested motives ? He is a very good Hindostanee, Persian, and Arabic scholar ; but knows no English. There is a small congregation of native Christians, converted by Mr. Corrie, when he was chaplain at Agra, and now kept together by Abdool Messee. The earnest desire of this good man is, to be ordained a clergyman of the Church of England ; and if God spares his life and mine, I hope, during the ember weeks in this next autumn, to confer orders upon him. He is every way fit for them, and is a most sincere Christian,—quite free, so far as I could observe, from all conceit or enthusiasm. His long Eastern dress, his long grey beard, and his calm resigned countenance, give him already almost the air of an apostle."

This testimony of Bishop Heber's, though incorrect as to some of the facts of Abdool's history, is deeply interesting. In December of the same year he performed his promise, and conferred on Abdool the rite of Episcopal ordination ; the articles, the various oaths, and the ordination service, having been translated for his use into Hindostanee. The last notice we have of this interesting man, is, that, "immediately after ordination, he went to Lucknow, where he resided, with the exception of a visit to Cawnpore, till his death, which happened on the 4th of March 1827, occasioned by mortification proceeding from a neglected carbuncle. The president, who had always behaved to him with the greatest kindness and liberality, read the burial service at his grave, and ordered a monument to be erected to his memory, with an inscription in English and Persian."

We can only hint at the important lessons to be derived from this interesting history,

1. *How unable the best men are to determine in what hearts there is a true work of grace, and in what hearts there is none.*—How confidently does the amiable Martyn write with regard to Sabat the Arabian, that "not to esteem him a monument of grace, and to love him, is impossible ;" and yet how sadly does the issue of the Arabian's history, his public abjuration of the faith, his continued attendance at the mosque, seem to prove that he was one of those who "deny the Lord that bought them and bring upon themselves swift destruction." On the other hand, how diffident and doubtful is the same zealous missionary as to the conversion of Shekh Salih. He solemnly warns him of the danger of a false profession,—he takes him along with him on trial,—he leaves him, still refusing to baptize him ; and yet how happily does the issue of Abdool's history,—his long tried Christian walk and conversation, his unwearied and richly rewarded labours, his meek and holy deportment,—seem to prove that he was not only a believer in Jesus, but a chosen vessel to bear Christ's name before the Gentiles.

2. *How much encouragement there is here to all godly ministers and missionaries, who may be walking in heaviness, because they see no fruit of their labours.*—When Henry Martyn went to India, he went in the true spirit of the believing missionary. "Even if I should never see a native converted," he says, "God may design, by my patience and continuance in the work, to encourage future missionaries." These words were almost prophetic of the result. No faithful missionary ever saw less fruit of his labours, in the way of conversion ; and no missionary has ever done more, in the way of a self-devoting example, to encourage others to follow in his footsteps.

But there was fruit of Martyn's labours, though he knew it not. Shekh Salih was converted under his preaching ; and he again became the spiritual father of a large company of his countrymen, when the bones of Martyn were mouldering at the foot of the peaks of Tokat. It is our part to plant and to water,—it is God's part to give the increase ; and surely the energies and sufferings of a whole life are happily expended, if one soul be saved. Who that has the same mind that was in Christ, would not go round the world to save a soul ?

3. *We may learn the effects that may be expected from educated native missionaries in India.*—We have seen that Abdool was a man of good education among his

countrymen. He was master of Hindostanee, Persian, and Arabic. Now, though the Spirit of God can alone turn the heart of man, yet he does so always by means ; and there cannot be a doubt that the measure of success which God gave to the labours of Abdool is to be accounted for instrumentally by the superior gifts and qualifications of the man. But Abdool was ignorant of the English language, and therefore had little or no command over the vast stores of information which can be acquired only through the medium of English. Is it, then, unreasonable to conclude, that if he had known the English language,—if in addition to his gifts, both of nature and of grace, he had been fully educated and equipped for the ministry, in the same way as our best and most finished divines are,—is it unreasonable to conclude that he would have been a mightier and more polished shaft in the hand of the Almighty?

Should not all those who love the Lord Jesus, unite their offerings and their prayers, in seeking to raise up in India a race of native teachers, who, being not only taught of God, but also fully taught of man, equipped both from earth and from heaven, may go forth with power to preach Christ and him crucified, to the millions of their idolatrous fellow-countrymen?

III.—REMEMBRANCE OF OUR PAST STRUGGLE.

What has been worth contending for, ought also to be worthy of remembrance. This is certainly true of the late Free Church struggle, which has issued in results so beneficial and so happy to us all. But we must not forget, as some seem already disposed to do, the hard and painful way by which we were led out from our ecclesiastical house of bondage, or the wonderful manner in which the LORD provided for us and for ours ; for unto this day, we have wanted for nothing that was good or needful. In order to bring up the remembrance of these things, we occasionally introduce past documents, like the following, or portions of them, which may not have been generally seen by our readers, or which may comprehend in short compass the chief merits of our separate position. The following document is from a London address, circulated amongst friends in the English establishment and Dissenting churches, and conveys a brief and vivid view of those days of our church infancy, when we were yet uncertain of results, and knew scarcely to expect.

“ The principles for which the Evangelical Members of the Church of Scotland have been called to contend, have been chiefly two.

I. They hold that *it is not right to settle any Minister in a pastoral charge, against the will of the people composing that charge.* It is impossible, within the limits of this Address, to state the various aspects which this question has assumed during the recent controversy. It is sufficient to remark, that the Free Church of Scotland, in its present circumstances, claims the right of the people to elect their own Ministers, (1.) on behalf only of regular communicants,

voluntarily subjected to all the discipline of the Church; (2) in favour of such persons exclusively as have been previously examined by the Presbytery, a body composed of Ministers and Church-officers, and by it licensed to preach, and pronounced fit candidates for the Ministerial office; and (3,) subject to the right of the Presbytery, on further inquiry into the gifts and graces of such candidates, finally to decide whether or not they shall receive ordination.

II. The second great principle which the Free Church of Scotland has asserted in the late discussions is, *the spiritual independence of the Church of Christ*; by which is meant, the right and duty of every Christian Church, whether established by the State or not, to conduct all its proceedings in strict conformity with the will of Christ, as revealed in His Word, without control or interference on the part of any secular authority. The doctrine of the supremacy of earthly governments in all matters of a civil and temporal kind, is not only admitted but enforced. But it is contended that with matters of a purely spiritual nature, such, for instance, as the ordination and deposition of Ministers of the Church, and the admission and expulsion of members of the Church, no civil power may lawfully interfere. To permit such interference, on any pretext, is to attempt to "serve two masters," where the "one master is Christ;" and so to involve the Church submitting to it, either in a perpetual collision with an usurping and a constantly encroaching authority, or in a disgraceful compliance with its arbitrary and often unscriptural dictates.

"It is not proposed to enter at any length into the history of the rise and progress of these principles in the Church of Scotland. Long and ardently did the Church contend for the establishment of that great ecclesiastical system, of which they form distinct and essential elements. The contest terminated, at the period of the glorious Revolution, in the recognition of Presbyterianism, as the religion of the Scottish State;—the virtual right of the people in the election of their own Ministers, and the spiritual independence of the Church, even as thus established, being, at the same time, fully acknowledged. The Union with England took place shortly after, but not until the Parliament of Scotland had made it an indispensable condition that the Presbyterian form of worship, and the "privileges, liberty, and discipline" of the Presbyterian Church should be preserved inviolate; and had also imposed upon the Sovereign a new coronation-oath to preserve the rights and privileges of that Church, as then established by the laws of Scotland.

"No sooner were these principles thus apparently secured, than one of them was directly invaded by the United Legislature, and the foundation laid of those proceedings, which have resulted in a no less dangerous attack upon the other. Within four years after the Union, the Government of that day, actuated by a desire to restore the popish house of Stuart, introduced a bill into Parliament, abolishing the right of the members of the Church of Scotland in the elec-

tion of their Ministers, and vesting the patronage of all the parishes in Scotland in those Lay persons who had possessed it prior to the Revolution. The difficulty of communication between the two countries was at that time great; and the bill had made considerable progress, before the authorities of the Church of Scotland had even heard of its existence. They hastened to London, but in vain. The Standing Orders of Parliament were suspended, and the bill was passed with cruel and impetuous haste. That wrong upon the Church of Scotland, wantonly inflicted, and with a base design, is one of the grievances of which her true sons in the Free Church now complain. For seventy years, the General Assembly of the Church repeated its protest against the injury. But Lay-Patronage was working all this time. In England, the nomination of Clergymen to the Benefices of the Established Church, is at least exercised, very generally, by members of that Church,—by men supposed to have some interest in her welfare, and zeal to promote it. In Scotland, Lay-Patronage was administered, almost as generally, by persons who were dissenters from the Established religion of the land, and who, partly from that very circumstance, had little knowledge of the sympathies of the people, and little desire to respect them. Such men as Robertson, the intimate friend and correspondent of the infidel Hume, and as Hamilton, of Gladsmuir, who declared, in his place in the General Assembly, “that religion would neither refine the morals, nor ensure the happiness of the Heathen,”—such men as these not only found their way into the Christian Ministry, but attained high station in the Church.

“The evil increased, until it partly wrought its own cure. The first French Revolution demonstrated, even to Statesmen, the necessity of sound and vital Christianity to the good order and well-being of a nation. Such a Christianity, it was obvious to the then Government of the country, could not be expected, as the result of the teachings of a cold and worldly clergy. Evangelical Ministers were sought out, and encouraged. Some gleams of that great light which, shortly before this period, had visited the Churches of England, shone across the border, into the sister country. The influence of many seceding communities in Scotland itself, which had retained the knowledge and power of the truth, was also felt. Many eminent men were raised up, by the Providence of God, whose talents and learning made their religion respected, where it was not loved. The result of the whole was a great revival of true godliness in the ancient Church of Scotland, and all the effects to which such revivals invariably lead. Not the least natural or important of these was an effort to restore, so far as possible, the rights of the Christian people in the election of their Ministers. In the year 1834, the evangelical party acquired a majority in the General Assembly, which is the ruling body of the Church; and the first act of that majority was to give a veto upon the

nomination of the Minister of a parish, as exercised by the Lay-Patron, to a majority of the heads of families in the parish, being stated communicants. This step was not taken without due consideration. It was proposed by one of the judges of the Supreme Civil Court in Scotland, with the concurrence of the law officers of the Crown. The Assembly was counselled by the leading lawyers of the Scotch bar, and commended for the proceeding by the then Lord Chancellor and Attorney-General of England.

"The new system worked well. The Christian people exercised their rights without either captiousness or caprice." About two hundred and fifty presentations occurred, while the law was in operation, but the veto was exercised in not more than twelve cases. Nor was the character of the ministry deteriorated. It is believed that a larger portion of young men of good station in society, as well as of decided talent and piety, devoted themselves, at this time, to the service of the Church, than at any previous period.

"But the fair prospect was soon blighted. The right of the Church to pass the veto-law was questioned, and a long and complicated litigation ensued. The Court of Session in Scotland, a Court answering, in most respects, to our Court of Chancery in England, decided that the Church had exceeded its powers, and that the veto-law was inoperative; but this decision was pronounced by eight only of the thirteen judges of which the Court was composed, the minority of the bench expressing a strong opinion to the contrary. The Church appealed to the House of Lords, and the House of Lords confirmed the judgment. The Church was at once placed in a most embarrassing situation. She conceded the right of the Court of Session, and of the House of Lords, to expound and enforce the law of the land; but she insisted upon her own equal right to refuse ordination to any Minister intruded upon a people against their will. The wrong done to her by the restoration of Lay-Patronage, more than an hundred years before, was now, for the first time, fully ascertained; and she was reduced to the alternative of either submitting to the wrong, or of testifying to the utmost against it. And here commenced the great struggle for the spiritual independence of the Church. The Church refused ordination to intruded Ministers. The Court of Session ordered the Presbyteries to ordain these intruded Ministers, under heavy penalties. The Church sent duly recognized Ministers to preach the Word, and to administer the ordinances, in parishes which formed the scenes of these litigations. The Court of Session absolutely forbade it to do so. The Church suspended from their functions seven Ministers, who, in defiance of the orders of the General Assembly, had proceeded to ordain an intruded Minister. The Court of Session decided, that an action was sustainable against the parties so exercising discipline. The question grew wider. The Court of Session became the ordinary Court of Appeal from every body dissatisfied with the decision of a Church Court, and reviewed and reversed the sentences of the General Assembly, pretend-

ing to set aside sentences of deposition, and forbidding the Church Courts to ordain.

"In this state of things, the Church appealed to the Legislature. Various negotiations took place with the ministries who successively held power. Had the leaders of these negotiations, on the part of the Church, been disposed to sacrifice the rights of the communicants, and to throw influence into the hands of the Church Courts, a satisfactory settlement might, perhaps, have been attained; but this their views of Scripture and the constitution of the Church absolutely prevented. Nor did the opinions expressed by the leading Statesmen in Parliament, of whatever party, hold out any encouragement to hope, that, if this question were arranged, others of equal importance might not immediately arise. It was declared to be an understood condition of the endowment granted by the State, that the Church had yielded the doctrine of her spiritual independence, and had constituted the State the sole judge of what came properly within the province of the State, and what within the province of the Church.—To have continued an alliance on such terms, would have been, in their opinion, a further violation of the principles of the Church and of the Divine Word.

"The conclusion was inevitable. The Evangelical Members of the Church, holding two great principles, to which they had been compelled, by existing circumstances, to give extraordinary prominence, were positively forbidden by the executive power of the State to carry those principles into operation; and the legislative power of the State not only refused any effective interference, but vindicated the course pursued by the executive power, and claimed an entire and a practical supremacy over the Church.

"Nearly five hundred Ministers, between two and three thousand office-bearers, and a vast body of the members, of the Church of Scotland, refused to be entangled with this "yoke of bondage," and have formally abandoned the Establishment. It would be vain to attempt to recount the sacrifices to which the seceding Ministers have thus willingly submitted. The total annual income of their benefices was not less than £100,000 per annum. They have forsaken pleasant homes and beautiful Churches. They have descended from the position of Established Clergy, and have consented to share the neglected, and often despised, lot of dissenters. The people who have followed them have been subjected to sufferings of another character. "The reproach of Christ" has fallen heavily upon them. The public press has, almost universally "cast out their names as evil." Many of them have been dismissed from comfortable situations, and some ejected from their houses, in consequence of their connexion with the Free Church. And a crowning cruelty has been inflicted upon thousands of them, by the refusal of proprietors of land to grant, upon any terms, sites for the erections of churches;—so that in many places the strange spectacle is presented of the great majority of the people steadily worshipping God in the open air, while the miserable remnant of adherents to

the establishment sprinkle themselves among its deserted and useless buildings.

“ One fact, as yet little understood, completes this story of hardship and wrong. *Immediately after the secession had taken place*, a bill was introduced by the Government, one of the objects of which was to *declare* the true state of the law of Scotland, on the subject of calls to the pastoral charge, and so to prevent all further discussions. It will scarcely be believed that the judges in the House of Lords, who had decided the case submitted to them by the Church, unanimously declared, that, if the law of Scotland, were such as the Legislature declared it to be, by that Act, their decision against the Church had been illegal. The men who have deserted their livings, and abandoned their rank, are thus solemnly told, upon the highest authority, that they have been made the victims of a misinterpretation of the law !”

2.—AN OLDER RECOLLECTION, OF 1836.

Amongst some papers of years by-gone, we lately found one, of which we give an extract beneath. The paper was an appeal from the Ministers and Elders of the Presbytery of London, to the Ministers and Elders of the established Church of Scotland, pleading for a distinct and full ecclesiastical recognition on the part of the General Assembly of that body. Such appeals had often been made ; but had been uniformly rejected, on the ground that such a recognition of a Presbyterian Church in England would be an infraction of the Establishment compact, by which the Episcopal church alone was recognized in England, and the Presbyterian alone in Scotland. It was perceived by some, that in such a refusal, upon such a ground, there was involved a sacrifice (however unseen and unintentional) of the open unity of the Church under one Head, even Christ, to the maintenance of a civil establishment—and it was urged in return, that such a sacrifice never had been made by the Scottish Church, which had always been distinguished for claiming and maintaining her every spiritual privilege which she had received from Christ her Head. But this, in those days, even in 1836, was put aside, as unsafe ground ;—although in two years afterwards she was compelled to take up even a wider and more difficult position, and to contend onwards until she has now, by the blessing of God, become the Free Church of Scotland, and embraces all her children every where as one ! Such are the changes that occur even in the church of the Most High God in this changeful state ! may all changes tend as much to the honour of Christ as this has done ! The same hand which now traces these lines, traced also the lines of the following extract, in September 1836 : But, under how different circumstances !

“ It has often been urged, that there are difficulties in the way of the proposed recognition, but none of importance, that we are aware of,

or that could not be easily overcome; and none certainly, as it appears to us, that should be permitted to hinder the accomplishment of a union, so well calculated to increase the influence and the prosperity of our Church, as well as to advance the kingdom of Christ in general.

“ And here we cannot help declaring our explicit conviction, that in this our suit for full union, both as to relation and privilege, with our beloved and venerated Church at home, there is involved a principle of vital importance to that one body of which Christ is the *sole* Head—that principle is, the essential *unity* of the Church, which, as it is spiritually existent, so it ought to be ecclesiastically recognised. We have received through the Church of Scotland our spiritual relationship; and in connexion with, and in virtue of that, we have received further certain ecclesiastical rights and privileges—these, in the forms of communion, government or representation, we enjoy as spiritual men, whilst *within the precincts* of Scottish ground; but, of every one of these we become divested and destitute, the moment we cross by one inch the territorial and secular line of the Tweed. Is not this a giving up of the principle for which our martyred forefathers of the Covenant consented to be shot upon the field, or beheaded on the scaffold, viz.—that the spiritual rights and ecclesiastical privileges of Zion are *her own*, in Christ her sole Head; and that whilst it is the absolute and essential duty of the civil magistracy to protect and establish that Church, yet that in this relation of the State to the Church (not of the Church to the State,) she does not compromise, by the sacrifice of one jot or tittle, her original and independent glory? Did not they, in a day of tyranny and usurpation, contend for the sole supremacy of Christ, and for their own divine independence and equality in Him? And is it not for our Zion's welfare that we, in a day of threatened anarchy and evident schism, do contend for those *other* glories of our Zion not then so called in question; even the *universal authority* and *indissoluble unity* of the Church, in regard to all her ministers and members, wherever they may be. Oh! if our fathers lived in these our days would they suffer it to be proclaimed in the ears of our enemies, that territorial boundaries, or civil relations, could affect the *spiritual* character of our Church? that political dread, or ecclesiastical jealousy, could denude her ministers and members in any other land whatever, of their purely spiritual privileges of Presbyterian jurisdiction, representation, and appeal? Nay rather beloved fathers and brethren, let it now be published amongst our enemies, by such an act of recognition as we now humbly sue for, that the Church of Scotland, as a true witness, will contend for and hold fast the *unity* as well as the *purity* of her sons; and that true Church-establishment, as *enjoyed by her*, contains in it no such element of apparent *schism* as this, that when her sons leave her civil abode, they cease to have any relation to her that gave them birth, save that of a cold civility, until they return to that secular habitation again! And

may we not then fairly and affectionately press, that the boon we ask, if granted, would, indeed, be for the prosperity of the Church itself, as well as tend to advance the noble interests of the kingdom of Christ in general ?”

IV.—PRACTICAL POPERY ; OR THE PRIEST'S CURSE.

THE PRESBYTERIAN GENERAL ASSEMBLY OF IRELAND, maintains a Home Mission, and in connexion with it, a number of Christian Schools. For the support of these, appeals have occasionally been made to the religious communities of Scotland and England. Some months ago, two Irish Romanist Priests, as a deputation from the Diocese of Down and Connor, Messrs. Fitzsimon and Walsh, visited Scotland, as they said, for the purpose of exposing the system of falsehood and fraud pursued in regard to these schools, and to declare (as they positively did) that there were no such schools at all ! This seemed too bold an assertion to need, or to admit of contradiction—but it was not allowed to pass ; for what statement may not at last be credited, if often and boldly repeated ?

The Irish Presbyterian Brethren immediately (and they did not need much time) collected and forwarded such evidence as left these two Priests in the position either of fools, speaking what they knew nothing about—or of liars, denying what they knew to be fact :—and moreover they brought home the charge to the priesthood of Rome, living in the neighbourhood of those schools which were said *not to exist*, of having done what they could for their destruction and dispersion ; proving thereby that they but too well knew their existence. Nay more, they showed that one of this very deputation had himself CURSED one of these schools, and so must have known the previous existence of that which he had endeavoured to exterminate. We confine ourselves at present to an extract from this evidence, illustrative of Romish hatred to bible-education, and of priestly hatred to all evangelical agency, whether of male or female, of clergy or laity—hated as real, though not as effective, in India as in Ireland.

“ Under such a system of superintendence and management, it is not surprising that Irish teaching in the Glens has prospered, notwithstanding the fierce and desperate opposition in which the Romish priests have so long persevered. One or two specimens which I learned from undoubted authority in the Glens will give some slight idea of the crushing, exterminating power which a Romish priest can exercise over the down-trodden victims of his despotism. The teacher of a large daily school was denounced from the altar on Sabbath, for teaching the Irish Scriptures, and, next morning, he had not a single scholar. A priest appointed a station, and led the people to expect that he would there curse a schoolmistress for the alleged crime of teaching to read the Word of God. On the day preceding the station, she had thirty scholars in her daily school, which was her only means of support ; next

morning, solely from fear of the curse, they were all gone, to return no more. In defiance of all that this terrific power can accomplish, Irish teaching in the Glens continues to prosper, and produce most blessed fruit, as I shall abundantly prove; and it is an interesting and edifying circumstance, that at the very time when the deputation of Irish priests were across the Channel, trying, under the pretext of benevolence, to deceive the people of Scotland with the fabrication that there is no such thing as an Irish school, the following report should have been given in by a Committee of the Routeby Presbytery:—

“The Committee appointed to attend the examination of Irish teachers report, that they met in Ballycastle on the 9th of August, when twenty-three teachers and a considerable number of scholars were examined on different passages of the New Testament, who, by their answers, evinced a respectable knowledge of Scripture truth. The Committee are of opinion that much good has been effected, and that it requires only decided steps to be taken to establish a useful preaching station in the Glens.

“The Presbytery enter strongly into the feelings of the Committee, and agree to press the matter on the Directory.”—*Extracted from the Minutes of the Presbytery of Routeby.*

H. HAMILL, Clerk.

The Committee examined forty scholars, and obtained satisfactory evidence during their short stay, of the existence of seventeen schools, containing above two hundred scholars.

The sphere of labour in the Glens to which the preceding report refers is a very small part of that now occupied by the General Assembly. Nine of its ministers, in different districts, have, at present, the management and oversight of the schools; these are assisted by five candidates for the sacred ministry; and five other persons of approved character and qualification, act as inspectors and Scripture-readers. These have had under their charge during the past year, three hundred and twelve schools, being an increase of forty-one over last year, connected with which seven thousand hundred and sixty-three scholars were examined in reading and translating; and the whole number taught in the schools since their commencement, and brought, more or less, under the sacred influence of the Word of God, is sixteen thousand five hundred and forty-seven; while, at Birr, there are not only a whole congregation of converts from Popery, and two hundred and forty children under Scriptural instruction, but four hundred Roman Catholic families, who gratefully receive the visits of our Scripture-readers, and attentively hear from their lips the blessed truth of God's own Holy Word.

Such evidence is surely most abundantly sufficient to convict the Romish deputation of reckless and unprincipled deception; but it is not to such evidence I wish to direct the public mind,—it is not on it I found a decided and flat contradiction of the monstrous fabrication of the priests, that there is no Irish school in the Glens or in Ireland: to all their assertion and bluster, and all their courage on the ninth commandment, I oppose, simply and solely, that to which I now beg special attention—

THE PRIEST'S CURSE !

• The following is the Curse itself :—

“May God Omnipotent and all his saints curse them with the curse with which the devil and his angels are cursed. Let them be destroyed out of the land of the living. Let the vilest of deaths come upon them, and let them descend alive into the pit. Let their seed be destroyed from the earth. By hunger, and thirst, and nakedness, and all distress, let them perish. May they have all misery, and pestilence, and torment. Let all that they have be cursed. Always, and everywhere, let them be cursed. Daily and hourly, let them be cursed. Cursed let them be, sleeping or waking. Hungering, and eating, and drinking, let them be cursed. Speaking and silent, let them be cursed. Within and without, let them be cursed. By land

and by sea, let them be cursed. From the crown of the head to the sole of the feet, let them be cursed. Let their eyes become blind, let their ears become deaf, let their mouth become dumb, let their tongue cleave to their jaws, let not their hands handle, let not their feet walk. Let all the members of their body be cursed. Cursed let them be, standing, lying, from this time forth for ever; and thus, let their candle be extinguished in the presence of God, at the day of judgment. Let their burial be with dogs and asses. Let hungry wolves devour their corpses. Let the devil and his angels be their companions for ever. Amen, amen, so be it, so let it be."—*One of the authorised Romish curses as published in the Romish Pontifical, and in Martini de Antiquis Ecclesiæ, &c. Vol. 2d. p. 325.*

PROOFS OF THE CURSE.

The excommunication of the Church of Rome, is called, on account of its ceremonies, cursing with bell, book, and candle-light. Bailly's *Theologia Moralis*, a standard book at Maynooth, states, that a denounced excommunicated person is cut off from civil and political intercourse with brother Papists, except in specified cases. His doom is written in the following doggrel:—

“Os, orare, vale, communio, mense negatur.”

Or, in plain English—his neighbours are commanded, on pain of a curse, to cut him off from all conversation, prayer, salutation, intercourse, or eating with them. Dr. Doyle, a Romish bishop, says, in his evidence before the House of Lords, in 1825, that this greater excommunication is the most awful censure that the Church can inflict—that it affects temporal situation and rights—that it is pronounced only on malicious house burners, murderers, neglecters of the communion, and adulterers—that an ex-communication is extremely rare—that no person, morally speaking, now, unless a clergyman, incurs it; and that bishops alone, or their deputies can inflict it.

It is evident therefore, that a case of extreme necessity alone could prompt a Romish bishop to sanction, or a priest to execute, as excommunication; and, when I found that one of the deputation of priests who visited Scotland cursed from the altar, before leaving home, several of the Assembly's teachers, I surely had sufficient evidence that whoever else believes in the nonentity of Irish schools, the Cursing Priest does not.

The mode in which I obtained information was this:—

“I travelled on foot in different directions through the glens, sat with the honest Roman Catholic people at their fireside, talked with them in the fields and on the roads; and, in the freedom of common conversation, received from them the strongest testimony of the curse pronounced by their priest, of its tremendous consequences, and the general feeling respecting it; while not an individual knew me, or could be on his guard to deceive.

“This information was derived from three different sources:—First, from those who knew of the cursing from common report; secondly, from those who had been told it by persons (their own wives or husbands, for example) who were present in chapel on the day of the curse; and, lastly, from those who saw with their own eyes, and heard with their own ears, while the priest extinguished the candle, and rang the bell, denouncing his curse, and God's curse, on all who would hold any intercourse with the poor Bible-teaching victims of his terrific excommunication.

“That no doubt might rest on any mind respecting the priest's curse, its objects and reasons, he, on the preceding Sabbath, announced his purpose; and, during the week, vigorous efforts were made by the friends of the intended victims, to induce them to submit, and sign what the priest calls the “document,” binding themselves to renounce connexion with the schools.

"When the fatal Sabbath came, all was terror and alarm,—one unfortunate young woman, who had been persecuted by her friends into submission, was brought forward as a penitent before the whole congregation. The priest made a long and violent harangue preparative to the deadly curse, in which he told them, that having held forth in vain the warning of an excommunicated man, and having long delayed the execution of the sentence, from which a letter from his bishop empowered him, he was now compelled to proceed.

"During his address he was excited, vociferous, and exhausted, and drank twice. Many of the congregation were in tears; and, when he read the names of those to be cursed, two men besought him to delay, for another week, the terrible vengeance against one of the number, because his friends hoped that before another Sabbath he would do all that the priest required. The work of terror went on,—alarm and horror increased fearfully among the assembled crowd,—and when, at length, the priest of antichrist repeated the names of the doomed, and, ringing the bell, and extinguishing the light, pronounced his curse, and God's curse, on all who would work in the same field, eat at the same table, or hold any intercourse with the accursed teacher of the Irish Bible, the overburthened feelings of his affrighted people could no longer be restrained, but burst forth in exclamation and crying."

Those alone can have any proper idea of the scene, who know the depth of Romish superstition, and the deadly fear of the priest which reigns in every Romish heart.

As athletic men, with trembling voice and affrighted look, told me of the curse accompanying the extinguishing of the light, Sco's terrific cursing scene rose before me in all its horrors; my imagination saw the grisly priest Brian quenching the burning cross in the bubbling blood, and heard from his hoarse and hollow voice—

"As dies in hissing gore the spark,
Quench thou this light, destruction dark."

In one respect, however, there was no similarity between the scenes. The modern priest had no such response in the hearts of the people as old Brian; for, though, like that desperate fanatic, he bade maids and matrons call down wretchedness, and shame, and infamy and woe, on the name of his helpless victims, yet when the burning words of his curse were hushed,

"There rose (no) cry of females shrill,
Denouncing misery and ill,
Answering with imprecation dread,
Sunk be his home in embers red,
And cursed be the meanest shed,
That'er shall hide the houseless head
We doom to want and woe."

No, no; the feelings of the people were far estranged from the cursing priest. In deep superstition, they trembled before him as an angry minister of the vengeance of God; and, trained from infancy to dread the priest's anger, or smart under his slave driving lash, men who would rush fearless to the cannon's mouth cowered and quailed in dust before him; but still, though they feared as Papists, they felt as men.

Their prevailing feeling towards the poor teachers were those of sympathy and sorrow.

SYMPATHY WITH THE CURSED.

The offence charged against them they could not believe to be a crime; the hapless objects of the curse were their neighbours, relations, bosom friends, from whom they had received many acts of kindness. They were Roman Catholic like themselves,—inoffensive and generous, and kind,—and how could they, in defiance of all

the promptings of warm Irish hearts, renounce these friends for ever. It was not in human nature to pass them on the road without one friendly word; it would break their hearts to think that those who, without fee or reward, had taught them to read God's word in the same tongue that their mothers spoke to them in the cradle, should be lying, perhaps, on the bed of death, and yet they dare not breathe into their ear one word of comfort,—should be lying, it might be, in their winding-sheet, and yet they dare not pay them the last sad mark of regret, by conveying their remains to the grave.

"I have conversed," says the Doctor, "with many members of the priest's congregation, as well as with their Roman Catholic neighbours; and they all, with one voice, disapprove of the curse. One said to me, 'that the priest would not succeed against the schools, because the teachers would work on; and when,' said he, 'they can earn a penny in honesty for their children, why should they not?' A second said, 'that the business of a servant of Christ was not to curse, but to bless.' A third told me 'that he spoke, in the gloaming, to an excommunicated man, because he had seen a priest's curate speaking to him, and he thought it cruel to persist in punishing a man after the priest had done his worst; for,' said he, 'there's no crime that hanging won't cure.' Two or three of the excommunicated told me that, to their surprise, some of their neighbours had spoken to them, and in the house of one of them I met two Roman Catholics, who conversed in the most friendly manner, and cheerfully agreed to remain while I engaged in prayer."

People feel deeply the injustice of the curse, not merely on account of the punishment being so immeasurably disproportioned to the offence, but on account of its falling so heavily on the heads of the innocent,—in preventing the neighbours and dearest friends of the excommunicated from reciprocating words and deeds of kindness with those whom they love; and forcing them to treat, without provocation, worse than dogs, those who had laid them under many obligations. "Oh," cried a Roman Catholic woman, in the presence of her husband and children, "isn't it a sore, sore thing that we daren't speak one kind word to a neighbour, or that, if he was lying under board, we daren't even go to his funeral!"

One of the most interesting circumstances of this whole case is the bursting forth of the sympathies of nature,—the generosity of the Irish heart,—through all superstition and all the tyranny of the Man of Sin.

When, for example, two female teachers were cursed by a priest's curate,—when, through the priest's influence, they and their aged mother were driven, first from their little cot, then from a lodging, and when base influence was used to drive them even from the third place to which they fled,—when no one dared openly to speak to them, sell to them, not only did Roman Catholics, in the dark night, bring them potatoes and turf, but a lone widow, though threatened by the priest, twice sent her horse at midnight to remove their furniture; and, though the curate gave liberty only to the creditors of the poor girls to speak to them (*for craving them*), yet some who owed them a trifle sent them word by a Protestant to dig potatoes out of a particular ridge, or take turf out of their stack, till they were paid.

It is quite clear, from the priest's hesitation and excitement on the Sabbath of the curse,—from his violent efforts, both in his own house and in the sacristy, to compel the teachers to sign "the document," from his deferring to curse the man, to whose skill in a certain matter about cows his neighbours owe so much,—from threatening so often,—so often shaking the bolt of his vengeance, yet delaying to strike, it is quite clear from all this, and far more, that the priest, who had long before threatened two millers to "make their mills as dry as the road," was himself deeply sensible of the desperate and dangerous character of the step which he was taking; and it is therefore clear that nothing but the extremity of the case,—nothing but the utter failure of his past opposition to the Irish schools could drive him to the perpetration of an act which contradicts the oaths of two of his bishops before the House of Lords, and which might stretch to breaking the bow-string of his own authority over his people.

V.—THE ISLAND OF LEWIS—ITS SECULAR CONDITION.

We lately presented our readers with an account of the Lord's work in the ISLAND OF LEWIS;—and, it may, perhaps, interest them now, to have some little view of the *place* which was the scene of so interesting a change. It was visited lately for secular purposes by a professional gentleman of high repute, who gives the following very brief, but exceedingly interesting account of that long neglected Island—both temporally and spiritually neglected. It is now the property of Mr. Matheson, late of China, who paid down for it upwards of £200,000. How much is in his power for good or for evil! Mr. Smith's report, is entirely a professional one; and shews how much of Hindoo circumstance and habit may yet be found in a Scottish Isle, and among a Christian population.

We alluded lately to the visit paid to the Island of Lewis by Mr. Smith of Deanston, with the view of ascertaining the condition and capabilities of the island, now that it has passed into the hands of a new proprietor. That gentleman has since given a general statement on the subject, as a contribution to the Glasgow Philosophical Society, and we subjoin this interesting communication. Mr. Smith is no common observer, and his narrative has all the interest attaching to a picture of domestic manners and modes of life now rarely witnessed in this kingdom. The poor islanders seem to have made the best of their position, but are lamentably deficient in agriculture and the arts. It is highly gratifying to find Mr. Smith state that if the land were properly improved it would maintain twice the number of the present inhabitants. The owner, Mr. Matheson, M. P., has both the means and inclination to carry out the necessary improvements, and we hope a new era is about to dawn on the natives of Lewis—

Mr. Smith proceeded to give some details of his recent visit to the Island of Lewis, which were listened to with very great interest. They might be aware that Lewis was the most northerly of the western group, and though it was generally spoken of as a distinct island, it was nevertheless connected with Harris by a narrow neck of land, from which circumstance they were sometimes called the Long Island. The rocks were of the primitive or granite formation; and the surface of the country had altogether a very peculiar aspect. It appeared that the peat-moss had begun to be formed immediately upon the granite rock; for when you get to the bottom you find at once a rough gravel, mixed with some quantities of clay, and hardly such a thing as a distinct alluvial deposit. Generally speaking, the subsoil was a rich gravel, and there were no remains of trees, or coarse grass—nothing but mossy plants. They might be led to suppose that the country was a dead flat, but it was not so; for in Lewis there were interspersed beautiful slopes and valleys, through the centre of which various rivulets made their way. The whole surface was covered with bog, from two to ten, and in some places twenty feet in depth; although the general depth might be stated at about four feet. Upon the surface of this bog nothing was grown but best grass and stunted heath; and on the whole it had a very dreary aspect. Not a tree was to be seen; all round there was the brown bent; and in the after part of the year, when it became decayed, the appearance was peculiarly bleak and desolate. The island was not without its beauties, notwithstanding; for the sea-lakes which indented the coast, and the fresh-water lakes in the interior, imparted to it rather an interesting effect. The most remarkable thing connected with the island, however, was this—that the slightest improvement did not appear to have gone on for a very long period, and they were very much in the same position that the

inhabitants of this country occupied a hundred years ago. They still used the ancient distaff, although it was a hundred years since it had been supplanted in this country by the Dutch wheel; and nothing amused him more than to have seen the women coming from Stornoway, carrying with them the spinning wheels, to commence what they conceived to be a novel and vast improvement. He might mention that the advantages which the best machinery of the day possessed over the distaff were as a thousand to one; yet, by means of the distaff, these people managed to manufacture their clothing, which, under the circumstances, was very comfortable. Their cultivation of the soil was as primitive as their manufacture of the cloth. There was no such thing known as the young men going away from the island to push their fortune, and returning to it afterwards with wealth. From Stornoway, it was true, a number had gone out and distinguished themselves, but this was the exception. Still the inhabitants were not deficient by nature. They were a social people in their way; they were kind to their children, kind to each other, and kind to their animals. As a phrenologist, he would say their heads were very good indeed—that is for people not accustomed to habits of thought. In regard to their houses, they did not live in dwellings such as were seen in the mainland, for they were more like huts than anything else. The walls were from six to eight feet thick, composed of bog in the centre, and faced with stone inside and out. There was sometimes only one apartment, but generally two; and under the same roof the people lived and kept their cattle. There was this distinction, however, viz., a fall of eighteen inches from the apartment in which the family lived to the adjoining one, in which the cattle were kept. This might seem to some to be rather a queer arrangement; but the people themselves considered that there were points in it which contributed to their comfort. The room in which the cattle were kept was the entrance one, and as the air passed through it, it came into the adjoining portion of the house appropriated to the family in a warm state. Where ponies were kept, an outer hall or shed, beyond the cattle apartment, was reared for their accommodation. Some of the better houses had a division-wall, which separated the cow-house from the family apartment, but generally this was not the case. One peculiarity in the building of their houses was, that the roof was within the wall, instead of projecting beyond it; and in this way he had seen something like a series of terraces extending over half a town. One use of them was, that when the children became troublesome, or the mother was more than usually busy, the children were disposed of on these terraces or high places, and it was quite amusing to see the little *whitterets* looking down over the wall of what was going on below. The parents, however, did all this in the most kindly manner. They have done all they can to cultivate their possessions in the best manner. Their cultivated portions are those from which the peat has been cut away; they then come to the gravel, and gather soil from one part to add to another. They have done nothing in the way of draining; they have never attempted to penetrate the hard sub-soil, which is often steeped in water. They have no system of winter ploughing, but just move the land immediately before planting the potato crop or sowing the seed; and the only preparation they made was that of sometimes pulling the weeds in the summer season. He would now describe to them some of the implements in use amongst this primitive people. (Mr. Smith then exhibited the “Crass croom,” or hand and foot plough. It is an instrument with a sole about fifteen or eighteen inches in length, thick behind and sharp in front, which latter being the part which first penetrates the soil, is shod with iron. It is pushed forward by means of a long handle fixed into it, and also by a pin attached to the heel of the sole or sock, for the foot of the labourer. A more unlikely implement to have the name of a plough it is scarcely possible to conceive, and its exhibition created much interest and amusement.) The people lay the land over in furrows, by successive movements of hand and foot, but of course the line is not drawn in a continuous form. The great difficulty in providing their implements was the scarcity of timber, of which none grew in the island, and they had consequently to sent to the mainland for it. As a proof of its value, he might mention that the shaft or handle of the “Crass-croom” (which is a piece of wood about the size of a broomstick) would cost 3s. 6d. From the

scantiness of the soil, they did not, of course, produce heavy crops; but here he would instance the ingenuity of the people in making the best of their position. He had seen as good produce of potatoes, barley, or rather *beir* or *bigg*—for the new kinds of barley were unknown to them—and oats, as in any part of the country, and they managed to produce these results by the skill with which they prepared the manure. It was efficacious, in the first instance, in the raising of potatoes, and afterwards it produced a fine barley crop. When the barley was ripe, they did not cut it as was the case elsewhere, but pulled it up by the roots, and tied the whole up in sheafs. When it was “won” and ready for the stack, the straw was then cut from the sheaf below the band, which had this advantage, that it enabled them to stow away the grain in small bulk—a matter of no small moment in a country exposed to so much wind and rain. After the grain itself had been thus preserved, they took the straw which had been cut from it, and placed it on the roofs of their houses. They laid it loosely on, just as the farmers here spread it over the top of a stack, and then tied it down with ropes spun from the heath. In this position it was exposed to the smoke of their peat fires. He might here mention that the fire was placed in the middle of the room, and there were no vents, but instead, a number of holes were ranged round the top of the side-wall. When the smoke ascended, therefore, as it did by means of its lightness, and a portion of it was forced back, it escaped by means of these holes. A great deal of it, however, made its way up through the straw on the roof; and when approaching one of these little towns, he could compare its appearance to nothing more likely than that presented by the smoke arising from a cluster of heated grain stacks. This straw became very valuable, from the great condensation of ammonia and other products which took place in it. The people of Lewis planted their potatoes without any manure whatever; but when the plant had got up to the length of two or three inches, a general unroofing of the house took place, and the straw which had been preparing there all the season was thrown upon the drills; it was rarely covered up, excepting in windy weather, when a slight sprinkling was put upon it to prevent its being blown away. Well, this manure gets into the soil immediately, and the potatoes forthwith come up with the greatest luxuriance. The people of Lewis, however, had another kind of manure than that described; they had the manure which was produced from their cows; and he might here mention that in their care of it they evinced a degree of intelligence superior to that of farmers of much higher pretensions, for they kept it constantly covered up; and each and all had joined in the opinion that if it was exposed, it lost, to a great extent, its efficacy. Some of the best agriculturists were about to follow this plan of keeping the manure constantly covered up. In Lewis they followed a strict rotation of cropping. They had first potatoes, then barley or bigg, and then oats—constituting a three years’ shift. According to this rotation they had grown their crops for a hundred years, and one might naturally suppose that the lands would be worn out by it: but this was not the case, for they had generally good crops, and last year it was an extraordinary one. There had been inhospitable seasons certainly, in which the crops entirely failed, and great distress followed; but, generally speaking, their crops were excellent. On the whole, there was no doubt that if these people were properly directed in the best modes of cultivation, they would, with their habits of industry, make rapid progress. So much for the agriculture of Lewis. As to their manufactures, he might state that they made their own dishes or vessels from the clay found amongst the granite gravel. They fashioned the vessel merely with the finger and thumb; and the strength and thinness with which they were made, proved the quality of their clay. They turned over the neck or mouth, and by putting a cord, or rather a leather thong, round it, they were enabled to carry the vessel from place to place, containing water or milk; and they also stood the heat requisite to boil their contents when placed on the fire. (Mr. Smith showed a specimen.) They also made their creels for carrying out their manure, and for other uses; and when he showed one of them the audience would be surprised to hear they were made of the stem of the dock, or “docken.” So much was this plant prized amongst them, that when it grew between the possessions of two farmers, the docks were carefully divided between them. There was not a

willow in the island ; and the dock therefore, was very much prized for its usefulness. They answered for the women, when they went to market, as well as for carrying potatoes and manure. Another mode of people of Lewis was that of feeding their cows on seaware. It was just the dulse tangle, which they had often seen sold on the streets of Glasgow ; and it was no unusual thing, when a woman went out to milk the cows, to take some of this dulse tangle, which the animal consumed with great satisfaction when the process of milking was in progress. The lecturer then exhibited a large bag in use in Lewis, which was made of the stem of the bent-grass, and spun in the long winter nights ; they were used for keeping the corn in, and carrying such portions of it to market as they were able to spare for sale. He might state that there was one distillery on the island, which took up all the surplus of the barley crop. After giving a few geological details, Mr. S. stated that the population extended to 17,000 souls, and there were 270,000 acres of land, which, if improved as it might be, would maintain twice the number of people in more comfort than they were at present. He hoped that the period of this improvement was not far distant ; and that when they went to visit Lewis they would find it a green pastoral land, instead of a dreary waste. Mr. S. concluded his lecture, and exhibition of specimens and implements from the primitive Lewis, amidst much applause."—*Inverness Courier*.

VI.—THE LATE DR ABERCROMBIE.

Our paper of last Saturday recorded an event which, even had it fallen upon us far less suddenly, would have left us unprepared, for a time, to give utterance to our own feelings, or to say anything which might not have been deemed an irreverent intrusion on the deep and distressful sympathy which that sad event every where awakened. It behoved us to yield precedence to that expression of the public sorrow which we well knew would be forthcoming, when the earthly remains of one so signally eminent, and so universally beloved, should be carried to the grave. And in consequence of this detention, we are now enabled to add, that never, we believe, was a more awfully solemn and affecting procession seen in our streets than that which on Wednesday accompanied the remains of this distinguished philanthropist, from his well-known residence, the West Church yard. It had been the desire of his family, as being perhaps somewhat more accordant with the retiring modesty of his life, that the funeral of their lamented father should have been of the most private kind. But they yielded to the request of several public bodies who exceedingly desired to do him honour ; and the procession was accordingly joined by both the Royal Colleges of Physicians and of Surgeons in the city,—by the members of the Free Church Presbytery of Edinburgh,—of the Commission of the General Assembly of the Free Church,—and by many professional brethren who had come in, though uninvited, from distant parts of the country. Never in our day, unless in the instance of Dr. Thomson, have we seen such a deep and universally pervading sympathy ; and though enhanced, no doubt, in both cases, by the awful suddenness of the stroke, yet in neither was it due to anything so much as to the sense universally entertained of their high and influential standing in society, and of the irreparable loss, when, especially in times so critical as have marked the decease of both, such leading and directing public characters have fallen.

Dr. Abercrombie's professional eminence will at once occur to all, as having raised him to a position of very wide and conspicuous influence. So early as 1803 he began to practise in Edinburgh ; and though it was long before either of those two valuable publications* appeared, which form the main strength of his professional

* On the Diseases of the Brain and Nervous System ; and on the Diseases of the Abdominal Organs.

authorship, he very soon became so well known to his professional brethren, through the medium of his contributions to the *Medical and Surgical Journal*, and by an extensive and successful practice, and had so gained the confidence both of the profession and the public, that immediately on the demise of Dr. Gregory, he took that place as a consulting physician, which he has continued to hold with increasing celebrity. In 1830, and again in 1833, he appeared as an author on other subjects, which, doubtless, it had scarce been thought he could so investigate and adorn. For he had studied his own proper and peculiar science so devotedly, and so well, and was necessarily so engrossed in practice with its most anxious and arduous labours, that surely marvellous it seemed how he found either taste or leisure for such a separate achievement. And yet to those who could appreciate that intellect, which was in him as remarkable for its comprehension as its clearness, and that height as well as depth of moral sensibility, which, being combined with the other, and sanctified, made him known unto all men as the eminently great and good,—to those who could appreciate this, there seems no mystery in his taste or liking, however still they marvel at his finding leisure to gratify it. The truth plainly is, that both nature and grace had so impressed him with the tendency, and so endowed him with power, for such investigations as form his treatises “On the Intellectual Powers,” and “On the Philosophy of the Moral Feelings,” that nothing had been to him so difficult as, unless under an imperious sense of duty, to have abstained from or abandoned them. Soon after the last-mentioned date, he published also a treatise “On the Moral Condition of the Lower Classes in Edinburgh;” and between that time and the present, when he had just issued what he intended should be the first of a series of essays “On the Elements of Sacred Truth,” he produced, at irregular intervals, various others on kindred subjects amounting in all to five, and which he recently comprised in one small volume, entitled his “Essays and Tracts.” Of writings so well known, and so very highly esteemed, as proved by a circulation extending, as it did in some, even to an eighteenth edition, it were useless to speak in praise either of their literary or far higher merits. But we cannot refrain from saying, that the wisdom which pervades them is manifestly the wisdom of deepest Christian experience. The reader sees there one of the wisest, most observant, and sympathising visitors of the poor, devising how best to ameliorate their “moral condition.” And when the subject is the “Harmony of Christian Faith and Character,” or “The Messiah as an Example,” he knows that the author who could have written thus, must himself have been long accustomed to “look unto Jesus,” that “this faith wrought with his works, and by his works faith was made perfect.”

Before either of his philosophical works appeared, he had been appointed Physician to the King for Scotland. In 1834, the University of Oxford also, as an unusual token of respect, conferred on him the degree of Doctor in Medicine; and in the immediately following year he was elected Lord Rector of Marischal College, Aberdeen. Nor were there wanting other, and as emphatic testimonies, to his far-spread reputation. But, distinguished as he was, both professionally and as a writer in the highest and holiest departments of philosophy, it was not exclusively to his great fame in either respect, or in both, that he owed his wide and sanctifying influence throughout the community in which he lived. These raised him, as we have already said, to a position of notoriety which gave far greater weight and interest, no doubt, to all his sayings and example. But it was these sayings and that example, so consistently and completely manifesting exalted piety and benevolence, sustaining incessant labours in doing, as well as devising good, and that, too, among men of all classes, and by means of all various channels and expedients,—it was this, at least very mainly, which made his life so very precious to us, and his death so very deeply and universally deplored. We need not tell how long and how conspicuously his name stood associated with the guidance of every important enterprise, whether religious or benevolent,—how somehow he provided leisure to bestow the patronage of his attendance and his deliberative wisdom on many of our associations, and, with a munificence which has been rarely equalled, and never, we believe, surpassed, ministered of his substance to the upholding of them all. And we must not speak of those private alms which he was ever anxious to hide. Nor could we estimate, in

this way, the strength and intensity of his generous compassion. For he valued money so little, that, times without number, he declined receiving it, even when the offerer urged it, as most justly his own. But *time*, which, as we have shown, he turned in other ways to so great account, was, indeed, in his view very precious. And yet never did he grudge to spend it in counselling the perplexed, or comforting the disconsolate, or seeking out friends, or other help for the friendless, or healing or preventing differences among brethren, or, in one word, in doing whatsoever his hand found to do, in the humblest as well as highest walks of Christian philanthropy.

We cannot from this descend to more ordinary virtues, though even in these respects he was known, most assuredly, as no ordinary man; but shall now just advert to some of those features which more specially individualized him among the great and good.

Of the few who, in our day, have advocated as successfully the cause of truth, and told with like effect on the general mind of society, we know not any who abstained as he did from controversial discussion, and were as sensitively alive as he was to the danger of involving himself or others in strife and differences. This utter distaste for controversy, which is so prominent in his writings, he carried with him into all his intercourse, both with his friends and the world, inasmuch that, known as he was to have taken every deepest interest, and lent most effectual help, when the cause of truth was endangered, he was never drawn into debate, nor delivered more than his explicit and decided testimony. We say not this to disparage others with whom he long associated in most friendly intimacy, and for whose most mighty services, rendered otherwise to the cause of truth, none living entertained profounder reverence. "There are diversities of gifts, though the same Spirit." And even as there are remarked most prominent and peculiarizing differences among those *written* epistles, all of which are equally authoritative and alike inspired, so in looking back on those "*living* epistles," once sanctified, and now glorified together, we would remark of Abercrombie, that to an epistle of the Apostle John he was the likeliest of all.

Often as we have already noticed his assiduous and unceasing diligence, we must refer to it here again. For we certainly have known but few who, with any thing like equal powers, have at all rivalled his application. Whoever entered his study found him intent at work. Did they see him travelling in his carriage, they could perceive he was busy there. Graces also might be mentioned, such as a meekness and an entire dispassionateness, which are rarely indeed conjoined with such conscious strength and sensibility. He was perhaps generally thought reserved, and such certainly he was to strangers,—sufficiently so to prove that his professional eminence had been achieved by transcendent talent and worth alone. But among familiar friends, how affable! how engaging! And while all that ever saw him must remember that look of power and placidness which was so pre-eminently his, that he carried it with him to the tomb, there was also another look very often seen, which was far more beautiful, because both elevated, serene, and bright, and of which we cannot but think now, how surely it should have warned us, that to the heaven from whence he got it, he would soon and suddenly be called.

Amidst the universal distress and sadness of such a general and sore bereavement, we perhaps should not specify particular instances; and yet we cannot but refer to the surviving office-bearers and the congregation of St Andrew's Free Church, who can never enter the house of God, without being reminded there, both of the munificence and assiduity with which he ministered to the setting up and completest furnishing of that beautiful sanctuary, and of his still deeper and more affecting interest as an overseer of their undying souls. With the minister of that church, besides, both he and his household had been for many years accustomed to worship; and he had been to him, both as a benefactor and a friend, even all that ever one man could be to another.

He has left a numerous family, who were every thing to him, and to whom he, too, was every thing. The sympathy which is abroad they must feel to be alleviated.

ing ; but infinitely more precious their assurance from what they saw of their father's "heaven on earth," so long experienced, and so complete. "The kingdom of God," they must have seen, was "within him ;" and that each and all of those promises were peculiarly his which are fulfilled to the meek, and the merciful, and the peace-makers, and the pure in heart, of whom it is affirmed, and they shall see God. "And I heard a voice from heaven saying unto me, Write, blessed are the dead which die in the Lord, from henceforth : Yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

Dr Abercrombie was born at Aberdeen, where his father, whom he lost at an early age, was a pious and evangelically-minded minister. He was born on the 11th of October 1781 ; and, from the giving way of a small artery in the region of the heart, he died, or rather, we would say, "he was not, for God took him," on the 4th day of this current month.

MINUTE OF THE FREE CHURCH COMMISSION IN REGARD TO THE LATE DR. ABERCROMBIE.

Dr CANDLISH then submitted the following resolution, which, if the Commission approved of it, should be held as part of the forenoon's proceedings :—

"The Commission take this opportunity of recording their deep feeling of the loss which not this Church alone, but the community at large, has sustained, in the sudden death of this eminent man,—eminent in the honourable calling which he exalted and adorned.—Eminent in almost every walk of literature, and in all the departments of science,—eminent in sound wisdom and social worth,—eminent, above all, in the possession of the grace and Spirit of God, and in the blameless and unblemished consistency of a holy conversation, becoming the Gospel of our Lord Jesus Christ, for the excellency of the knowledge of whom he counted all things but loss. To the praise of the glory of the redeeming love of God and the sanctifying power of the Holy Ghost, let it ever be remembered how inseparably his long life of private virtue and public usefulness was uniformly felt to be connected with the simplicity and godly sincerity of his faith in a crucified Saviour, and his exclusive reliance on that Saviour's righteousness for all his peace with God and all his hope of heaven ; for none ever saw any good in him, or received any good from him, without being constrained to regard it as the direct and necessary fruit of his Christian principle. Hence the signal service which he was enabled to render, in rescuing from the reproach of infidelity, once too common and too just, the profession of his early choice ; while his high endowments and accomplishments, not professional merely, but literary, scientific, and philosophical, did much to vindicate true spiritual religion from the imputation often cast on it by unbelievers,—since, in the case of one so gifted, at once, and so godly, none could associate the peculiar doctrines of Christianity which he avowed, or the peculiar duties of Christianity which he observed, with anything of mental infirmity, or the imbecility and puerility of superstition. How much, during his noble career, he thus influenced the public mind, and leavened the general body of his brethren,—how much, especially, the shield of his high name and the savour of his holy example, contributed to guard the young against the contagion of evil, and to impart to studies, alas, too often perverted, a pure and pious tendency,—it would not be easy to estimate ; nor till the disclosures of the Great Day can it be known how many have been in this way, through his instrumentality not only preserved from great hazard, but brought also to the knowledge of the truth. Let it suffice to note, with unfeigned thankfulness, the impress which his character has stamped on the pursuits and studies which he cultivated, and the difference which all must recognise, in this respect, between the profession as he found and as he has left it.

"Of the obligations under which he has laid the world of letters by his invaluable writings on the mental and moral sciences, and of the debt which even childhood owes him, for what he has done to bring these, as well as higher themes, within the reach of the youthful understanding, it is not needful here to write at large ; nor

would it be becoming to enter the sanctuary of the domestic affections, excepting only to convey to the mourners whatever consolation may be found in the assurance that their private sorrow is mingled with the mourning of a whole community, and the general griefs of all the people of God. But it is right to make special mention of what this Church has witnessed and experienced of his exemplary fidelity, zeal, and devotedness, as one of the oldest and most revered of her office-bearers. In this capacity, his labours of love among the poor, and his anxiety to promote their spiritual good, as well by the assiduity of his personal visits, as by his appropriate publications, and his ready support of every benevolent and Christian agency, are too well known to need recital; while the liberality with which he dispensed alike his counsel and his aid was such as became one knowing the grace of our Lord Jesus Christ. That such a man and such a Christian was led by no enthusiasm or excitement of feeling, but slowly, and after the very fullest deliberation, to bear his calm and solemn testimony to the great principles for which this Church has been called to contend, and to cast in his lot among those who have suffered loss for conscience sake, must be regarded as no small confirmation of the truth and magnitude of these principles themselves, and a great encouragement to many brethren. For all which services, rendered by our departed Brother, to society, and to religion; and for all the good effected by means of his influence, his example, and his generous and catholic efforts in every holy undertaking,—this Commission, humbling themselves under the mighty hand of God, desire to give thanks and praise to Him before whom his servant, now gone to his rest, would have been the very first to own himself to be nothing, that God might be all in all."

The Commission unanimously adopted the resolution, and, on the motion of Dr Gordon, the Commission requested the Moderator to communicate it to the family of Dr. Abercrombie.

FUNERAL OF DR. ABERCROMBIE.

The funeral of this eminent physician and excellent man took place on Wednesday, from his residence in York Place. Although it was the wish of his family that it should be strictly private, the applications for leave to attend it were so numerous as to render it necessary to extend to a considerable degree the arrangements, in order to afford an opportunity of paying a tribute of respect to one of our most illustrious citizens, by those whose esteem and affections he so largely possessed. On leaving York Place the procession consisted of the hearse and eighteen mourning coaches, besides a great many private carriages, amongst which we observed that of her Grace the Duchess of Gordon. On arriving at North St Andrew Street, the Free Church Presbytery of Edinburgh, and the Commission of the Free Church, joined the procession, the members walking four deep, with Dr Chalmers as Moderator of the Presbytery, and Mr Grey as Moderator of the Commission, in the rear. On reaching No. 119, George Street, the Royal College of Physicians, and the Royal College of Surgeons, amounting to about 120 gentlemen, met the funeral, and preceded it four deep, the Surgeons in front, having their President, Dr James Simpson, walking behind the members, and the Physicians in like manner, having their President, Dr Robert Renton, walking in the rear. On reaching the gate of the West Churchyard, those public bodies opened up right and left, and stood uncovered, allowing the body, mourners, and friends, to pass between their ranks, after which they followed the procession to the grave in reversed order, having their respective office-bearers in front. In addition to those immediately attending the funeral, there were great crowds of the community waiting the arrival of the procession throughout the streets, evincing the esteem in which the deceased was held by all classes. The whole ceremonial was one of a quiet unostentatious character.—*The Witness*.

VII.—HOME INTELLIGENCE.

It is well from time to time, that we should glance at the proceedings of our friends at Home, with whom last year, though absent in body we were often present in spirit, “joying and beholding their order and the stedfastness of their faith in Christ.” Happily the state of things in Scotland is still such, as greatly to encourage every friend of our tried and honored Free Church.

Let us then look at facts as they are presented to our view, by the intelligence received by the last Mail. We shall see much that we may rejoice in, and one great thing also, that may serve as a warning, and give much profitable instruction.

Things are advancing. New congregations are being formed,—are rising up, indeed, more rapidly than new pastors for them, so that the Commission of Assembly has been obliged to postpone all further recognitions of new congregations, till the meeting of the Assembly next May. The Free Church is advancing in places where the blight of moderateism at first checked the growth of its doctrines. Thus we read the following account in the *Scottish Guardian*, from Kirkcudbrightshire.

PROGRESS OF THE FREE CHURCH IN KIRKCUDBRIGHTSHIRE.—It must be gratifying to the friends of the Free Church to learn, that the good cause is rapidly progressing in the quarter, where it was thought to be almost in a hopeless condition. In Dalmaghie the people are roused to a sense of their duty, and if we may judge by the enthusiasm which every where prevails, we may expect to see ere long a thriving congregation formed in that parish. In New Galloway the Church is still adding to its numbers; and, indeed, throughout the whole Glenkens, they are bearing noble testimony for the truth. Yet, they are not without opposition, having been under the necessity of worshipping the God of their fathers in an out-house belonging to Mr Kennedy, of Knocknallan, to whom they are deeply indebted, and whose kindness in accommodating that congregation is gratefully felt and acknowledged by all. I am glad to state, however, that they have now the prospect of having a neat and commodious Church to themselves.—Alexander Oswald, Esq. of Auchincruive, Ayrshire, having generously granted them a site on part of his estate near Balmacellan. The funds for the building of the church are daily increasing. Besides the weekly subscriptions, the Committee have received donations from various individuals, for which they beg leave to return their heartfelt thanks.

In the North, all accounts that we have seen, concur in bearing testimony to the strength and extent of the Free Church movement. Here, for instance, are some striking extracts: the first is from the *Witness*.

FARR, 28th Oct. 1844.—The sacrament of the Lord's Supper was administered in the Residuary Church here on the 27th inst. Mr. Sutherland was assisted by Messrs. Murray of Reay, and M'Kenzie of Tongue. This being the first communion held in connection with the Established Church since the late disruption, within the bounds of the Tongue Presbytery, one would think that the concourse of people would have been great, but it was quite otherwise. On Thursday there were

only thirty seven present, including ministers. Friday presented a melancholy sight, there being only forty-two, and what renders it more deplorable is, that there was neither elder to propound a question, nor any one to speak to it. The congregation on Saturday numbered forty-seven. But on the Sabbath, after assembling the three neighbouring parishes, there were in all 130, among whom there were only seven Gaelic and thirteen English communicants. The congregation on Monday amounted to sixty-three. Whereas on a similar occasion in connection with the Free Church in June last there were upwards of 4000. From this statement the reader may clearly perceive the effects of the late disruption in the north district of Sutherland, where not only a majority, but almost the whole of the people have left the Established Church along with their beloved pastors.

The second is from the *Scottish Guardian*.

ESTABLISHED CHURCH IN THE NORTH.—The adherents of the Establishment in the county of Ross, containing a population of nearly 80,000, are reported to us not to exceed 1,200, young and old. The number of regularly ordained elders in the same connection is about eight. We are in receipt of the most ludicrous accounts of the disappointments experienced by preaching adventurers sent to officiate in the empty churches, and who are not unfrequently left alone for an hour or two in the churchyard. One letter now before us describes in a very graphic style how a grave-looking person arrived at a village inn, where he passed as some great unknown, till he was heard at rehearsal in "No. 2," with such thumps and peripatetic movements as left eaves-droppers at no loss as to the nature of his errand. On his way to the parish church, he inquired of a man going in another direction why the bell was not ringing. "Ask the Presbytery clerk," was the reply, "he was at the last finging of it eighteen months ago." We forbear giving our correspondent's description of the solitary walk of the preacher in the church-yard, where, we may hope, he felt himself rebuked in a way which will prevent him from ever venturing back again to be "bogged" in the rural village of Red-castle.

The last is from a correspondent of the *Witness*: in regard to the Free Churches at Kenmore and Killin. In laying the foundation of the former the Marchioness of Breadalbane took part—after which the following address, drawn up by her, in her own hand-writing, was read on her behalf by the Most Noble Marquis, her husband, to the friends and members of the congregation present.—

"My FRIENDS,—I am anxious to express to you in my own words my gratitude to you for having requested me to perform the ceremony of laying the foundation-stone of the Free Church of Kenmore. I considered it a high privilege to be associated in any way with this work; and I am happy to think that, long after this, my name may be remembered amongst you in connection with the proceedings of this day,—a day which I trust you will all have reason to think of with thankfulness. It was no light matter for Lord Breadalbane and myself to leave the Established Church of Scotland; but we thought that the time had come when it was our duty so to do. It has been a source of great comfort to us, that so many of you in whose welfare we take so deep an interest, have been of the same opinion with ourselves; and when, we think, with sorrow, that we have been constrained to leave the once venerated Establishment of our land, we rejoice that we shall here be surrounded by so many who worshipped with us there, and that we shall still together listen to the glad tidings of salvation.

"Let us all rejoice that we have been enabled to follow the dictates of our conscience,—that we have thrown aside the trammels with which men sought to bind us; and that we have now a Church which acknowledges no Head but Christ,—no spiritual authority save that of our Divine Master. And while we enjoy our privileges with thankfulness, let us also encourage a spirit of meekness and charity towards those who have not seen it to be their duty to take the same course that we have.

done. Let no strife or bitterness enter into our communication with them, and may we ever remember that the wrath of man worketh not the righteousness of God.

"Once more, I thank you for having called upon me to come forward this day. It is peculiarly gratifying to me, as a proof of your confidence in my attachment to the cause of Presbyterianism, and as giving me an opportunity to take some part on an occasion so interesting to him who has been, under Providence, the means of our having here a Free Church. May we all be permitted at no distant period to meet within its walls for the worship of the Lord; may He send for our minister one of his faithful messengers, who will diligently seek Christ's sheep, and who may be the means of bringing many to his fold. And when all earthly things have passed away, may we all meet together in 'a house not made with hands, eternal in the heavens.'"

After reading the above address, the Marquis cordially expressed his entire concurrence in its excellent sentiments, and his determination to stand by the interests of the Free Church of Scotland.

On the Monday following a service in all respects the same was conducted at Killin, with the single difference, that the sermon and address by Dr. Burns preceded the laying of the foundation-stone. On this occasion, too, the health of the Marchioness, not permitting her to attend, it devolved on her noble partner to discharge all the duties connected with the special object of the meeting, which he did with his usual dignity and propriety of manner. In his closing address, his Lordship exhibited in few, but appropriate, terms, the leading principles on which the Free Church of Scotland is based; declaring his own undiminished attachment to them; and exhorting all his people to steadfast adherence.

In Glasgow University Mr. Rutherford, M.P. the Free Church candidate, has been elected by a majority of 92 over his opponent Lord Eglinton. The New College Scheme is advancing wonderfully. A thousand pounds having been subscribed by the public, and the Dowager Marchioness of Breadalbane and Lady Hannah Thorpe, having each given £1,000 to it, Dr. Welsh was encouraged to apply to other friends for large donations, and soon obtained from 19 different friends £1,000 each; and he says he has no doubt he would have obtained £2,000 more if ill health had not compelled him to give up his tour.

We published not long ago tabular statements of the seat lettings in the Free and Established Churches in Glasgow and Aberdeen. Let us now glance at a few facts in Edinburgh. In the Tolbooth Established Church the precentor's salary is £20 a year, and besides having to pay beadles, pew-openers, &c. the City Town Council has to pay the Minister £500 a year. But the whole number of seats let, is 29 out of 962 each, and the whole sum thus obtained is £14 a year! The Minister, Mr. Smith, late of Penpont (the intruder), petitioned the Town Council to reduce the price of the seats, in order to let some more of them. But it appeared on enquiry, that of the cheapest sittings none had been let. In the discussion in the Town Council, the Dean of Guild spoke as follows:

Dean of Guild Dick.—Mr. Tullis speaks about the average price of seats in Dissenting churches being six or seven shillings, while the High Kirk seats are sixteen shillings. But he knows as well as I do, that the average there is not near that. You'll get seats as cheap in it, and cheaper than you will get in any Dissenting church in town. (Hear.) Whether they're let or not, is another question.

But what I rose to say was this, that I don't see any reason for discussing this question at all. Mr. Smith knows, and Mr. Tullis knows, and we all know, that make the seats as cheap as you like, you'll not get folk to gang to them. (Laughter.) Speak about cheap seats! Why, there's ten times ower much room already. (Hear, hear.) They're shutting up kirks fast—let abe opening them. There's Roxburgh Church—next door to Mr. Tullis—that's shut up—and there's Lady Glenorchy's,—that's shut up; and there's the Gaelic Kirk shut up too. (Great laughter.) The truth is, they've far more kirks than they can fill, and though you give hundreds of seats for nothing, you'll not get folk to go into them. (Hear, hear, and Oh, oh.)

By another statement that has been published, we find that in the High Church, once so crowded with Dr. Gordon's congregation, there are but 264 seats let out of 925; and of these let, no less, than 143 are seats at 12s each—the seats, that is to say, of the upper classes, many of whom it is notorious, pay for sittings to keep up appearances, and seldom use them.

We regret to find that the Establishment is proceeding in its course of persecution. Here and there it is trying by interdicts, and other means, to drive the Free Church people, whose liberality principally built the *Quoad Sacra* Churches, out of those buildings; and for what purposes? In many cases, merely to shut them up! Having succeeded in shutting up Lady Glenorchy's chapel and driving the congregation away, it has now been purchased and pulled down by a railway company. In Aberdeen they are trying to drive out of King's College, Professor Bently, because he is a Free Churchman.

They have sent out two Missionaries to Madras, Mr. Grant and Mr. Ogilvie, and have engaged a Mr. Mengert for Bombay, and a Mr. Herdman for Calcutta. Our impression is, that two missionaries at each of the presidencies, who will cost them, besides the money raised and expended in incidental charges on the spot, upwards of £2,000 a year, will be the extent of their missions. More than that sum, we do not think that they will raise, or that they calculate upon, even with the aid of the Lay Association of which we soon expect to hear no more. It is not a little remarkable, on the other hand, to notice how the Free Church Missions are increasing. We have added one ordained minister to the list of Indian Missionaries (at Nagpore); have taken the charge of the German brethren there. (three in number we believe,) who were sent out by excellent Mr. Gossner of Berlin; have established a Mission in Madeira; have taken up the six missionaries and the catechists of the Scottish Missionary Society in South Africa; and are about to receive more Catechists in India. At the period of the disruption, there were *twenty-one* Missionary agents, (missionaries and catechists) of the Church; by May next, there will be FORTY-THREE. The Lord has done great things for us, whereof we are glad. We look for a *further* extension of these missions. Christians in Scotland now understand their duty to give according as God has prospered them. There are some good remarks on this subject in the *Border Watch*.

In a recent circular sent round by the Sustentation Committee, we have the following very gratifying announcement :—" A very great improvement has taken place in our associations generally—every month is adding to the number of those associations who are getting into improved working order ; all this is most encouraging." Still, many of our associations are far behind what might be expected from them ; and many of our people do not seem yet to remember that " it is more blessed to give than to receive."

Few Christians hitherto seem to have deliberately put the questions to themselves, how much can I give to God, or how much does God expect at my hands ? Yet surely it becomes us solemnly and decidedly to come to this point, and not merely to give away a little of our money, by fits and starts, according as we may happen to feel disposed, or according to the positive demand made upon us.

How much does God expect from us ? He has bought us with a price, and therefore he might claim the whole of our substance ; but he has not done this. Many, indeed, in the primitive Church, in the fullness of their hearts, and under the constraint of love, laid their whole property at his feet. And he accepted the gift, and has left it on record for the use of future generations. Still he has not said that he expects this from us. He leaves us free, in so far as any positive claim is concerned, only reminding us how much we are debtors to him, and asking us to give accordingly. But still the question may arise, Has God nowhere positively declared how much he expects at our hand ? No : not in the new Testament, but under the former dispensation, he told Israel how much he expected from them. Not less than a tenth of their substance was to be given to God. They might give more, but they were not to give less. Now, is there not some intimation in this, of what God expects from us ? He does not make the same demand on us, but he has recorded the demand he made on Israel ; and should not this be some guide to us in settling the question, How much are we to give to God ? Is the tenth of our substance too much for a soul that has been bought with the blood of God's Eternal Son ? But we shall not dwell on this point. We would rather refer our readers to a truly admirable and judicious article in the last number of the *Presbyterian Review*, entitled " Our Pecuniary Resources." They will find this subject brought out there with great power and vigour. We understand that several ministers in the north have been so much struck with that article as to read it at their prayer-meetings ; and some of the journals of the day have directed special attention to it.

Instead of £5,000 a year for foreign missions, we shall look very shortly for five times that sum, and an increase in all the other branches of missionary Enterprise—Colonial, Home Jewish and for Educational too.

In Canada things are prospering. There are five able Free Church ministers travelling and preaching through the country. Dr. Burns of Paisley has accepted the call of the chief Presbyterian Church in Toronto. Mr. W. C. Burns, so well known and so much honored, is also to settle in Canada. Another influential Canadian Presbyterian minister Mr. Clugston, has joined the Free Church.

In England a Presbyterian College has been established in order to rear up a ministry. New Free Church congregations have been raised at Hampstead and Brighton. And a society has been formed to build six new Free Churches in London.

We are glad to see that considerable attention is being given to the improvement of Church Psalmody. The *Scottish Guardian* speaks thus, of an apposite and popular work on the subject, that has been edited by Mr. Hately, Precentor of the General Assembly :

We cannot speak in too strong terms of the admirable taste and economy with which this publication has been prepared. As a specimen of letter-press printing in music, we venture to affirm, not without some knowledge of this branch of the typographical art, that it has never been surpassed, and that in clear, legible, and uniform notation, it is seldom equalled in the most skilfully engraved sheets. The prices is also surprisingly moderate, considering the expense of music-books generally, and the great number of pieces contained in the part, amounting in all to thirty one, each piece being arranged in four parts, and costing as near as may be half a farthing each ! The music is selected with great discrimination, as will be seen from the following list :—French, Bangor, St. David's, Stilt or York, Bedford, Irish, Stroudwater, Old Hundred, Newton or London New, Elgin, Martyrs, Dunfermline, Wirksworth, Dundee, St. Ann's, St. Stephen's, Coleshill, St. Paul's, St. Neot's, St. James's, Babylon Streams, Martyrdom, Old 134th, Ballermo, Nayland or Newington, St. Thomas, Old 136th, Old 124th, Jackson's Kent or New Church, Peterborough. The publication of this work is a step towards the improvement of our congregational psalmody ; and now that the subject has been formally taken up by the Free Church, we may expect that the improvement will be progressive. There is great room for it. If "all things" connected with the worship of God should be done "decently and in order," surely that part of it which consists in blending the harmony of sweet sounds with the melody of the heart, should form no exception to this important rule. A great deal will depend on congregational meetings for practice, which are in the way of being restored to. It is in such meetings alone that the greatest of all improvements can be generally introduced, we mean *singing in parts* ; and if the young people, especially, can be induced to study music sufficiently to be able to take the part suited to their voices, we see no obstacle to the introduction ultimately of systematic part-singing into our public worship. Nothing, certainly, will conduce more to this desirable object, than to accustom congregational meetings to hear some of the "grave sweet melodies" of our Church sung with the full flow of all the parts. No harmony is half so impressive as the solemn measures of our old psalm tunes sustained by well-assorted voices. In seeking the attainment of the end in view, no difficulty will be found with the female and young male voices of a congregation, whose natural and peculiar province is the air of melody, and nothing else. The great desideratum is to get the male voices arranged into bass, counter, and tenor or second voice, and to exclude them from participating in the air ; for nothing is more injurious to the effect of a piece sung in harmony than the mingling of male with female voices in the melody. Of course we make no account at all of that class of people, who in public worship, sing the air on a low key suited to the compass of their voices, and produce the most odious discord to a well-conditioned ear. If nothing else can be done with voices of this description, which probably, in many cases, might be trained to sing in bass, one good end would be served at a congregational practising were the habit referred to pointed out as most dissonant and indecorous. But everything, after all, will depend on the precentors ; and without being hypercritical, we may suggest, that in many instances the reform must begin with them. It is of great importance, in the first place, to get serious and well-disposed men, with a fair share of musical skill, to occupy the desk. Men of this stamp will be more likely to conduct the singing of a congregation with propriety of taste and feeling than mere professional men. Besides, what can be more unseemly than to have the devotions of a congregation led by an individual of frivolous manners, perhaps of dissolute life, and whose professional services may be obtained by any sect that bids the highest, or for any purpose ? We must, however, say, that a great improvement in this respect has taken place of late years. It has often occurred to us that precentors would very much promote good taste and harmony in public worship by singing no more than is set down for them, instead of slurring together all the notes of a tune, or hooking on to particular notes what are, we believe, technically called *apogiaturas*. Precentors who indulge in this nonsensical practice are obviously ignorant of the first principles of harmony, since nothing is more certain than that every note thus gratuitously added, must produce a discord in the corresponding passages of the other parts of the piece. And what is true of precentors, is equally so of

those individuals who may be heard in all churches displaying the inflexibility of their voices in whimsical flourishes, which set the harmony of the subordinate parts and the unity of the melody equally at defiance. The best precentors we have ever heard struck their notes with the clearness and precision of the pianoforte, and were remarkable for the gravity and simplicity of their style. One of the editors of this publication, namely, Mr. Hately, is a perfect model in this respect. It is quite a treat to hear him singing Martyr and Coleshill, the favourites of the last Assembly. The mention of his name recalls us from the ungracious task of fault-finding, to compliment him and his coadjutor on his beautiful little book, and to wish the reform they have in view an issue as successful as its commencement is auspicious.

The duties of the Elders of the Church, is a subject that is likewise much considered now. Dr. King of Glasgow, has published a valuable work on the subject. In the *Border Watch* also, there are some valuable remarks which we have much pleasure in copying :

A WORD TO ELDERS.—The proceedings of our last General Assembly, in regard to the state of religion, gave hope of the return of better days to this land, but we are beginning to fear that we may sin the blessing away. We fear that the Spirit may be grieved away from us by a return to our former state. Many of our ministers have no doubt entered more fully into their work as ambassadors for Christ. We have seen plain evidence in some cases of a fresh anointing of the Spirit, but there has been no corresponding increase in the devotedness of other labourers. How many are there amongst our office-bearers whom it would be mockery to call *labourers* at all ! We address ourselves especially to the elders of our Church, and we ask if they have begun to realize more fully the spirituality of their office, and realizing this, have they come to the help of the Lord against the mighty ? On the elders of Scotland a fearful load of guilt for past unfaithfulness rests. It is little they have done for Christ. They have failed to watch for souls ; to feed the flock. We speak plainly because we feel deeply ; and we feel all the more deeply because convinced that we are ourselves guilty in this matter. We entreat our brethren to bestir themselves and redeem the time. Precious souls are perishing on every side. Oh carry the message of salvation to those for whom no man cares. Visit the dwellings of poverty and wretchedness, and tell the miserable inhabitants of the way to the mansions of bliss. Draw by the cords of love the wandering sheep to the good Shepherd's fold. Seek wisdom & win souls. Let your ambition be to shine amongst those who turn many to righteousness.

What appears to be desirable in the elders of our Church may be very briefly stated. *First of all, they must be converted men*,—men living for God,—men not of this world, even as Christ was not of this world. If any unconverted elder read this, we ask not at present his co-operation, for he has something else to settle, even the matter of his own salvation.

Secondly, *Elders must become fully alive to their responsibilities as followers of Jesus and office-bearers in his Church*. A saved soul cannot but feel love to the Saviour, and compassion for perishing souls in some measure, but we long to see these feelings intense, ardent, constant, stirring the very depths of the heart.

Thirdly, *These feelings must lead to earnest, sustained, and well-directed efforts*. We believe the want of success in many ministers may be traceable to the fact that, whilst there is much pleading with men for God, there is little pleading with God for men. Hence a want of unction and living power in their ministry. There is not too much of effort, but there is too little prayer. With many godly elders the evil is exactly the reverse of this. There is much, though not too much, prayer, but there is little effort. Join with such an one at his family altar, and you will see that he longs for the salvation of the lost. He seems to have zeal enough for a missionary. But when he rises from his knees, put the question. "What have you been doing to bring souls to Christ?" and he will stare as if he had nothing to do with such a matter. What glaring inconsistency ! And yet the man is not a hypocrite.

How, then, it may be asked, can all this be accounted for? It may be traced, we suppose, to some such causes as the following,—the want of right views of his relation of Christ and the world,—the example of his brethren,—the fear of man,—love of selfish ease,—or an idea that considerable talents are required to tell fellow-sinners of the way of salvation. To these might be added peculiar notions of the dignity of the ministerial office. We have pretty decided views of that dignity ourselves, but we have no sympathy with those who would put every candle under a bushel, which is not an ordained one.

Wherever the Spirit has bestowed gifts, they ought to be employed. It may require much prudence to turn them to the best account, to use them so that “good may not be evil spoken of.” Let all act as conscience dictates, but on no account let a single talent be hid in a napkin, or buried in the earth. These remarks apply to all who are fitted to labour in the vineyard of the Lord in any way. Some such may hesitate about entering on the work, but elders dare not, for they have been ordained for this very thing; and woe be unto them if they disregard those solemn responsibilities they have voluntarily undertaken. “The elders among you I exhort,” says St. Peter, “feed the flock of God.” Again St. Paul, in addressing the elders of the Ephesian Church, says, “Take heed unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood.”

There are many ways in which elders could do much, both in feeding the flock and reclaiming wanderers, but we can at present notice only one. It is one which is already acted on in several congregations, and we see nothing to hinder its adoption all over Scotland. Let every parish be divided into as many districts as there are elders. Let each elder hold a prayer meeting once a-week, and, if he can, let him exhort the people. It may be objected that many elders could not conduct such meetings properly, and that there would be a sad want of uniformity in the plan. Now, we think the want of uniformity is the chief beauty of the plan. The only point of uniformity requisite is, that the meeting be regularly held. It may be moulded in any way according to the abilities of those conducting it, or the circumstances of the people. In some cases there should be singing, reading the Scriptures and prayer. In others, reading of tracts, or suitable tracts from books, might be added, and in others, a short extemporaneous address. In all cases let the meetings be short, extending to little more than an hour. We have known meetings in rural districts much injured by being protracted to two or two and a half hours. No doubt there are many good men in the eldership who are unable to conduct such meetings alone, but this need be no hindrance, as deacons and others will readily co-operate. If any there be who are unwilling to engage in this work, the sooner they give up the office the better. We suppose there are about 5000 elders connected with the Free Church. There would be at least an average attendance of 20, or a total of 100,000. Is not such a scheme worthy of immediate attention? We imagine we hear every reader apply in the affirmative, but we much fear that many will approve of it and nothing more. We ask every minister who does approve of it to bring it under the solemn consideration of his Session, and to every elder we would say,—Begin immediately,—seek to carry your brethren along with you, but don't wait for them,—set them an example,—provoke them to love and good works.

In speaking of elders, we are reminded of the loss of our greatest elder, of the great and good Dr. Abercrombie. He died suddenly, but fully ripe, as a shock of corn cometh in his season. From a private letter we hear, that no event, since the death of Dr. Andrew Thompson, has caused such a sensation in Edinburgh. A most touching, eloquent, and true minute on his death, was adopted by the Commission of the Free Church Assembly, proposed by Dr. Candlish, and seconded by Dr. Gordon, which we have already given elsewhere, in a separate form.

The Society for the Relief of the Destitute Sick, (the very name of the Society speaks of Dr. Abercrombie's connection with it,) has recorded the following minute on his death.

“ Destitute Sick Society Hall,

Edinburgh, 21st Nov. 1844.

“ At this their first meeting, after the decease of their lamented President, Dr. John Abercrombie, which took place on Thursday the 14th Nov. current, the Society desire to record the high sense which they entertain of his eminent worth, and their profound and unfeigned sorrow at his departure. When this Society was first incorporated by a seal of cause from the Lord Provost and Magistrates of the city, in the year 1813, Dr. Abercrombie was elected one of the Vice-Presidents, and continued to fill that office till the death of the first President of the Society, Adam Rolland, Esq. of Gask, in the year 1819. He was then elected to the office of President, now rendered vacant by his sudden death, so that for the long period of one and thirty years Dr. Abercrombie has been an office-bearer in this Society. And no one who witnessed his conduct as President can forget the urbanity peculiarly his own,—the prudence and Christian kindness with which he presided over all its interests. On every emergency in the history of the Society he rendered invaluable service to the cause of humanity by the judiciousness of his counsels, as well as the magnificence of his liberality; while his private worth and public character at once shed a lustre on the Society, and gave emphasis and weight to all his suggestions for its good. Indeed his interest in it might well be described as parental, for in the wide circle in which he moved it is known that his influence was often employed in promoting its interests and pleading its cause. Co-operating with two other office-bearers, in whose benevolent characters there were many points in common with his own,—the late Mr. Plenderleith, Treasurer; and Rev. Dr. Dickson, Secretary to the Institution,—he rendered invaluable service to the cause of the poor, both as regards their moral and physical condition. And in thus recording their sorrow at his departure, the Society are only giving utterance to feelings which they cherish in common with thousands of their fellow citizens both among the rich and the poor. In short, whether they regard Dr. Abercrombie in the light of an author, whose works on mental and moral science have subverted the cause of truth not merely in our own country, but on the banks of the Ganges and in other lands,—as a cultivator of medical science in some of its highest departments,—as a philanthropist who gave his time, his energies, and utmost endeavours to soothe the misery and promote the happiness of his fellow-men,—as a physician, tending with affectionate interest and successful skill the thousands who sought his counsel and his aid,—as a private Christian, seeking in his sphere to ‘adorn the doctrine of God our Saviour in all things,’ by a walk and conversation eminently becoming the gospel,—or as the President of this Society, watching over its interests, and ever rejoicing in its prosperity,—the members equally deplore his departure, felt as it is by them, and by thousands, as if it were a personal bereavement. While they offer this tribute of respect to the memory of their venerated President, and seek to bow submissively to the stroke which has deprived them of their official head,—the poor of a signal benefactor,—and the Church of Christ of an honoured and consistent member,—they would bless God for all the good which he was honoured in his day and generation to achieve; and would seek to be stimulated by his example, now consecrated by his demise, ‘not to be weary in well-doing,’ but to ‘be followers of those who, through faith and patience, are now inheriting the promises,’—‘who rest from their labours, and their works do follow them.’

“ The Society at the same time unanimously resolved to express and record their deep sympathy with the mourning family of their departed President, and their trust that the blessing of their father's God may descend in rich abundance upon them, while ‘they sorrow not as those who have no hope.’

"The Secretary was instructed to forward an extract of this minute, accompanied with a letter in name of the Society, to Miss Abercrombie and the other members of the late President's family.

"Extracted by WM. K. TWEEIDIE,

"Secretary to Destitute Sick Society.

"Edinburgh, 22d Nov. 1844."

But many have been the tributes to this good man's memory. We could produce many, were we to search for them; but it is needless; his record is on high. We will conclude our extracts with one from the sermon on his death, that was preached by his respected minister, the Rev. John Bruce, of Free St. Andrew's.

"You must not expect of me, from this place, an elaborately descriptive character, though, if I only could, oh! how assiduously would I sit and labour to embalm him in the memories of a generation whom he both richly benefited and adorned. But his benefactions to me were so very many of them of that most peculiar kind which most deeply penetrate the heart, and are all of them so associated with my every remembrance of him, that I cannot trust myself to come forward here with any lengthened details, either on his habits or his history. To but one event shall I refer, which, in our various conferences, he oft referred to himself, as appearing to him to have laid both him and all under peculiar responsibility, and which seemed to me to have brought out some of his very greatest and most peculiar excellences. It is known, that he was most unwilling to quit the Establishment, and that, most intimately associated as we were together then, as we continued to be to the last, I should be well able to explain both what that was which so long suspended his decision, and why, when the crisis came, he was seen so resolute, as well as ready. Now, his first apprehension was, that we should never be able, without the pecuniary aid of Government, to provide at all adequately for religious ordinances throughout the land; and his next apprehension was, that by protest and separation, such animosities would be engendered, as he must strive to the very uttermost, and to the last hour to prevent. It was this that, with all his profound sagacity, his deep concern for the religious character of the land, and his almost unequalled love of charity and peace, did make him seem for a time to hang back, and hesitate, as one who could not decide. But the instant he saw a settlement decreed, which he believed, would inevitably extinguish that vitality in the Church for which he valued her, and, in the leaving only of deceitful and most miserably wretched forms, destroy utterly the power of godliness,—the instant he saw this, he resolved for himself to come out from her, and be separate. He set himself to work in faith at least to mitigate that calamity which he could not avert; exemplifying more than ever both his bountifulness, and his meekness, and his moderation in everything. And, as if his last great work was done, in his crowning and sealing all by so explicit and so great a testimony, he was caught up, and carried away from us to his most blessed rest in the Lord. Oh! how it should reconcile us to this sad and sudden separation, to think of his joy this day with angels in the presence of our God; and how greatly it should quicken and perpetuate our hitherto, perhaps, but occasional unwillingness to die! But our work is not yet performed. And though I must have often spoken as if with him I had lost my all, yet never would I forget, that while God is my refuge, I have many brethren around me who are like-minded as he was, as office-bearers in this house; and a people also around me, who deserve everything at my hand. Oh! would but all of you give yourselves to the Lord, as you have given yourselves to me—would you but care for your own souls as you have cared for me in distress—would you but be as liberal to others in distant and poorer Churches as you have proved yourselves in everything regarding the setting up of this sanctuary,—I would have no anxious desire ungratified—no one act of encouragement were then on your part withheld.

"Think, then, what you can do for Christ, and arise and do it immediately. 'Your life is but a vapour, which appeareth for little time, and then vanisheth away.' Let this event, which speaks so loudly, both of the danger of living without God, and of the blessedness of a life of faith and devotedness—let this send you to cleave to Him who saith;—'He that believeth on me shall never die; and the works which I do, shall he do also, because I go to my Father!' If more than ever inclined to this now, oh! think it not enough that you have felt the inclination—nothing more likely than that you will be greatly tempted to rest there, thinking yourselves so very much better, because now you are well inclined. But see what saith this inspired messenger of God—'To him that knoweth to do good, and doeth it not, to him it is sin.' Press on, then, persevere, and pray, resolved to bear contentedly the cross, and to follow Christ through the world. Thus shall you be always ready to leave it thankfully and with joy, whether wasting under the power of some consuming disease, or summoned hence by the swiftest of all the messengers of death; for, blessed is that servant whom his lord when he cometh shall find so doing; verily I say unto you, That he will make him ruler over all that he hath.'" Amen.

VIII.—NATIVE FEMALE EDUCATION.

Private Examination of the Native caste girls Schools, of the Madras Free Church Mission, on Thursday, 26th December 1844.

For several obvious reasons, it was deemed advisable that this Examination of Native girls should be *private*, and that it should be witnessed mainly by those Christian Ladies and Friends who have long taken a lively interest in whatever relates to the raising of the condition of Native Females. It has been long felt to be a great difficulty to get native girls of caste, though belonging to poor families, to come for Christian instruction; and, when they did come, the difficulty of keeping them a sufficient length of time has been hitherto all but insuperable. It was therefore with no common joy and hope that the Missionaries beheld for the first time assembled within the walls of the Institution on *Thursday 26th December*, upwards of *two hundred and fifty* native girls, almost all of caste, and varying in age from *four to eleven and twelve*. From the *Triplicane Branch School* there were no fewer than *seventy-four* girls present, one of them an interesting little Arab girl taken away from the School in April last in the panic caused by Viswanauthun's baptism. She came that day for the first time since then; and, though so long absent, still remembered the English alphabet. In connection with the Parent Institution the number was a *hundred and seventy-nine*, five of them being Mahomedan girls, and the rest of the Tamil and Telugu nations.

This number our friends will see was considerably larger than usual, owing to the fact that several of the girls brought their little sisters with them, "borne upon their sides," full of health and spirit. In what ever way this numerous company of the future mothers and wives of Madras might move the hearts of the Christian Females and Friends of education present, and we have good reason to know that some of them were deeply affected and gladdened by the sight, it was a wonder in the eyes of the Missionaries and the Converts, peculiarly fitted to fill their hearts with gratitude and hope. True, it was a *sight* rather than an examination; for the girls had been so often dispersed by panics and many of them had been such a short time under instruction, varying from *three weeks to four and five months*, that comparatively few of the number had made any considerable progress. *Twelve* of the Triplicane girls could read pretty accurately the *Telugu* translation of the *First*

English Instructor, and two of them read with spirit and fluency a portion of *Luke's Gospel* in Telugu, the first three chapters of which they were able to read, and intelligently to answer the questions put to them. One of these girls began the Telugu alphabet in March 1841, and the other in August of the same year; which proves that in ability to learn the Native girls are not a whit behind the boys; The farthest advanced Madras girls had read the *Telugu* and *Tamil* translation of the First English Instructor, nearly through, and read easy English sentences, and translated them into their own languages. This method tends to sharpen and to give interest to their minds. Its advantages will be more evident as they advance. Two or three of the girls are able to read a little of the Tamil and Telugu Scriptures. A number of questions were put to them on the Creation of man and woman, the fall, and the way of recovery by Christ. Several of the answers elicited were quite to the point and expressed with great intelligence and *naïveté*. Their minds are still only opening; but the first buddings of thought and their imperfect lisplings have in them peculiar promise and interest. One thing is now certain, that the girls are got to come; and if they can be kept, as we earnestly trust they may be, there is already the germ of a promising *Infant School* of the youngest sisters of the girls and boys who attend the Institution, and the beginning of a more advanced *Girl's School*, from which we may hope, in due time, to raise up some effective Female Teachers to instruct the younger girls, as well as to gather in the first fruits of souls to Christ—the main scope of these schools.

The most interesting feature of the Examination, which lasted about two hours, was the reading in *English* and *Telugu* of *Aleemalummah*, S. P. Ramanoojcolco's wife, and *Mary*, her companion—a Native Christian girl of twelve. They had repeatedly read the whole of the *First Instructor*, both *English* and *Telugu*, and had read and knew in *English* and *Telugu* the whole of the Catechism—"Spiritual Milk," which *Mary* also read, and *Aleemalummah* understood in *Tamil*. They could repeat in *English* the Evening Hymn, "*Glory to thee my God, this night &c.*" and the paraphrase of Scripture, "*As when the Hebrew prophet raised the brazen serpent high, &c.*" and were able to translate them into *Telugu* and *Tamil*. Many passages of the word of God in *Tamil* and *Telugu* had been familiarly explained to them, particularly a large portion of the gospel of *Luke* in *Tamil*. They sang along with the Missionaries, Converts, and advanced youths of the Institution (assembled on the occasion) two verses from one of the hymns they could repeat. Praising God in *English* and *Tamil* is an exercise in which they take deep interest. It will be a blessed and glad some day when India's sons and daughters lift up their voices together, in the praises of redeeming love. And why should it not be soon? Why should Christian Females not pray, Thy kingdom come, O Immanuel to the daughters of India also, as well as to her sons?

The progress made by those two Native females in *English* and in *Telugu* is surprising. *Aleemalummah* came to the Mission House on the 12th of July last along with her husband, and began the English alphabet some days after she came. *Mary* knew the English characters and could read *Tamil* fluently. During the same period of little more than five months, they have also learned to write a good English hand, and are beginning to write in their own languages. They have had many teachers, but the aptitude they have shown in learning, is most encouraging as regards the Native females generally.

Their replies to the questions put to them on that portion of *Luke* in *Telugu* (chap. vii. 37—50), in which the woman sits at the feet of Jesus and obtains the forgiveness of her sins, proved that they fully entered into and felt the spirit and scope of the passage. It was stated to friends present that they had both last sabbath evening, long with *Mary's* mother—a Native Christian woman, been brought during the *Tamil* service under deep concern for their souls. But more of this anon.

We are sure that the Christian friends present—A. F. Bruce, Esq. Walter Elliot, Esq. and Mrs. Walter Elliot, Dr. and Mrs. Hunter, George Thompson, Esq. Col. and Mrs. Sim, Col. and Mrs. Whinyates, Major and Mrs. Howard, Mrs. D. MacKenzie, Mrs. Lorimer, Mrs. Vansomerén and Misses Vansomerén, Mrs. J. B.

Pharoah, George Walker, Esq. and other friends,—deeply sympathized with this part of the examination, and indeed with the whole appearance of the girls.

This nursery of Native female souls has created weighty responsibilities and opened up a new door of hope to the Missionaries. May the Lord keep the door open, open it yet wider and make it an entrance for the salvation of some. May He stir up all who are interested to watchfulness and prayer, and to labour, and to give as He has prospered them for the advancement of this important and most interesting work.—*Madras Native Herald*.

IX.—THE FIRST FRUITS OF OUR FLOCK IN THE GRAVE:—AND THE BELIEVER'S VICTORY IN DEATH.

I.—THE OBITUARY—A. D. FORDYCE, ESQ.

We have now to enter on our record the first-fruits of death in the communion of the Free Church of Scotland, in Calcutta. It has pleased God, suddenly and swiftly, to remove one of our most esteemed youthful members—Arthur Dingwall Fordyce; thus making the first breach that has occurred in our numbers, (save in the death of one dear baptized infant), since the congregation first assembled in August, 1843. Our departed friend had not been many months in this country; but even that short period had been sufficient to attest the reality, and prove the efficiency, of his christian character. Ingenuous, amiable, benevolent, he was also active, zealous and devoted in the cause of our common Lord and Saviour:—and there was so peculiar a transparency of demeanour attending all his fellowship, that to see him was almost at once to know him. He was much loved in the little christian circle that knew him; and it was fondly hoped, that as he advanced in years, in grace and in social influence, he would become as much an ornament, as a support, to the cause of truth and righteousness in this city. The note of introduction which he brought from his pastor at home, contained these words, few, but expressive—“He is a truly amiable, intelligent, well-informed and pious young man; he has been a great comfort to me, and I doubt not, he will prove an acquisition to you”: and as these words described him, so did acquaintance prove him to be. Our last intimate conference with him was in regard to what he should do to lead a very near and dear young relative to Christ; and in his own last hours, which were distinguished by great calmness and clearness, even amidst the conflict of that severe and hasty messenger, Cholera, which carried him away, CHRIST was his soul's declared refuge and rest. Whilst prostrate on his couch, during that day which closed his existence here, his favourite little BIBLE lay beside him, although he was himself unable then to read it, as the beloved symbol of all his hope and trust: and when the writer of these lines, held it up to his view, saying, “This

is the true, the lasting, the unfailing "bosom-friend!"—his whispered reply was, in words as singularly beautiful as appropriate in such circumstances—Yes—yes—"When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee." Some of our readers, it may be, have never noticed these words in their Bibles; let them search and they will find them in a much neglected book, the Book of Proverbs, Oh, how happy they, who on a death-bed have not, for the first time, to ascertain what are their eternal prospects, or to make enquiry, what they "must do to be saved!" this was a theme of remark between the dying youth and his pastoral friend, on that occasion of sore sickness and mortal distress—and how manifest was the truth of the sentiment **THERE AND THEN!** All that the kindest relative affection; or the best professional skill could do to arrest disease, was done—but in vain:—the omnipotent summons had come forth, and the dust *must* return to the dust whence it came; and return it did, leaving the soul to depart to the Lord, who had redeemed, and who now claimed it, as His own.

On the evening of Saturday, the 18th January, his remains were committed to the tomb by a band of sincere and deeply affected mourners: may each of those then present, when carried to his "long home," bequeath to those who survive, the same evidence of hope, as to his soul's safety and his body's prospect of a blessed resurrection, which was realized over the grave of our beloved and departed friend Arthur Dingwall Fordyce, when there we read the concluding portion of the grand disclosure of future Glory, contained in the fifteenth chapter of First Corinthians!

Next day, a discourse, bearing on this solemn and affecting event, was preached by the officiating pastor of the Free Church congregation: and by request of some who were present and could not well be refused, it has been written out (in substance), and is now printed—in the hope, that this *first death* amongst us may not be immediately forgotten; and that those who now survive, but who must one day follow the departed into the presence of God, may be induced, in private reading, as well as in public hearing, to attend to those things which belong to their everlasting peace. What, if the next death should be yours, O reader!—are you prepared? Are you "IN CHRIST?"

II.—DISCOURSE—THE BELIEVER'S VICTORY IN DEATH.

Preached by J. Macdonald, Officiating Pastor of the Free Church, Calcutta, January 19th, 1845.

I. Corinth. xv. 57. "Thanks be unto God who giveth us the victory through our Lord Jesus Christ!"

THE LORD has, at length, stretched forth his hand on this congregation; and, by death, taken away one of our little church band. For eighteen months have we been assembling together as a separate flock, in the name of our Lord and Saviour Jesus Christ; and, in accordance

with the usual course of mortality, we might well have expected, ere this time, to have rendered up more than one of our number to the state of the dead : and, perhaps, during that period of time, we may often, in the secrecy of our hearts, have asked the question, which has occasionally been suggested from the pulpit,—Who amongst us is *first* to die? Who from this congregation shall be the *first fruits* of the grave? The answer to such a question must, with us, have remained undetermined and undeterminable. But suddenly, and unexpectedly, has the Lord himself appeared, and laid his arrest on the selected *one*—*one*, who sat in the midst of you last Lord's day ; *one* who three days ago was engaged busily in this world's duties ; and *one* whose remains we last night committed to the tomb !—so speedily and solemnly has the answer been forever set at rest. Our *first* death has taken place ; and now has the way been opened for the *SECOND* !

We, probably, should never have made such a selection as that which has been made, had the matter been left to us, or forced upon us, to determine. For, our departed friend was in his matured *youth*, in his opening manhood ; of whom we should have hoped and wished, that he would live many more days in the world, according even to the averages of his season of life, and fill up the measure of his manhood. He was also marked by a spirit of active *piety*, which would have made us hope and desire that he might long be spared to be useful in the service of Christ in this land of irreligion and of need ; and that he might himself grow in grace, and enjoy the happiness of doing good, much good, in God's household of faith and fellowship. We might not have decided for the death of another, but we should all have decided against *his* removal from our band. But *him* hath God taken : and even in his removal, now that it has taken place, we may doubtless discover occasion of thanksgiving—even as it is written, “ In all things give thanks ! ” *First*—may we not thank God, that, when He was to call away one from amongst us, he removed not an unconverted sinner, in his sins, who should be in hell-fire forever ; but that, rather, leaving the spared sinner time and space for repentance, he removed *one* who seemed ready to die, ripe for eternity, who should be forever happy in Heaven ? Is this no comfort to us this day ? *Secondly*—shall we not thank the Lord that when death was to put in his sickle to reap the first fruits, he granted to us to have our first-fruits not in Hell, but in HEAVEN, to have our first departed member in the General Assembly of the Church above ? Is not this a special privilege, a peculiar honour, a source of happy congregational sympathy with the redeemed now in bliss and glory ? May this be as a foretaste of the prevailing character of the majority of our number, ; and as we all successively come to be reaped by the hand of death, may we all be found in the presence of that blessed Lord who is Himself emphatically the *FIRST-FRUIT*s, not of the mere dead, but of them who triumph over death and the grave ;

singing that glorious anthem, "O DEATH where is thy sting, O GRAVE where is thy victory!"

But we must leave this interesting speciality of the case, and consider for a little its authoritative and stern reality, as bearing upon our own selves. Death viewed in its spiritual relationship is an *ordinance*, a moral ordinance of God; and as such, wherever it takes effect, there is to be heard the voice of GOD himself addressing us. For many days has the preacher preached to you, and warned you; but to-day, the Lord speaks to us all, in the awful silence of that vacancy which death has made; preaching to ministers and hearers, concerning Himself and concerning them.

GOD proclaims Himself this day as absolute and sovereign in all his providential dispensations. "I AM THAT I AM! Be still and know that I am God! I work, and who shall let it? I stretch forth my hand upon your sons and daughters, upon your young men and your maidens, and who shall say to me, what doest thou? I give, and I take away—I plant, and I transplant; as in heaven, so on earth shall this my will be done! What is your life before me, but as a vapour, on which I blow and it passeth away? Blessed therefore is the man who trusteth in me alone, blessed is the man that feareth always!" GOD also this day declares His *truthfulness* in the fulfilment of His own word. Is it not as if He said, "I am the faithful and true Witness! Have I not caused to be written in my word, and declared by my servants, such warnings as these—Boast not thyself of the morrow, for thou knowest not what a day may bring to pass! Watch, therefore, for ye know neither the day nor the hour when the Son of man cometh! Heaven and earth may pass away—but my word shall not pass away until all be fulfilled! Behold now the fulfilment of my word amongst you, in very deed! I have taken away one of your number by a midnight cry—his day hath had no morrow: my seal is now set upon my word, believe me for my work's sake—watch, and be ready—Prepare to meet thy God!"

Let us MINISTERS OF THE GOSPEL receive and learn the lesson which the death of a hearer and church-member, under such circumstances, reads to us. How concerned should we be to make full proof of our ministry, and leave no portion or occasion of it untried! being instant in season and out of season—reproving, rebuking, exhorting, beseeching! Especially how ought we to abound in those two grand duties of our office, *warning* every man, *inviting* every man! How should we *warn* you all of the present, immediate, hourly, momentarily danger of perishing in sin, of being cut off from all hope and remedy of grace, and of being cast into the flames of hell, we know not how soon, and of being left there forever! Oh how should we warn men of all this, earnestly and incessantly, even although they weary of the warning, and be angry with us for its painful reiterations! How should we also be found *inviting* them daily, continually, urgently, plainly, earnestly, to flee for refuge from "the coming wrath"

to the Lord Jesus Christ the Saviour who waits to be gracious unto them and to save them from their sins ! We know not how soon the results of our ministry may be tested by the hand of death ; and how soon men may live, or perish, according to what we have or have not ministered unto them ;—how soon their last sermon may be heard, the last warning or invitation be addressed to some one of them, and they be for ever after beyond our reach ! Besides this, it should to ministers be a solemn thought, that every departed hearer, on entering the world of spirits, becomes a *witness* regarding us, either for us, or against us ; that he bears testimony before the eternal throne concerning all the ministrations under which, during all the course of his life, he has been placed, and especially concerning the *last* of them, as being that on which his own last days chiefly turned. This is indeed a solemn and an awful consideration ; and yet there is another, still more solemn and awful ; how soon and suddenly may ministers themselves have to appear before the throne of their Lord's judgment and have their own lips closed, their sermons sealed up, and their ministry eternally decided upon and judged ! “ Truly, woe unto us, if we preach not the gospel,” as a dying man unto dying men !

But, the event which we have this day to contemplate, preaches emphatically to this whole congregation, of which the departed was a member—a *full* and a *faithful* member, and unknown but to few. Death individualizes a congregation, taking each member separately in his turn ; and he that has taken one, will in due time take every one—until ALL be gone ; and this present congregation shall, one day, no longer exist ; let all and each receive and apply the lesson.

YOUTH of the congregation ! From amongst *you*, has the Lord unexpectedly begun to take away His own. Look to yourselves then, that ye be ready ; for at this best-injured period of your life, ye see that ye have no divine security. But I have a special message to you, this day, young men, just on the threshold of manhood ; a friend and companion has just fallen in our Christian ranks, who amongst you will step forward and take his place ? Who will advance and fill the breach that has been made ? The departed gave himself to CHRIST—will none of you give yourselves in his place to CHRIST this day ? The departed gave of his time, property and services to the Lord ;—will none of you now, in his stead, say, “ I am the Lord's ? ” Will none, none amongst the unconverted of you, move on and be saved ? Nay, will not *all* of you come ? I take you to witness that ye have been invited !—Come, and your friend's Lord will be your Lord ; His God your God ; His hope your hope ; and his Heaven your Heaven, if only his gospel become your gospel. Do not procrastinate. Had your departed companion, done so—had he done so to the last, where had he been to-day ? Death may intercept between you and Christ, instead of bringing you, as many imagine, to Him : “ a death-bed ” said a dying one to me, “ a death-bed, is enough for itself ! ” Who that has seen the sickness, the pains, the wanderings, the restless-

ness, the strugglings of a death-bed, knows not that to be true? Delay not; but hear me when now I ask you in the name of your Saviour and Judge. Who amongst you is, or will be, this day, on the Lord's side? Nay, rather who will dare *not* to be his?

YE CARELESS ONES! What does it avail you to be thus trifling with God, with your own souls, with eternity? Ye spend your time as ye please:—ye seek to commit a robbery upon God, in the very light of noon; ye take from Him His own holy Sabbath-days! Ye come occasionally to the house of the Lord; but ye are always about your own earthly business: *that* ye will never neglect;—for, it is the life of your hearts. Prayer meetings and religious conference ye utterly disrelish, yea openly despise—and ye spend your time as if ye had no God but your own WILL! What will ye do when God shall say to you, “Thy soul is required of thee!” or yet more, when it is added, *this night*, it is required! You may, if you will, plead to us the claims of business—but to God, ye dare not so plead. The judge hath already said, “one thing is needful;”—and, “what is a man profited if he gain the whole world and lose his own soul!” and by these words He will judge you. This young man, whom ye knew, was in business; diligent in business, esteemed in business, prospering in business; but, what in the hour of death would all this have proved to him, had he not secured first that good part which could not be taken from him? When you, ye worldlings die, ye lose all;—when the Christian dies, he gains all: such is the contrast between you;—but ye do not and will not believe it. We can only warn you, as warn you we do—“If the righteous scarcely be saved, where shall the sinner and ungodly appear!”

Ye mere PROFESSORS OF RELIGION! How soon and suddenly may you appear in the presence of the JUDGE of all! Hitherto ye have sought to pass muster before men;—and this it may be that ye have successfully done. But, you must soon appear before Him who has said—“I know thy works—that thou hast a name that thou livest, but art dead!” Your hearts will then be as open to Him, as *your* outward persons are now visible to us. Ministers may have accepted you, Elders may have served you at the table of the Lord, Christians may have called you “Brother,” “Sister,” “Friend.”—You may have thought yourself, without examination, a Christian also—and may have been living for a long life-time, under a formal, artificial, constrained habit of religion, wearied with its irksomeness, yet afraid of its absence:—You may be maintaining outward forms of virtue, and be yet sinning in secret vice; and all this may go on for a time, yea for a long time, whilst you are speaking to yourself, “Peace, Peace!” But, some day, when you expect it not, you will find yourself naked and alone in the presence of the Great and awful Judge, without advocate or plea, without Mediator or Intercessor, and you will hear pronounced the sentence, Death—Eternal death! Be assured that your present hollow profession of religion will be your curse, your chief curse, in death, even should yours be a lengthened and a lingering death;—but

should it be death in a day, in an hour, in a moment, what will you *then* do, in the midst of stupor, terror, and flight, your last eternal flight? Be warned this day, by the work of God, set as a seal on his word; and trust to nothing now on which you cannot rely at the judgment seat of Christ. Seek therefore as your first pursuit, the pardon of your past religion, and the creation of a new heart *within* you.

BELIEVERS IN JESUS CHRIST, disciples of the Son of God! Sleep not as do others—but watch and be sober. You have no exemption from death, in any of its forms, or in any of its manifold approaches. We are apt to expect a gradual and long-preparing dissolution, in which we may have foretokens of death, and may be warned by his out-runners before he himself appears with his final summons. Thus are even good men amongst us taken unexpectedly, although not unpreparedly—for a saint may die unexpectedly as to time, yet not unpreparedly as to the event—and dying thus suddenly, much of their comfort in death may be lost, by a want of habitual readiness, even although their safety in Christ be perfectly secure. O how much did our departed young friend need all the resources of faith on that *one* day in which, between morning and midnight, he ran the whole course of death, from the first symptoms of disease to the last signs of dissolution! Brethren, some of *us* may die the same death, sudden, violent, rapid: we know of no reason, we can plead no claim, why it should not be so:—for, as to this, “one event happeneth to the righteous and to the wicked.” To-day, to-night, to-morrow, the summons may enter your frame, whilst you think not of it—and you may hear the inward message, Arise, the Master calleth for thee immediately!

But, what is *that*, my beloved brethren, which can enable us so to contemplate death before hand; as that we may be somewhat familiar with its nature, and be delivered from the bondage of its fear? So long as we shudder at it, and shrink from the very idea of it, in any form in which it may yet come to us, it is impossible that our minds can be in a state of comfortable or satisfactory readiness for our last great change:—now, what is **THAT** which will enable us to wait calmly, patiently, and it may be joyfully, for that most solemn and awful of all events? It is the looking upon our **DEATH** as being **IN CHRIST**, as well as our life:—so that, thus, living or dying, we are the **LORD’S**. As no evil can befall us in Christ, whilst we live in Him, so no evil can befall us when dying in Him. There will be as real and close and vital and blessed a union between us and Jesus Christ when we are dying, as when in fulness of life we were justified, adopted and sanctified through Him; and death can do no more harm to the **MEMBERS** than to the **HEAD**; no more harm to us who believe in Christ, than to **CHRIST** in whom we believe. If we be in Christ, we are as truly safe as is Christ himself. This is a first principle of Christian truth.—“He that is joined to the Lord, is *one spirit*!” Nay, more we find it laid down as another first principle, that in Christ death is a positive benefit to the

believer :—For, it is shewn, that whilst to live is to believe in Christ, to die is to see Christ and be with Him ;—that whilst “ to live is Christ,” “ to die is gain ;” that is, it is much more of Christ, and so to the Christian becomes gain. So also, in correspondence with the words of our text, we may say, that if true Christian life be safety, then true Christian death is “ victory :” now safety is scarcely more than a negative thing, and denotes only to be freed from present danger, so that it does not come upon us ; but the idea of “ victory” is positive, and implies that all danger has been utterly disabled, broken and crushed—and we well know how much better is decisive victory than simple safety. This is that which the Apostle declares when he says, “ thanks be to God which giveth us the victory in Christ Jesus the Lord !” Study death in this light—view it as the soul's ultimate victory in Christ—and then will you be able to look upon the bed of death, as on the field of Christ's glory, and ever to say, “ BLESSED are the dead that die IN THE LORD !”

II.—We have now seen for our warning and instruction what DEATH, as an Ordinance of God, coming upon all men alike, and at all times, and in every forms, testifies concerning us and concerning “ Him with whom we have to do.” Let us now in the second part of our discourse, for instruction and consolation, view death as involving a spiritual event, a christian change, distinguished in the remarkable words of our text, by the appellation of “ VICTORY.”

Victory involves a previous conflict : and, to the sinner, what is death but the last act in the protracted conflict of a rebellious life ? Man sins against God—God's curse is against man ; sin fights against its own sentence, even in death itself ; so that death is to the sinner but the last strife in a miserable conflict. It is in death too that the chief part of the struggle lies ; for death would separate him from this world, would dissolve his soul from his body, would remove the immortal part of him into the secret judgment of God, and would cast him into all fearful misery unknown, out of all the little happiness that he has known : therefore, does sinful man struggle against the thought of death, until he has banished it from his soul, or mastered it in his imagination ; or he struggles against its seeming approaches by every effort that nature or art can invent, procure, or apply, until he has hushed himself into a dream of long life, or fortified himself by the remedies of disease, or struggles in the very article of death to think that he is *not* dying, or that death is not death, or to delude himself with the pleasant falsehood, that there is nothing to fear, because there is nothing to see, in his approaching change. No doubt, some sinful and worldly men have seemed to die very calmly, and (as the world says) with much dignity and propriety ; but just on the same principle as that on which the soldier overpowered by numbers, overwhelmed by a multitude, and seeing resistance to be vain and useless, surrenders, since he *must*, with a measure of grace, disguising a stern and bitter necessity under the mask of affected dignity, and concealing the most heartfelt agony under the most opposite but

heartless phraseology. This struggle on the part of the sinner ends in *defeat*; "For, the wicked is *driven* away in his wickedness:" death in all its extent, as the "Curse" of sin, takes full effect on him; death natural, death spiritual, death eternal, overwhelm him in one fell stroke, and the sinner is lost, forever lost! And why are sinners thus overcome and lost? Because, "*The sting of death is sin—and, the strength of sin is the law*;" that is, being still under sin, death seizes them as criminals, and so sin stings them mortally or slays them; and sin has this power of destruction over them, because of that holy and just law of God, under the broken demands and active penalties of which they still lie. For, not being pardoned, or freed from the curse of sin by faith in Jesus Christ, the law takes its just course, and justice executes its full sentence upon them: and the consciousness or anticipation of this fills the soul of the dying unbeliever, with terror of mind, or hardness of heart, or with wretched hypocrisy of demeanour. Yet even, if in the mind of the dying sinner there should be a perfect ignorance of the fact that he is dying, yet in his death, as soon as it is complete, he makes the discovery in the next world, if not in this, that he is utterly and forever ruined; and that there remains nothing for him on which to rest or trust for salvation or recovery, through all the begun but never-ending eternity. Even the Suicider himself, when all is over, has discovered but this sad result, that he has fallen *by* his sin, as well as *in* his sins, thus being doubly ruined: and that, though death did indeed approach to him under the mantle of friendship to relieve him from his present woes, the mantle was but his own infatuated gift, and that by this gift he has but cheated himself into a more signal and awful defeat; so that he has but helped the enemy, and made his own conqueror the more easily to triumph.

But whilst struggle and defeat are thus the ultimate portion of all those who die in sin, VICTORY is the sure and everlasting portion of all those who die in the Lord: a victory as essential an element of Christianity, as is salvation itself, nay, a very part of that salvation. For, how speaks the Apostle here of that victory? "Thanks be to God who giveth us the victory, through our Lord Jesus Christ!"

(1.) It is a matter of *God's glory* to give this victory; so that He is to be thanked and praised for it, and it is that for which all Christians should thank and praise him beforehand; the more they now do so, the more cheerfully may they look forward to the end, and trust that God will be glorified in their death. Nothing can make any mercy more sure, than that it is for the glory of God to bestow it; and it is never more to His glory than when he is thanked for it.

(2.) This victory in death is a pure *gift to us*: we have it not in ourselves, neither can we achieve it of ourselves; no strength of mind can attain to it, no mere weakness of mind need prevent it. The soul that can receive any other spiritual gift from God, may receive this also: therefore the advantage in this case is all on the side of those who feel themselves weak and worthless and helpless, for they are

ever the best *receivers* of the things that are needed. The child may be here as triumphant, as the grown man ; and weary old age be as victorious as buoyant and vigorous youth—for, it is all a merciful gift.

(3.) This victory is *through Christ Jesus*. It presupposes that we are "in Christ"—united to Him by christian faith ; and that death comes to us, through HIM as the medium of approach, so that it is compelled to assume that nature or power in regard to us, which he is pleased to permit or appoint to it. A believer dies, being in the Lord, and so is said to "die in the Lord : " in fact, when dying, he is coming nearer to the Lord than before ; and when he really dies, he is actually *with* the Lord. So that whosoever has Christ for his Saviour, has already this special victory secured to him as a part of his salvation in his Living Head, to be experienced in due time, that is in the time of need—he shall have DEATH-GRACE in his *dying-time* : his last conquest already awaits him in the mortal valley ; this he is bound in faith to apprehend, although now in his flesh he be unable fully to realize or take it home.

Yet let it not be supposed that, to the eye or ear of man, this victory is always and necessarily *very* manifest : for it is not and cannot be complete, until death be completed ; until the soul have departed from the body, and be removed beyond the reach of observation and expression on earth. Let it be remembered, that even true believers have to struggle with the very sorest pains and agonies of death, as a natural event or physical change, like all other men—so that the bright sun of the spiritual man sometimes may be much obscured by the dark and thick cloud of bodily anguish and oppression : That all believers may not in death have equally strong views of the nature and extent of their interest in the salvation that is by Christ Jesus, as theirs, so as to realize the certainty of that victory, which yet is really theirs : That some Christians differ from other Christians in their measure of communicativeness as to what they feel or think about *themselves*, although ever ready and willing to confess and express whatever they can about their Lord and Saviour Jesus Christ—so that, sometimes, they who feel most may say least, and thus leave by-standers to gather nothing save from their general temper and deportment in the prospect of departure ; and so that they who are most absorbed in the progress of victory may feel least disposed to break in upon this inward contemplation of glory, by outward demonstrations of the flesh and sense : And finally, let it be remembered, how the crisis and completion of this victory takes place at the portals of heaven, and that the last grand proof of it is reserved for the resurrection of the just, when, as in the context, this anthem of triumph shall be sung, " O grave where is thy victory, O death where is thy sting ? " The believer's victory in death, whilst it may be manifested by many outward tokens of conscious peace and safety, and whilst felt in many experiences which can scarcely be transferred to the living, is to be contemplated by us chiefly as it is in *Jesus Christ* a general provision for all His true people ;—not as it may have been enjoyed by any one particular saint,

however favoured of God—but as prepared for all true believers, under every varied circumstance—the “GIFT” of victory in death, through our Lord Jesus Christ. Contemplate its *elements*, and see and tell whether you cannot discover the spiritual outline of a glorious triumph ! These elements are separable in their own nature,* but in actual experience they may all constitute one whole :—so also they may be to a great extent successive or consecutive in their order, and yet be so blended into each other as to form a continuous whole : but however viewed as to their mutual relation, they are all to be viewed as alike in their supreme relationship to CHRIST, through whom alone we have every portion of the victory.

FIRST.—The believer, through his Lord Jesus Christ, has his victory over death as threatening fulfilment of the LAW-CURSE. Death was originally the curse of God’s law for sin ; for, “by sin death entered into the world”—“in the day thou eatest thereof thou shalt surely die.” If death then find the sinner under the condemnation of God’s broken law, unpardoned and unjustified, he becomes to that man the curse of the law, in all its extent—the second and eternal death ; so that the sinner as a condemned and sentenced criminal is given over to him to be punished forever. This is the fate of every unconverted, impenitent, unbelieving one :—all such persons endure in their death, not a mere dissolution or separation, not mere struggles and spasms, but the whole unmitigated curse of the Eternal and Almighty God, as a righteous and overwhelming manifestation of Holy Godhead ! This indeed is not seen by those who look on—but it is felt by the soul which has departed ; and it is just as certain as the Bible is true. But the true Christian is united to Him “who became a curse for us”—and so the curse has passed away from him ;—for, there is no condemnation to them who are in Christ Jesus—and in Him he has complete “redemption.” When therefore death approaches, with this writ of the law-curse in his hand, saying, Cursed is every one that continueth not in every thing that is written in the Book of the Law to do it”—the believer looks forth from his refuge and says, “in CHRIST there is no curse—HE hath endured mine for me—HE hath nailed it to his cross, as cancelled in his own death—His sacrifice is my sacrifice—His death my death—His righteousness my righteousness—His life my life :—I am, in myself, guilty ; but, behold the Lamb of God on whom I have laid my sins :—O death, thou mayest take me to Him ; but thou canst not take me from Him ;—for, His I am ; and thou hast no curse for me, for thou hast no curse for Him ! Surely in the Lord have I righteousness and strength !” Thus does the believer prevail over the threat of the curse, even as Christ prevailed over the curse itself ;—and being justified by faith, he has peace with God, even in death, through his Lord Jesus Christ. This is that first element in a Christian’s state that gives him all the rest of the victory in death—the being justified from the guilt of sin, by union to Christ, and so delivered from the power of death as “the curse.” A defect here is swift and sure damnation—a defect that cannot be compensated for by any other resource, and that will be forever irremediable.

SECONDLY.—In Christ Jesus the believer has a victory over that CONSCIOUS SIN which would distress the soul in death, and shut against it the gate of heavenly hope. "For though the believer is by grace delivered from the dominion of sin over him, he is not freed from the presence of sin in him; so that however truly justified, sanctified, and confirmed in the grace of God, he has to feel within him and to mourn over innumerable workings of evil, both in heart and life. And the more he hopes he is forgiven, the more is he troubled that he should have sinned against his forgiver: and the more he has reason to believe that he has been sanctified, the more is he distressed that he should have sinned against his sanctifier:—so that his sense of sin increases, with his sense of mercy; until, it may be, that for a time the former obtains the ascendancy, and the man exclaims, "O wretched man that I am, who shall deliver me from the body of this death?" The answer is near, very near, for it is *in Christ*—for, with Paul, he adds, "I thank God through Jesus Christ my Lord!" He renews his trust in his great Redeemer—commits his sinful soul with humble and sincere confidence into His gracious hands; and the more that conscious sin, standing forth in the light of an opening eternity, presses him, he cries out, "Lord, in thee do I put my trust—let me never be put to confusion! Into thy hands, O Jesus, do I commit this sinful worthless soul, which thou hast condescended to pity, to love, and to redeem! Thy blood, thy precious blood, cleanseth from all sin, O Thou Son of God:—take this soul, which is thine own, unworthy as it is;—for, at its worst, it is still Thine!" Thus does the believer overcome even the consciousness of sin itself in the hour of death, and so is he enabled peacefully to enter into that rest, where as there is no more curse, so there shall be no more presence of sin. Thus too is he enabled to believe, that, as soon as the mere bitterness of natural death is past, his spirit, amongst the spirits around Christ's throne, shall be filled with the overpowering and overwhelming consciousness of that which it never before felt, of being perfectly and forever holy. All this is *in Christ*, and all this is victory:—and for all this provision of mercy, shall not the believer ever now give thanks unto God, through Christ Jesus his Lord?"

THIRDLY.—SATAN too, "that old serpent" who first seduced man into sin and death, is overcome in the death of every true believer. When death comes in its full unmitigated form, "as the curse of the law, it has for its active agent or spiritual executioner, this malignant spirit of darkness and of hell. That he has power over sinners in life, we know by sad experience;—even as it is written of them, "ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience" (Ephes. ii.) That he exercises some awful power in the death of the condemned and dying sinner, is evident from such words as these, which describe what Christ did and suffered in order to take this power from him as regards the children of God, "Forasmuch then, as the children are partakers of flesh and blood, He also himself likewise took part of the same; that through death he might destroy

him that had the power of death, that is, the Devil, and deliver them who through fear of death were all their life time subject to bondage," (Heb. ii.) By the sentence of the law, the sinner is under the power of Satan, in life and death, so that the malignant usurper has been turned into the Executioner of justice, and the tormentor of the damned : He therefore waits for the unbelieving, who are not Christ's people, to take them away as his victims in their dying hour ; and doubtless in many cases he gives them to taste, whilst yet expiring, the earnest of that perdition which immediately awaits them. But from all this satanic power, the true believer in Jesus is delivered :—he is united to that "Seed of the woman" who has bruised the head of this serpent of death ;—as he has been freed from the curse, so also from the power of the executioner of the curse. God now bruises Satan under the believer's feet, by enabling him in death to set his foot on that head which the Great Redeemer has already crushed for him ;—and so the humblest Christian becomes victor over the great Destroyer of the world. True, indeed, Satan is permitted often sorely to tempt the dying child of God, and to assume a last power of darkness and fear and doubt, that seems as if it would overwhelm the soul forever, and bury it in a worse defeat than ever yet he even threatened :—but the believer's cry is heard by the Great conqueror of Satan, the Great deliverer of the helpless—and in the crisis of the conflict, Satan is put to flight, to a last and eternal flight—so that the believer, surveying the field of his Redeemer's grace, may say, O mine enemy, thou didst strike sore at me that I might fall—but it was thy last stroke :—Thanks be unto thee, O Lord my Saviour, who has forever delivered me from my deadly enemy and destroyer !" And so the weary, wounded warrior enters into the joy of his Lord, and receives the crown of life and of everlasting righteousness, which he casts at his Deliverer's feet, saying, "Salvation to Him that sitteth on the Throne, and to the Lamb ?"

FOURTHLY.—HELL has long been in expectation of possessing the poor weak believer, when he shall come to die :—not the hell or "Hades" of the mere invisible state, but the burning hell of the curse, of sin, and of Satan—that hell which once claimed him by right as a transgressor, and which often since, in his conscience, and by the voice of the law, threatened him with a seven-fold heated furnace of perdition. But now too is the fear of hell overcome ; the curse being gone in Christ's blood, and the guilt of sin being hidden under Christ's righteousness, and Satan himself being crushed by Christ's power, and deposed by Christ's death-warrant, what can hell now say or do, or threaten or execute ? Where is Christ ? is then the question. In Heaven ! is the answer : Then with Him, says the believer, am I ? Shall hell consume him that trusteth in Thee, O Lord ?—shall the flames devour him that loveth thee ? Shall the fire scorch him that cleaves unto thee ? Shall perdition seize a member of thy body ? The believer is driven into Christ by the terrors of hell ; and from out of Christ, he looks back upon its flames, and says, "For Christ's sake, ye may not touch me—I am indeed a "brand"—but, "a brand plucked from the burning !" So being

first justified and accepted in Christ the surety of his soul, the believer has the victory over death even when arrayed in the horrors of a deserved hell! O how precious the blood that redeems us from everlasting burnings! how precious the gospel that puts this ransom into our hands as a gift of God, and conveys it into our hearts, as our individual, personal, unalienable and everlasting possession! "Thanks be to God, for his unspeakable gift!"

FIFTHLY.—But this present world also has its claims to make upon the departing believer; and with these too must he contend unto victory, through Jesus Christ his Lord. Embodying in itself all that is near and dear in this present scene of existence, all the relations and ties, and pleasures, and associations, and prospects and promises of this life—mustering up all possible ideas of enjoyment or of happiness here below, and presenting to the eye of the soul all those scenes which have long occupied and filled the affections, the desires, the imaginations, and anticipations of the mere natural mind; or even enlisting in addition, all that is sweet in Christian labour, rich in Christian friendship, beloved in Christian partnership, or inexpressibly tender in Christian relative love and union—the World thus as a present concentration of every thing attractive, influential, or overwhelming on this earth, may present itself to the believer's soul in his last sad conflict, and endeavour to arrest the heart, and enchain its affections, and cause the man to be driven away in his worldliness, rather than to have peace in his death. But, against the world in all its power, the dying believer sets CHRIST:—HE is nearer, dearer, sweeter, richer, stronger, lovelier, better, than all else, to the ransomed, sanctified sinner; and the soul of the dying one says, after looking over the world's overwhelming afay, "To depart and be with Christ, is far better! Better is HE than sons or than daughters, than husbands or wives, than relatives or friends, than honours and riches and pleasures even of the purest kind—better is HE in HEAVEN, than even on the Earth—therefore do I prefer going to Him, to remaining with thee, O lower World, though thou contain within thee all that I have ever loved, and purely loved, besides Christ himself:—let go then my affections, and let me depart, for I must be with HIM that loved me and gave himself for me—that I may behold His Face, and bask in the sunshine of his exquisite glory!"—By such faith as this, the dying Christian overcomes the living world, and without a grudge in his heart, finds himself in a moment with his LORD!—Thus they that love Christ most, will be most victorious in death;—thus also they will be more afraid lest they should not see their Lord in Heaven, than sorry to depart from a world which still intercepts between them and the fulness of their glory: So that there is victory in their very fears, and conquest in their worst anxieties—for, they are all about being with Christ.

SIXTHLY.—There is an AWFUL DARKNESS connected with the idea of death as a natural event, or as a spiritual change, which shakes at times even the stoutest Christian hearts, and makes them consider well how

they shall be able to meet it, or safely and peacefully emerge from its overwhelming gloom. Of all other events and changes we know something by experience, observation or history; so that even of the most solemn events and tremendous changes in this present life we have some knowledge; and *that* something is sufficient to shew us what their actual results have been, or to enable us by sympathy to realize the more hidden processes connected with the end. But of the experience or process of death as an event or change completed, we know nothing whatever—we are each as ignorant of its actual sensations and workings, as was our first father, before he tasted of death. No dead one has returned to tell what he has felt, or what he has passed through in the valley of the shadow of death—to reveal, how the soul appeared, when disembodied; before God—and what the experience which thereafter immediately it entered upon.—Death is to us now as a gate of dark ingress, by which we see a never-ending multitude entering; but back from which after thousands of years, none are yet to be seen returning. In this high-way there are, of ordinary men, no returning footsteps, by which to trace any vestige of their hidden condition. All is to man, darkness, thick darkness; and probably there is no one term which so fully conveys the idea of the natural man in regard to death, as that of an awful, intolerable *darkness*. Hence, death is full of questions, doubts, shrinkings, shudderings—or, of rash, blindfold presumptions, hardened, hypocritical, vaunting boldness, to natural men—so that they either tremble at the brink, or plunge into the depths of this vast and awful and dark unknown. But to the believer there is *one* known and glorious object in this awful territory of death—one SUN of righteousness in this land of darkness;—and therefore his song is this, when surveying the prospect of gloom, “yea, though I walk through the valley of the shadow of death, I will fear no evil—for THOU art with me, thy rod and thy staff they comfort me!” And when He is entering into this awful and unknown and untried eternity, he looks up to Him who is above, and ejaculates this petition of trust, “*LORD, JESUS, receive my spirit!*” and breathing forth his spirit into his Lord’s keeping, he ventures all upon this known truth of faith and hope, “Jesus Christ, yesterday in my life, to-day in my death, and forever in my eternity, is one and the same Jesus Christ!” Oh how blessed they who in going through a strange land, have the Lord of that land for their host, their guide, and their friend! Oh how thrice-blessed they who on arriving on the shores of an awful eternity, have a lover, a brother, a redeemer, a CHRIST, to welcome and embrace them—a CHRIST whom they have already known and trusted in, and loved and rejoiced in, with joy unspeakable and full of glory! They triumph over the darkness of death by this one word—“*I die in CHRIST who is my light!*” For, shutting the eye of the body, and the eye of the soul opening on the kingdom of light, finds itself fixed on the countenance of its Lord, and the darkness of death forever and forever departed!

SEVENTHLY.—But, finally, the open GRAVE itself, with all its dismal concomitants, and loathsome elements, is overcome by the faith of the dying believer—so that he may triumphantly say, “O GRAVE, where

is thy victory !” The grave, as denoting the state of the dead, comprehends in it two principal parts, *dissolution*, and *corruption* ; and as to each of these the Christian has his grounds of victory in his last and weakest moments, so that he may rejoice against the prospect of both.

(1.) There is something peculiar, painful and trying in the prospect and in the reality of the union between soul and body being *dissolved*, and so of their being separated the one from the other : and we know that in point of fact this dissolution does not take place usually without much struggle and strong emotion. For the soul to be separated from the body, is, in prospect, to be torn from its only and most necessary medium of enjoyment and activity, without which it sees not how it is to be happy, or be able to do any thing for itself any more. The soul's habits have been formed upon its union to the body—so that if the natural mind endeavour to think how it will exercise itself or enjoy itself without its partner the body, it is thrown back upon itself in a state of painful recoil, and a feeling of sad, dreary and unsupportable widowhood takes possession of the innermost recesses of individual consciousness. Even the Christian may be tried by this most natural working of the soul, threatened with the bereavement of its partner-body ; and he may perhaps fondly, and sadly say, “ Shall these eyes of mine no more read God's word, these ears no longer drink in the gospel message, these hands no longer work in the Lord's service, these feet no longer move to do his will, this body no longer be rendered up as my soul's only possession, a living sacrifice, to the Lord ?” But, in CHRIST, he has the victory over this parting pang of dissolution : for the choice is, being in the *body*, or being with CHRIST ; and much as he loves his poor helpless partner of dust, he loves CHRIST far more ; therefore he can say, To be present in the body, is to be absent from the Lord—to be absent from the body is to be present with the Lord : therefore as Christ is better to me than this body, let me depart and be with HIM ; for this is “ far better !” So is this assault, the Grave's dissolution of soul and body, overcome, through Christ Jesus our Lord :—He *attracts* the soul out of its body to Himself, and so prevails.

(2.) But, a second element of the GRAVE is, the *Corruption* of the body in that earth to which it returns. Loathsome as is the putrid corpse, yet such must the body of each one of us become ; and abhorrent to our souls as is the idea, that these bodily frames must moulder and crumble into dust, yet such is our daily prospect, our sure and certain portion. * We shall one day be as the earth on which we tread, without a token by which to be known, without a mark to discriminate our dust from that of the beasts of the field, or of the herbs of the soil, that die around us ! How humbling, how confounding, how overwhelming, is such a thought to proud and sinful man ! And under this reign of corruption in the grave, does not even the believer seem to be defeated, and chained down, as a captive, in the dungeon of the grave ? Does he not seem dishonoured, imprisoned, degraded, nay, annihilated, in his total disappearance from the field of conflict ? And even if his soul should have proved victorious, has not his body

been cut off in the contest?—If the army has conquered, yet has it not been compelled to depart with the loss of all its standards and ensigns?—If in death there be victory, why is there this opening and closing of the Grave?—If the Christian be in Heaven, what mean these “his remains?”—Shall the dust rise up? Shall these remains return into form, and resume their personal frame? Shall loathsomeness again become lovely, and corruption again become sweet and beautiful? Shall the separated, but not divorced, partners of being, again meet and live together in harmony and joy? Shall this dust ever return into spiritual being? Shall that departed soul ever claim, obtain, and possess this body again? Shall the tomb ever open to emancipate its inanimate captive? Shall this vast earth open its dungeons to a writ of *Habeas Corpus*, served upon the Grave? Shall the standards of the dead be rendered back, to complete and declare the victory of the soul? Shall the body live, to declare that the soul is indeed triumphant?—YEA—it shall indeed be so: and Corruption, as well as Dissolution, shall be overcome on the joyous morning of the Resurrection of the just! Even as it is written—“In a moment, in the twinkling of an eye—the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed: For this corruptible must put on incorruption, and this mortal must put on immortality: So when this corruptible shall have put on incorruption and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O Death where is thy sting—O Grave where is thy victory?” And again—“For the Lord Himself shall descend from Heaven with a shout, with the voice of the Archangel, and with the trump of God, and the dead in Christ shall rise first:—Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air—and so shall we ever be with the Lord!” (1. Cor. xv.—1. Thess. iv.) Then indeed will enter into Heaven, the grandest triumphal procession that has ever appeared in this universe of ours—CHRIST the First-fruit leading all his redeemed and gathered saints, in their resurrection-bodies, to take final and everlasting possession of the whole inheritance of the saints in light!—Bodies “incorruptible!”—Bodies “immortal!”—Bodies “glorious!”—Bodies “spiritual!”—Bodies. “Heavenly!”—what can all these terms mean? who amongst us can tell? What can we say, but this?—Bodies, worthy of Divine blood to have redeemed—Bodies, fit for souls who have been washed in the same blood, to receive—Bodies, like unto the body of the Son of God, who now in perfected humanity sits upon the Throne of the Universe! THEN, brethren, and not till then, shall we fully understand those words of that much-honoured Catechism, which once in childhood we learned:—“The souls of believers are, at their death, made perfect in holiness, and do immediately pass into glory—and their bodies, being still united to Christ, do rest in their graves till the Resurrection:”—“At the resurrection, believers being raised up in glory shall be openly acknowledged and acquitted in the day of judgment, and made perfectly blessed in the full enjoyment of God to all Eternity!” May

the LORD grant, that in "that day" we all be found partakers of Christ Jesus, the Life Eternal!—So shall we be glad and rejoice in that day, and remember those oft-repeated words of Patriarchal Faith which have survived, and shall yet survive, the long delay of thousands of years:—"I KNOW THAT MY REDEEMER LIVETH, and that He shall stand at the latter day upon the earth: and though after my skin, worms destroy this body—yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another (or a stranger)." Thanks, therefore, be unto God, who giveth us this victory, through CHRIST JESUS, our Lord.

But, shall not the CONDEMNED SINNER also ARISE?—and, shall not he also be partaker of this resurrection-VICTORY? yea, he shall indeed arise from the dead; but his resurrection will be to him but a renewal of defeat, a completing of his final and everlasting ruin; for he shall arise only to damnation; even as CHRIST, the JUDGE has said, "they that have done evil shall come forth to the RESURRECTION OF DAMNATION." As the believer seems to undergo a partial defeat in the corruption of his sanctified body when it moulders in the grave; so the unbeliever may seem to enjoy a partial victory in the exemption of his sinful body from the pains of hell, in the insensate rest of the grave:—but, even of this temporary indulgence he will be deprived at last—he will be compelled to take up his body from the dust, and to awake to the terrors of judgment, and to the horrors of a coming eternity. As the criminal on the morning of execution is compelled to awake and arise from his cell, dreary and sad, that he may take his place on the more awful scene of the last sentence of the law;—so will it be with the ungodly and unbelieving on the great and terrible day of the Lord. Resurrection will be to them more terrible than corruption;—new life more horrid than continued death: for, the grave will but hand over its captive to the judgment, and the judgment will transfer it to hell; to "the worm that never shall die, and the fire that shall never be quenched!" Such is the portion of every unbelieving sinner—ruin, ruin, ruin—and in a Godless life, ruin in a Christless death, ruin in a hopeless resurrection to everlasting execution.

FRIENDS AND BRETHREN, behold the gracious prospect of life and victory that awaits our dying hour in Christ Jesus our Lord! Behold the curse of the Law departing from us, because satisfied in Christ! Behold the presence of Sin silenced, because confronted with the Blood that cleanseth from all sin! Behold Satan repelled by the Faith of the Face of Him who crushed the serpent's head upon the Cross! Behold Hell disappointed of its prey by the written Decree of Him who has purchased its doomed captives by the ransom of Himself! Behold the World departing empty and ashamed and powerless, because Christ occupies His people's heart, and has made Earth a cypher! Behold Darkness dividing itself in twain before the beams of Him, who was dead, who is alive again, and who liveth forevermore! Behold the Grave itself, the last stronghold of "the last enemy," even

Death, razed and levelled with the ground, by the voice of Him who is the Son of God with power, the First-fruits of them that slept, the conqueror of the Tomb! Behold Dissolution made desirable by the prospect of transition to Christ; and even Corruption itself turned into Hope through faith in Him who is "the resurrection and the life!" O glorious prospect! to see death passing into life, because terminating in Jesus Christ. O noble pursuit! to seek to be conquerors and more than conquerors, though Him that loved us, by attaining to His resurrection unto life eternal. O precious Faith! which makes the weak, the guilty, the condemned, the dying, to be partakers of that Heavenly life, which is in the Son of God. O wretched unbelief! which cuts men off from Christ, and shuts them up forever in the dungeons of the second and eternal death, making their torments worse than those of Sodom and Gomorrah. O mad world! groaning under the fear of death, yet taking refuge only in sin, the dying living upon the dead, and refusing the Life whom God hath sent. O happy Believer! whosoever thou art, wise in the wisdom of Christ, justified by the righteousness of Christ, holy through the sanctification of Christ, safe by the redemption of Christ—what may trouble thee, or what need make thee afraid? Living or dying, thou art the LORD's! victory shall be always; and at last, thine—even as it is written, "FOR I AM PERSUADED, THAT NEITHER DEATH NOR LIFE, NOR ANGELS, NOR PRINCIPALITIES, NOR POWERS, NOR THINGS PRESENT NOR THINGS TO COME, NOR HEIGHT, NOR DEPTH, NOR ANY OTHER CREATURE, SHALL BE ABLE TO SEPARATE US FROM THE LOVE OF GOD, WHICH IS IN CHRIST JESUS OUR LORD!"

Pause now, O dying, perishing, sinner—pause in your heedless unbelief—and turn aside to behold this glorious sight that is to be seen in Christ Jesus—a bush burning, and never consumed—salvation begun and ending in everlasting victory—thanksgiving to God in the jaws of death, and from the caverns of the grave! Behold all this in Christ, and say, why may it not be *yours*? Is CHRIST not the Gift of God to Sinners; and are not *you* a sinner? Is it not said, "*whosoever*," whosoever believeth on Him shall not perish, but have everlasting life, and does this exclude, or include, *you*?—"Believeth;" and what is it to believe, but to *accept* the gift; and will you not as a perishing sinner accept the presented gift of eternal life?—See, the Gift of God waits to be accepted! You refused it yesterday; but if you will, you may accept it now; now, now, again, is it offered to-day, —of to-morrow we can say nothing,—it is not comprehended in our message. As you *now* are, Hear!—as you *now* are, Come!—as you *now* are, approach into the presence of the Son of God and live! Make your sinfulness your plea—take unworthiness as your argument—spread out your inability, as a motive of compassion—declare your guilt in all its awfulness, in order to be heard—wait in silent helplessness, in the prostrate helplessness of conscious death before the face of the LIFE-GIVER, looking wistfully to Him, as the dying Israelite of old, to the serpent on the pole—trust Him that he cannot lie, that He wills and loves to save, that His word is as true to

you, as it ever was to any one sinner of this earth now in heaven :— abide, and depart not, but abide so, bound in spirit, at the feet of Christ—and at a moment when you least expect it, He will take thee by the hand and say, LIVE ! and thou shalt live. Then the curse shall leave thee, and sin no more reign over thee, and Satan be unable to enslave thee, and the world relax its bewitching hold of thee, and hell shew but its distant smoke of torment to thee, and darkness shall be turned into the light of Christ's immortality before thee, and the grave shall be as a chained enemy in sight of thee, and dissolution from the body will seem Christ gained to thee, and corruption itself but the ante-chamber of the court of Him who is the Resurrection of thy body and the Redemption of thy soul :—yea, thou shalt have Grace in all thy life, and Glory at thy death—and then be with the Lord for evermore. All this shall be thine for Jesus Christ's sake—without money and without price, ~~thine~~—if thou wilt but COME.

COME then, O sinner, to the Lord Jesus Christ ; and when He saith to thee, " If thou *canst believe*, all things are possible to him that believeth ;"—say thou, as the weeping petitioner of old said to the same Saviour, " LORD, I believe :—HELP MINE UNBELIEF !"—Thus believing in the Lord Jesus Christ, thou shalt be saved ! which God of his infinite mercy grant, by His Holy Spirit, for Christ's sake—AMEN !

X.—FREE CHURCH MISSION AT NAGPORE.

In the list of contributions to the India Mission, Inserted in this Number of the *Record*, will be observed the receipt of the sum of £2,674 : 15s : 2d, stock, given by an officer in the East India Company's military service, for the establishment of the mission to Central India. This is the most munificent offering to the missionary cause, except through the medium of legacies, which we have yet noticed ; and it has been presented in a spirit of such Christian zeal, devotedness, and prayerfulness, that its value is increased tenfold. The friend to whom our Church is indebted for the gift has cheerfully laid it on the altar of the Lord, and feels that he enjoys a high privilege in its consecration. When transmitting to Dr Wilson the necessary document for its conveyance to the treasurer, he thus writes :—

I have to render you many thanks for your kind communication respecting the decision of the Committee for Foreign Missions, in having appointed Mr. Hislop to Nagpur. I have now the pleasure to enclose to you the copy of a letter I have addressed to ———, requesting them to transfer the money in the funds to Mr. Bonar, as suggested in your last letter to me. The Lord has, in his good time, thus accomplished what I had much at heart ; and to you, my dear Dr Wilson, I am again desirous to acknowledge my thankfulness for the assiduity and promptness which has actuated you throughout in this holy undertaking, for which the Lord will reward you. How constantly is it brought to my view, that the Lord is ever ready to assist his servants in their zeal to glorify his name upon this earth, in building up the walls of Zion. This you have experienced : the Lord has spared you to realize what you had at heart ; and I pray that you may be still preserved to witness the working of this new mission. . . . Now is my mind at ease respecting the final appropriation of this money. . . . I thank the Lord, that from the hour he put it into my heart to place this money at your disposal for a mission in

these parts, I have had much peace of mind. I was assured that the desire came from God; and his grace has supported me throughout, and enables me to say, "*All things come of thee, O Lord; and of thine own have I given thee.*"

Too long have even the Lord's people contented themselves by giving merely fractional parts of their income to the missionary cause. If the kingdom of Christ, however, is to be extended to all the nations of the earth, his followers must contribute to send to them the gospel of that kingdom with all the *ability which God gives to them*; as well as incessantly labour and pray that it may be speedily established. We hope that to many the *example* of our friend at Nagpur will be blessed.

At the last meeting of the Committee on Foreign Missions, it was agreed, that the surviving members of the German mission to the Gonds—several pious and devoted laymen, who have been residing at Nagpur since they left the forests in the interior—should be taken into the employment of the Free Church mission, on the arrival of Mr. Hislop, their support being left to the local fund of the mission. It is confidently believed that they will prove valuable auxiliaries. Their connection with us will be formed with the good-will of themselves, and of Mr. Gossner of Berlin, by whom they were sent to India, and the Christian friend by whom the expenses of their voyage, and their support since they arrived in India, have been principally defrayed. This friend, a member of the Company's civil service, thus writes, in a letter lately received by Dr Wilson:—

"The Lord himself has turned the hearts both of him (Gossner) and them anxiously to desire such an arrangement; and, as for myself, the most fervent desire of my heart could not, I believe, be more completely fulfilled than by the association of those whom I have been in part instrumental in inviting hither, with a Church whose spirit and whose forms are more congenial to me than those of any other, and especially endeared to me by all the tenderest recollections of my childhood. Pray, then, my dear Christian friend, do not delay an hour to propose, on my behalf, whatever you consider most expedient to the Free Church Assembly's Committee. . . . The amount which I shall be able to remit to Kamti [the camp of Nagpur,] in aid of the mission, will usually exceed, and never fall short of, 100 rupees per mensem (D. V.) while I remain in India. There is no object connected with the service of the Lord in this country which I have more at heart, or indeed so much at heart, as contributing to support and extend the institutions of the Free Church in this country, of late so severely tried, and so greatly straitened. . . . May I be allowed to suggest, for the consideration of your Committee at this time, when the spirit of extension is working so powerfully, whether it may not be possible to establish an institution at Agra, similar to those in Calcutta and elsewhere? Why should this, the most important of our Presidencies, be the only one not blessed by the exertions of the Free Church? This has long appeared to me an anomaly, and more so now than ever. You would find a large amount of Christian benevolence and liberality thus aroused, to which at present you have no adequate means of penetrating."

The writer of the letter from which we have now quoted has, too, a liberal soul, devising liberal things, and by liberal things it shall stand. If our readers wish the extension of our missions in India and Africa, and throughout the world, let them pray that they may receive a similar endowment from on high.

Mr. and Mrs Hislop, whose departure for Nagpur, with that of Miss Shaw, for Puna, we briefly noticed in our last Number, sailed in the Great Liverpool, steamer, from Southampton, on the 3d of last month. May the Lord carry them in safety to the place of their destination, and there open up for them a great and effectual door of usefulness; may he prolong their days while engaged in his own work; and may he number them among those who turn many to righteousness, and who shall shine as the brightness of the firmament, and as the stars, for ever and ever.—*Home and Foreign Missionary Record*, for December.

* * NOTE.—We are compelled to postpone our Notice of the Free Church proceedings in Calcutta, until next number.

THE

FREE CHURCHMAN.

VOL. IV.]

SATURDAY, MARCH 15, 1845.

[No. 3.

I.—A FEW WORDS FOR COWPER'S POEMS.—NO. II.

We hope that the extracts we gave in our last number, from the works of William Cowper, have been equally acceptable to those who had not lately read them or had forgotten them, and to those who never read them before. We believe, generally speaking, that where there is a christian heart, there will be a response to Cowper's Poems; and that it would be well for Christians to use these delightful volumes more. It is a great thing to be a converted man; but it is certainly not a less great thing to be a converted man with a spirit of love and of power, as well as with a sound mind. "It is desirable, that Christians should "think of things lovely and of good report," as well as things just and honest. It is well also, that conversation should be with grace "seasoned with salt." No man is less useful as a Christian, because he is amiable, tender, and gentle. A man with Cowper's cultivated mind is not likely to be a *less*, but is likely to be a *more* useful man, than the man who refuses to cultivate his mind. And surely, with the example before us, of David and of Isaiah, and of Him who sang a hymn even in the hour when he was sorrowful even unto death, we need not fear Christian Poetry.

Let us then recur to Cowper's Poems, and first let us listen to his touching allusion to the Jews,—that nation in which now, happily, our own beloved Church is so much interested.

Their glory faded, and their race dispersed,
The last of nations now, though once the first,
They warn and teach the proudest, would they learn,
"Keep wisdom, or meet vengeance in your turn!"

If *we* escap'd not, if heaven spar'd not us,
 Peel'd, scatter'd, and exterminated thus,
 If vice received her retribution due,
 When *we* were visited, what hope for you ?
 When God arises with an awful frown,
 To punish lust, or pluck presumption down,
 When gifts perverted, and not duly prized,
 Pleasure o'ervalued, and his grace despised,
 Provoke the vengeance of his righteous hand
 To pour down vengeance on a thankless land,
 He will be found impartially severe,
 Too just to wink, or speak the guilty clear.
 O Israel ! of all nations most undone,
 Thy diadem displaced, thy glory gone,
 Thy temple once thy glory, fallen and rased,
 And thou a worshipper, e'en where thou mayest ;
 Thy services once only without spot,
 Mere shadows now, their ancient pomp forgot ;
 Thy Levites once a consecrated host,
 No longer Levites, and their lineage lost,
 And thou thyself o'er every country sown,
 With none on earth that thou canst call thine own ;
 Cry aloud, thou that sittest in the dust,
 Cry to the proud, the cruel, the unjust,
 Knock at the gates of nations, rouse their fears,
 Say wrath is coming and the storm appears,
 But raise the shrillest cry in Britain's ears.

From this, let us turn to another passage, that marks the variety of our poet's powers, and illustrates that true and fervent patriotism which we noticed in our last article. The following, it will be seen, is written in blank verse, which Cowper made the vehicle of some of the most spirited poetry in the English language :

England, with all thy faults, I love thee still,
 My country ! and while yet a nook is left
 Where English minds and manners may be found
 Shall be constrain'd to love thee.—Though thy clime
 Be sickle, and thy year, most part deform'd,
 With dripping rains, or wither'd by a frost,
 I would not yet exchange thy sullen skies
 And fields without a flower, for warmer France,
 With all her vines, nor for Ausonia's groves
 Of golden fruitage and of myrtle bow'rs.
 To shake thy senate, and from heights sublime
 Of patriot eloquence, to flash down fire
 Upon thy foes, was never meant my task ;
 But I can feel thy fortunes and partake
 Thy joys and sorrows with as true a heart

As any thunderer there. And I can feel
 Thy follies too, and with a just disdain
 Frown at effeminates, whose very looks
 Reflect dishonour on the land I love.
 How in the name of soldiership and sense,
 Should England prosper, when such things, as smooth
 And tender as a girl, all essence o'er
 With odours, and profligate as sweet,
 Who sell their laurel for a myrtle wreath,
 And love when they should fight ; when such as these
 Presume to lay their hand upon the ark
 Of her magnificent and awful cause ?
 Time was when it was praise and boast enough
 In every clime, and travel where we might,
 That we were born her children ; praise enough
 To fill the ambition of a private man,
 That Chatham's language was his mother tongue,
 And Wolfe's great name compatriot with his own.
 Farewell those honours, and farewell with them
 The hope of such hereafter. They have fall'n
 Each in his field of glory ; one in arms,
 And one in council. Wolfe upon the top
 Of smiling victory that moment won,
 And Chatham, heart-sick of his country's shame.
 They made us many soldiers. Chatham still
 Consulting England's happiness at home,
 Secured it by an unforgiving frown
 If any wrong'd her. Wolfe where'er he fought,
 Put so much of his heart into his act,
 That his example had a magnet's force,
 And all were swift to follow whom all loved.
 Those suns are set. Oh rise some other such !
 Or all that we have left, is empty talk
 Of old achievements, and despair of new.

We regard it as a very desirable thing, that Christians should make
 others to see and know that they are men of like passion as themselves,
 in regard to the just sympathies and true interests of mankind. There
 is nothing to prevent a true disciple being a man of refinement of feeling,
 of learning, of eloquence, and of mechanical ingenuity ; nor is there
 anything to prevent him being, (nay, is there not much reason that he
 should be?) superior to the common race of men, as a patriot, a parent,
 a friend. He need not mingle in political strife, yet may he desire
 to see his country flourish ; and desire this quite as sincerely, as the
 worldly politician desires to see his party prosper. He is not neces-
 sarily uninterested in the result of wars, and great events, because he
 is a man of peace, and is working unobtrusively almost in solitude.
 Far from it. He bears upon his heart the welfare of his fellow-
 countrymen, and not unfrequently forms, in his mind a far more

intelligent opinion of the general tendency of public events, than is formed by wise and experienced statesmen whose observations are affected by personal interests and by the heat of party conflict. Let us look at Cowper at Olney, living far away from his early companions and the strife of tongues, yet looking on, and noting many things, in which they, in their turn, perhaps believed that he had ceased to take any interest. There is deep meaning as well as unerring truth in the words of inspiration : " Through desire, a man having separated himself, seeketh and intermeddleth with all wisdom." (Prov. xviii. 1.) We will illustrate this by Cowper's case, in two passages of very different characters and tones :

Hark ! 'tis the twanging horn ! o'er yonder bridge
That with its wearisome but needful length
Bestrides the wintry flood, in which the moon
Sees her unwrinkled face reflected bright :
He comes the herald of a noisy world,
With spatter'd boots, strapp'd waist, and frozen locks,
News from all nations lumbering at his back ;
True to his charge, the close pack'd load behind,
Yet careless what he brings, his one concern
Is to conduct it to the destined inn,
And having dropp'd the expected bag, pass on.
He whistles as he goes, light hearted wretch—
Cold and yet cheerful : messenger of grief
Perhaps to thousands, and of joy to some ;
To him indifferent whether grief or joy.
Houses in ashes, and the fall of stocks,
Births, deaths, and marriages, epistles wet,
With tears that trickled down the writer's cheek
Fast as the period from his fluent quill,
Or charged with amorous sighs of absent swains
Or nymphs responsive, equally affect
His horse and him, unconscious of them all.
But ah, the important budget's ushered in.
With such heart shaking music, who can say
What are its tidings ? Have our troops awaked ?
Or do they still, as if with opium drugg'd
Snore to the murmurs of the Atlantic wave ?
Is India free ? and does she wear her plum'd
And jewell'd turban with a smile of peace,
Or do we grind her still ? The grand debate,
The popular harangue, the tart reply,
The logic, and the wisdom, and the wit,
And the loud laugh, I long to know them all,
I burn to get the imprison'd wranglers free,
And give them voice and utterance once again.
Now stir the fire, and close the shutters fast
Let fall the curtains, wheel the sofa round,

And while the bubbling and the loud hissing urn
 Throws up a steamy colum, and the cups
 That cheer but not inebriate, wait on each,
 So let us welcome peaceful evening in.
 Not such his evening, who with shining face
 Sweats in the crowded theatre, and squeezed
 And bored with elbow points through both his sides,
 Out scolds the ranting actor in the stage.
 Nor his, who patient stands till his feet throb
 And his head thumps, to feed upon the breath
 Of patriots bursting with heroic rage,
 Or place-men all tranquility and smiles.
 This folio of four pages, happy work
 Which not even critics criticise, that holds
 Inquisitive attention, while I read,
 Fast bound in chains of silence ; which the fair,
 Though eloquent themselves, yet fear to break—
 What is it but a map of busy life
 Its fluctuations and its vast concerns ?
 Here runs the mountainous and craggy ridge
 That tempts ambition. On the summit see,
 The seals of office glitter in his eyes ;
 He climbs, he pants, he grasps them ! At his heels,
 Close at his heels, a demagogue ascends,
 And with a dexterous jerk soon twists him down
 And wins them, but to lose them in his turn.
 He's rills of oily eloquence in soft
 Meanders, lubricate the course they take
 The modest speaker is ashamed and grieved,
 To engross a moment's notice, and yet begs,
 Begg a propitious ear for his poor thoughts,
 However trivial all that he conceives.
 Sweet bashfulness ! it claims, at least this praise,
 The dearth of information and good sense
 That it foretels us, always comes to pass.
 Cataracts of declamation thunder here,
 There forests of no meaning spread the page,
 In which all comprehension wanders lost,
 While fields of pleasantry amuse us there,
 With merry descants on a nation's woes.
 The rest appears a wilderness of strange
 But gay confusion, roses for the cheeks,
 And lilies for the brows of the faded age,
 Teeth for the toothless, ringlets for the bald,
 Heaven, earth, ocean, plunder'd of their sweets,
 Nectareous essence, Olympian dews,
 Sermons, and city feasts, and favourite airs,
 Æthereal journeys, submarine exploits,

And Katterfelto with his hair on end
At his own wonders, wondering for his bread.

The other extract presents the poet in the aspect of a contemplative believer, not only desiring to witness the welfare of his species, and mourning over their errors and their wrongs, but also prepared to defend his right, Christian though he was, and therefore doomed to silence in such subjects by the prejudices of "the world"—to feel, to sympathise with, and to contend for principles, in the preservation of which he was as much interested, as any of those worldly wise, who, because they knew no higher objects, claimed the monopoly of all anxiety for these. "The Saints" as they are derisively called, are truly now, as they were in Saul's time, "dreamers" in the estimation of unconverted men; yet let them not dread this ridicule. The religion of a Newton, a Boyle, a Howard, a Cowper, a Hale, a Wilberforce, a Chalmers, cannot be, by true wisdom, derided. It has adorned the greatest philosophers, the best of kings, the purest of judges, the most active of philanthropists, and some of the most courageous of heroes; it has given strength to the weak, and comfort to the distressed; it has made many a cottage happier than the noblest of palaces; and has supported the most illustrious of all sufferers, —the army of Martyrs—in trials that worldly men would never have dared to encounter. To the words of the believers, then, let all men listen, not as now they do, to pity, but to honor and respect them. It is not unfrequently that they speak in the language we are about to quote, and utter sentiments that none of those who desire their silence, can fully comprehend, or at all refute.

I was a stricken deer that left the herd
Long since; with many an arrow deep infixt
My parting side was charged, when I withdrew
To seek a tranquil death in distant shades.
There was I found by One, who had himself
Been hurt by th' archers. In his side he bore,
And in his hand and feet, the cruel scars.
With gentle force soliciting the darts
He drew them forth, and heal'd and bade me live.
Since then, with few associates, in remote
And silent woods I wander, far from those,
My former partners of the peopled scene,
With few associates, and not wishing more.
Here much I ruminate, as much I may,
With other views of men and manners now
Than once, and others of a life to come,
I see that all are wanderers, gone astray
Each in his own delusions; they are lost,
In chase of fancied happiness still woo'd
And never won. Dream after dream removes;

And still they dream that they shall still succeed,
And still are disappointed ; rings the world,
With the vain stir. I sum up half mankind,
And add two-thirds of the remainder half,
And find the total of their hopes and fears,
Dreams, empty dreams. The million flit as gay
As if created only like the fly
That spreads his motley wings in the eye of noon.
To sport their season and be seen no more.
The rest are sober dreamers, grave, and wise
And pregnant with discoveries new and rare :
Some write a narrative of wars and feats
Of heroes little known, and call the rant
A history ; describe the man, of whom
His own coevals took but little note
And paint his person, character and views,
As they had known him from his mother's womb.
They disentangle from the puzzled skein
In which obscurity has wrapped them up,
The threads of politic and shrewd design
That ran through all his purposes, and charge
His mind with meanings that he never had,
Or having, kept conceal'd. Some drill and bore
The solid earth, and from the strata there,
Extract a register, by which we learn
That he who made it and reveal'd its date
To Moses, was mistaken in its age.
Some more acute and more industrious still,
Contrive creation ; travel nature up
To the sharp peak of her sublimest height
And tell us whence the stars ; why some are fixt
And planetary some ; what gave them first
Rotation, from what fountain flow'd their light.
Great contest follows, and much learned dust
Involves the combatants, each claiming truth.
And truth disclaiming both. And thus they spend
The little wick of life's poor shallow lamp,
In playing tricks with nature, giving laws,
To distant worlds and trifling in their own.
Is it not a pity now, that tickling rheums,
Should ever tease the eyes and blear the sight
Of oracles like these ? great pity too,
That having wielded elements, and built
A thousand systems, each in his own way,
They should go out in fume, and be forgot ?
Ah ! what is life thus spent ? and what are they
But frantic who thus spend it ? all for smoke
Eternity for bubbles, proves at last
A senseless bargain. When I see such games,

Play'd by the creatures of a power, who swears
 That he will judge the earth, and call the fool
 To a sharp reckoning that has lived in vain ;
 And when I weigh this seeming wisdom well,
 And prove it in the infallible result
 So hollow and so false, I feel my heart
 Dissolve in pity, and account the learned,
 If this be learning, most of all deceived.

Great crimes alarm the conscience, but she sleeps
 While thoughtful man is plausibly amused.

Defend me therefore common sense, say I,
 From reveries so airy, from the toil

Of dropping buckets into empty wells.

And growing old in drawing nothing up !

'Twere well, says one sage erudite, profound,

Terribly arch'd and aquiline his nose

And over built with most impending brows,

'Twere well could you permit the world to live
 As the world pleases. What's the world to you ?

Much. I was born of woman, and drew milk

As sweet as charity from human breasts.

I think, articulate, I laugh and weep,

And exercise all functions of a man,

How then should I and any man that lives

Be strangers to each other ? Pierce my vein

Take of the crimson stream meandering there,

And criticise it well. Apply your glass,

Search it, and prove now if it be not blood

Congenial with thine own. And if it be,

What edge of subtlety canst thou suppose

Keen enough, wise and skilful as thou art,

To cut the link of brotherhood, by which

One common maker bound me to the kind ?

True I am no proficient, I confess,

In arts like yours. I cannot call the swift

And perilous lightnings from the angry clouds

And bid them hide themselves in the earth beneath,

I cannot analyse the air, nor catch

The parallax of yonder luminous point

That seems half quenched in the immense abyss.

Such powers I boast not ; neither can I rest

A silent witness of the head-long rage

Of heedless folly, by which thousands die,

Bone of my bone, kindred souls to me.

But we must hasten on to themes of another kind, and see how Cowper dealt with *them*. Let us see, for instance, how he is enabled to speak of that which has ever exercised the highest powers of the greatest Poets, Liberty. And from this glance, let us turn to see how

beautifully, yet how naturally he sores to a topic that is yet higher, and paints the Freedom of the Regenerated Soul. In his Task, we read thus of Liberty :

'Tis liberty alone that gives the flower
Of fleeting life, its lustre and perfume.
And we are weeds without it. All constraint,
Except what wisdom lays on evil men,
Is evil ; hurts the faculties, impedes,
Their progress in the road of science ; blinds •
The eyesight of discovery, and begets
In those that suffer it, a sordid mind,
Bestial, a meagre intellect, unfit
To be the tenant of man's noble form.
Thee therefore still, blameworthy as thou art,
With all thy loss of empire, and though squeezed
By public exigence till annual food •
Fails for the craving hunger of the state,
Thee I account still happy, and the chief
Among the nations, seeing thou art free,
My native nook of earth ! thy clime is rude,
Replete with vapours, and disposes much
All hearts to sadness, and none more than mine.
Thine unadulterate manners are less soft
And plausible, than social life requires,
And thou hast need of discipline and art,
To give thee what politer France receives
From nature's bounty, that humane address
And sweetness, without which no pleasure is
In converse, either starved by cold reserve,
Or flushed with fierce dispute, a senseless brawl ;
Yet being free, I love thee for the sake
Of that one feature, can be well content
Disgraced as thou hast been, poor as thou art,
To seek no sublunary rest beside.
But once enslaved, farewell ! I could endure
Chains no where patiently, and chains at home
Where I am free by birthright, not at all.
Then, what were left of roughness in the grain
Of British natures, wanting this excuse
That it belongs to freemen, would disgust
And shock me. I should then with double pain
Feel all the rigour of thy fickle clime ;
And if I must bewail the blessing lost
For which our Hampdens and our Sidneys bled,
I would at least bewail it under skies
Milder, among a people less austere,
In scenes which, having never known me free
Would not reproach me with the loss I felt. •

Do I forbode impossible events,
 And tremble at vain dreams? Heaven grant I may,
 But the age of virtuous politics is past,
 And we are deep in that of cold pretence.
 Patriots are grown too shrewd to be sincere,
 And we too wise to trust them. He that takes
 Deep in his soft credulity, the stamp
 Design'd by loud declaimers on the part
 Of liberty, themselves the slaves of lust,
 Incurs derision for his easy faith
 And lack of knowledge, and with cause enough.
 For when was public virtue to be found
 Where private was not? can he love the whole
 Who loves no part? he be a nation's friend,
 Who is, in truth, the friend of no man there?
 Can he be strenuous in his country's cause,
 Who slights the charities, for whose dear sake
 That country, if at all, must be beloved?

Such is his praise of civil liberty; now mark how this reminds him
 of a freedom far more pure, more ennobling, and more valuable.

But there is yet a liberty unsung
 By poets, and by Senators unpraised,
 Which monarchs cannot grant, nor all the power
 Of earth and hell confederate, take away:
 A liberty, which persecution, fraud,
 Oppression, prisons, have no power to bind:
 Which whoso tastes can be enslaved no more.
 'Tis liberty of heart derived from heaven
 Bought with his blood who gave it to mankind,
 And seal'd with the same token. It is held
 By charter, and that charter sanctioned sure,
 By the unimpeachable and awful oath
 And promise of a God. His other gifts
 All bear the royal stamp that speaks them his,
 And are august, but this transcends them all.
 His other works, this visible display
 Of all-creating energy and might,
 Are grand no doubt, and worthy of the Word
 That finding an interminable space
 Unoccupied, has fill'd the void so well,
 And made so sparkling what was dark before.
 But these are not his glory. Man, 'tis true
 Smit with the beauty of so fair a scene,
 Might well suppose the artificer divine
 Meant it eternal, had he not himself
 Pronounced it transient, glorious as it is,
 And still designing a more glorious far,

Doom'd it as insufficient for his praise.
 These therefore are occasional, and pass ;
 Formed for the confutation of the fool
 Whose lying heart disputes against a God ;
 That office served, they must be swept away.
 Not so the labours of his love : they shine
 In other heavens than these that we behold,
 And fade not. There is paradise that fears
 No forfeiture, and of its fruits he sends
 Large prelibations off to saints below.
 Of these the first in order, and the pledge
 And confident assurance of the rest,
 Is liberty ; a flight into his arms
 Ere yet mortality's fine threads give way ;
 A clear escape from tyrannizing lust,
 And full immunity from penal woe.

With a flight still loftier, we conclude. The poet thinks of times to come—times full of bliss and consolation, of peace and knowledge. He takes the word of revelation, and reads there of blessed periods yet in store, in which the earth shall be peopled by a host of God's elect, and one King alone shall be over all. With this thrilling song, we *must* conclude our quotations, because we fear to mar the effect of its harmony on the listening soul ; but we do so with an earnest recommendation to our readers to prize this Poet's works, full as they are of truth and beauty, and teeming with proofs that he spoke of things divine with the experimental ease and delight of one, who long had found them to his own personal enjoyment, not strange things, but things dwelling in his breast, and forming there the pledge and foretaste of his future intimate communion with his God.

Sweet is the harp of prophecy, too sweet
 Not to be wrong'd by a mere mortal touch :
 Nor can the wonders it records be sung
 To meaner music, and not suffer loss.
 But when a poet, or when one like me,
 Happy to rove among poetic flowers,
 Though poor in skill to rear them, lights at last
 On some fair theme, some theme divinely fair,
 Such is the impulse and the spur he feels
 To give it praise proportioned to its worth,
 That not to attempt it, arduous as he deems
 The labour, were a task more arduous still.

Oh scenes surpassing fable, and yet true,
 Scenes of accomplish'd bliss ! which, who can see
 Though but in distant prospect, and not feel
 His soul refreshed with foretaste of the joy ?
 Rivers of gladness water all the earth,
 And clothe all climes with beauty, the reproach

Of barrenness is past. The fruitful field
 Laughs with abundance ; and the land once lean,
 Or fertile only in its own disgrace,
 Exults to see its thistly curse repealed.
 The various seasons woven into one,
 And that one season an eternal spring ;
 The garden fears no blight, and needs no fence,
 For there is none to covet, all are full.
 The lion and the libbard and the bear
 Graze with the fearless flocks. All bask at noon
 Together, or all gambol in the shade
 Of the same grove, and drink one common stream.
 Antipathies are none, no foe to man
 Lurks in the serpent now ; the mother sees
 And smiles to see, her infant's playful hand
 Stretch'd forth to dally with the crested worm,
 To stroke his azure neck, or to receive
 The lambent homage of his arrowy tongue.
 All creatures worship man, and all mankind
 One Lord, one Father. Error has no place ;
 That creeping pestilence, is driven away,
 The breath of heaven has chased it. In the heart
 No passion touches a discordant string,
 But all is harmony and love. Disease
 Is not. The pure and uncontaminate blood
 Holds its due course, nor fears the frost of age.
 One song employs all nations, and all cry.
 " Worthy the Lamb, for he was slain for us !"
 The dwellers in the vales, and on the rocks,
 Shout to each other ; and the mountain tops
 From distant mountains catch the flying joy,
 Till nation after nation taught the strain,
 Earth rolls the rapturous Hosanna round.
 Behold the measure of the promise fill'd,
 See Salem built, the labour of a God !
 Bright as a sun the sacred city shines ;
 All kingdoms and all princes of the earth
 Flock to that light ; the glory of all lands
 Flows into her, unbounded is her joy,
 And endless her increase. Thy rams are there
 Nabath, and the flocks of Kedar there ;
 The looms of Ormus, and the mines of Ind,
 And Saba's spicy groves pay tribute there.
 Praise is in all her gates. Upon her walls,
 And in her streets, and in her spacious courts,
 Is heard salvation. Eastern Java there
 Kneels with the native of the farthest west,
 And Ethiopia spreads abroad the hand,
 And worships. Her report has travel'd forth

Into all lands ; from every clime they come
 To see thy beauty, and to share thy joy!
 O Sion ! an assembly such as earth
 Saw never, such as Heaven stoops down to see.

Here we *end* these extracts. We hope that they have not been copied in vain. It is a trifling service we are doing, as respects the trouble of selecting from Cowper's Poems, but it will not be a thankless office, if some are hereby led to look more into the works of this great and good man, for developements of Christian truth, and for simple distinct statements of vital and fundamental Christian doctrines. It is very right indeed, that we should strive to "go on unto perfection," but this must be done *after* we have first firmly laid the foundation in our hearts, of the first principles of the gospel of Christ. Now here are these more plainly or impressively declared than in Cowper's Poems. He knew them ; he felt them. He was not gifted with the ability so strikingly to illustrate and state them, without some great object being in view. He had his proper place in the body of Christ, not only as a believer, but also as a gifted believer. God gave him talents to be used, and caused these talents to be exercised on lasting works, in order that His beloved people might thereby be edified. What then ? are we not performing a duty, when we urge our readers to avail themselves of these valuable works—works which will last, when many other works, in which there may be even superior poetical power, but in which there is unhappily no substantial vital truth, will be remembered only as the fruitless efforts of mis-directed genius, and the memorials of wasted Time.

II.—ON THE MAXIM "THE BLOOD OF THE MARTYRS IS THE SEED OF THE CHURCH."

As the true Church of Christ is already suffering persecution in various quarters, and as this persecution is likely to become more extensive and severe, as popery rises in power, and turns the civil authority of nations to its purposes, so it is interesting in itself, and seems desirable that Christians should consider the subject of persecution generally, and entertain just and scriptural creeds regarding it. Error here, as everywhere else, must be injurious.

It is well known that many excellent individuals look upon persecution with great indifference, or rather with a measure of favor. They think it must necessarily be a good thing for the Church, and they almost wish for it, as a purifier. Full of the maxim which we have placed at the head of this paper, they think persecution cannot be a bad thing for a slumbering Church, and may be, nay, certainly will be, useful in propagating the doctrines of a flourishing one. Perhaps they would not just pray for persecution ; but from its usual effects, they are so satisfied of the good

which must necessarily, as they imagine, result from it, they do not regret it—they secretly rejoice in it. To any doubting mind their ready argument is, "The blood of the martyrs is the seed of the Church." "Every cause gains by persecution."

Now we are not, of course, disposed to question that there are certain favourable tendencies in persecution, whatever may be the cause. It awakens general attention—rouses inquiry—draws forth sympathy—unites the sufferers warmly and determinedly together, and gives an impetus to their combined exertions, such as was unknown before. These are valuable advantages, highly favourable to progress. The step is not difficult from sympathy for a sufferer to sympathy for his opinions—opinions which he deems so valuable, and so nobly vindicates. And men who are disgusted with protracted coldness and indifference are apt to think well of anything which savours of the opposite, and of persecution which is almost necessarily attended with such animated results. It is not to be denied, too, that in point of fact, the persecution of the faithful Christian Church has frequently been attended with good. The very existence of the maxim which has suggested this article is a proof of it. The maxim professes to be founded on an enlarged historical experience; and had there not been various and visible good from persecution, it could never become a proverb. Even from cases recorded in Scripture, it is plain that good has resulted from the Church's trials. The persecution which rose at Jerusalem, in connection with the death of Stephen, seems to have been indispensably necessary to constrain the early Christians to leave their houses, and labour for the conversion of others at a distance. It cannot be doubted that the persecution which dispersed and sent the disciples everywhere, preaching the gospel, so that Samaria, and Galilee, and Phœnicia, heard far more fully and earnestly than they had done before, must have given a great impulse to the propagation of the truth; and so of many instances since the apostolic times. The early propagation of Christianity in Europe, was much aided by the scattering of its disciples. The persecution, too, let loose upon declining Churches in the first three centuries, and upon Christian Churches since the Reformation in similar circumstances, has doubtless had a stimulating effect, at least for a time.

But, after making full allowance for these things, we still hold that persecution is, in almost every light, a great evil—that its *tendencies* are injurious—that any good which seems to be accomplished by it is not owing to it, but to the overruling goodness of God, and could be attained in other ways; and that, viewing the question historically, it is not true that the blood of the martyrs has always or necessarily been the seed of the Church: not unfrequently it seems to have been shed in vain, or to sow a root for heresy and error.

Persecution is most offensive to God—a direct invasion of his own sacred prerogatives, and gross cruelty, besides, to those who are most dear to him. It is not to be expected that such a sin should be very beneficial. We generally hear only of those who are steadfast in the hour of trial. A halo surrounds their name and memory; nay, they are benefactors, by the sentiments which they stimulate, and the example they exhibit to the remotest generations. But we do not see, and we seldom hear of the multitudes whom persecution destroys. There are always many who violate their vows, and prove notoriously unfaithful. Their spirit and practice must be most pernicious—leading men to call in question the reality of religion altogether. Then there are many, especially of the young and the timid, who are prevented from coming to the knowledge of the truth, or of declaring themselves. They are afraid. The persecutor himself, too, gets more hardened and incorrigible. Even when visited with God's judgments for his persecution adherents of Antichrist are represented, not as repenting, but as gnawing their tongues with pain, and all the while blaspheming Jehovah. Persecution, likewise, with all its laudably stimulating effect upon the sufferers, exposes them to the hazard of spiritual pride or retaliation on their enemies; in short, to the indulgence of tempers at war with the spirit of the Prince of martyrs. These are serious evils, to a greater or lesser extent, inseparable from persecution. Who can doubt that many are thereby deterred from following out their convictions? What has led so many of the children of Abraham to deny their faith, and submit to Popish baptism?

What prevents multitudes, who are convinced, making a profession of Christianity in heathen lands? What prevents many avowing Free Church principles? It is the fear of persecution, public or private. And is it not a great evil, that men dare not avow their convictions freely? It may be said, that unless converts are prepared to brave the worst, they are not worth having—that a cause is better without them. This may be true, but it is a serious thing for inquirers themselves. It is keeping them back from the full knowledge and confession of saving truth, and it is preventing their children arriving at the knowledge and acknowledgment of the same truth. Men who are hesitating at first, might, by instruction and favourable guidance, arrive at great decision afterwards; but persecution raises up an obstacle to their progress which almost becomes insuperable. Who can tell how many, but for adverse circumstances, would come forth from Heathenism, or Popery, or Judaism?—how many more adherents of the Free Church there might have been, destined to ripen into warm supporters, had the vitiating influence of persecution not interposed?

Many mistake the true nature of persecution. The persecution of the Church is like the affliction of the individual believer. Indeed, persecution is just public affliction. It is not in itself a good. It is not something to be wished or prayed for. It is to be deprecated and prayed against. It is in itself an evil. Its native tendency is, to make the mind angry and displeased with God, and so to lead to sin. If it be not followed by such a result, this is not owing to anything in itself, but entirely to the restraining and sanctifying grace of God. And even as to the favourable results, they might be attained, at least in a great degree, by other means than the strong stimulus of suffering. May not the love of Christ and of souls operate as powerfully in behalf of zeal, and constancy, and union, and all the qualities which are desired, as the oppressive treatment of an innocent brother? How is it that persecution leads to good? Is it not by first leading to the Redeemer, and filling the heart with the love of him and his people? And if this can be secured otherwise, is not the end gained?

But some may still plead the celebrated proverb before us; and, therefore, it is necessary to show that, however frequently it has been realized (through the overruling love of God to his Church), it is, at the same time, not so invariably or necessarily true as to become a rule of conduct to the Church, or to the private believer. The simple fact, that the great adversary of Christ and of his Church has so uniformly made use of persecution in all ages, from the martyrdom of Abel downwards; and that in spite of all the good to which God, in numerous cases, has rendered persecution subservient, is a pretty plain proof that he knows it to be the source of real injury. No doubt he may be, and is often, disappointed in his expectations; but his course, in this respect, has been so long and so uniform, in spite of defeats, that there can be little question he finds persecution, as a whole, a great instrument of accomplishing his evil purposes. Of this we may be sure, that he would not so frequently and so continuously employ it, if, as many imagine, it was the source only of good, and the blood of the martyrs was *always* the seed of a true Church. Then the Book of Revelation, which describes the fortune of the Christian Church, evidently takes for granted that the saints would not always improve and triumph by the persecution of the enemy. It teaches as truly that the saints should sometimes be overcome, as that, on other occasions, they should overcome; yea, so certain and awful is the overthrow which awaits the faithful Church, that the two witnesses are reported as being actually slain, and their dead bodies left unburied in open indignity. Surely, in these cases, the blood of the martyrs is not the seed of the Church. No doubt the season of death is to be short, and they are to live again, and ascend in visible glory to heaven. This shows that the Church, in the worst days, is to be indestructible, which no Christian calls in question; but there is a great difference, surely, between a Church being simply indestructible, in spite of persecution, and a Church always flourishing, the more it is persecuted.

Turning, however, to historical facts, it is well known that, in the latter part of the fifteenth century and the beginning of the sixteenth, immediately before the great Protestant Reformation, the genuine followers of Christ, whether under the name of

Waldenses, or Taborites, or Calixtines, were brought very low. Multitudes had been cut off by the sword of persecution. Multitudes had conformed, or so far compromised their principles, in Bohemia, Austria, and Moravia, that the face of a true Christian Church had, in a great measure, disappeared. Comenius, the historian of the Bohemian Persecution, informs us that, when a handful of faithful Taborites, in 1497, sent messengers through a great part of Europe and the East in search of a Christian Church, they returned with the sad news, that they could find no Church tolerably free from the Popish errors, superstition, and idolatry. So successful had persecution been in the work of extermination, that not a few interpreters of prophecy, who consider the slaying of the witnesses past, fix upon this period of time for the terrible event. Here, then, is plain proof that the blood of the martyr is not always the seed of the Church. Humanly speaking, if it had not been for the shedding of blood, and the apostacy to which it led, the Christian Church would not have been brought so miserably low.

Similar cases may be appealed to at a later day. At the period of the Reformation, few countries were more promising than Italy. Four cardinals and four bishops had prayed the Pope for a reformation of the Church. The Sacred Writings and the works of Luther were so extensively circulated, that large fortunes had been made by the booksellers. Such was the spread of evangelical religion, that a nobleman of Bologna offered, if necessary, to lead out six thousand men to the field in its behalf, and that, too, against the Pope. Had not the most violent repressing means been employed, there is every reason to believe, that Italy would soon have been as Protestant as Germany; but these were put into requisition, and in the most merciless manner. The Inquisition was wrought night and day, with a hundred instruments of torture. Persecution persevered; and though victims were to be found in the prisons for the better part of a century, they at last ceased to be supplied. Here is another case where the maxim respecting the blood of the martyrs failed. The same remark applies to Spain. The doctrines of the Reformation soon crossed the Pyrenees; and, through the medium of the writings of the Reformers, were spread generally, if not universally, over the country. Eager was the thirst after the truth on the part of the people. Persons of high rank, and priests who were sent to preach down the new heresy, became converts. All was most promising and fair, when merciless persecution was called in. Eight hundred persons were apprehended at Seville at once, and subjected to unutterable tortures; and for years annual *autos da fè* were kept up. At length violence was completely successful, and no country has remained, ever since, more thoroughly enslaved to Rome. At the same time the persecutors have confessed the hazards which they ran, in other words, the favourable prospects of the Reformation. "Had not the Inquisition interfered when it did," said Paramo, "heresy would have run like wildfire through Spain, so disposed were persons of all degrees, and both sexes, to embrace it." And another writer says, that had the remedy been delayed only a few months, all Spain would have been in a flame. It was persecution, too, which destroyed the prospects of true religion in Belgium. Fifty thousand Protestants were put to death at once by the Duke of Alva, at a time when Protestant truth had a fair prospect of becoming universal. This was a blow which an infant cause, though founded on divine truth, could not sustain. The remainder fled and were scattered. The result was, that thirty-five years ago there was not a solitary native-born Protestant in Belgium.

It is scarcely necessary to refer to France in illustration of the same truth. There the Reformation had not merely begun, but risen to great strength. The Protestants could boast of two thousand churches, and a third, if not a half, of the population. Yet see what incessant persecution and bribery can effect. In the course of years violence cut off or dispersed multitudes of the most faithful. Cunning compromised and lowered the tone of those who remained, and the result was, that one of the most glorious daughters of the Reformation, by persevering force and fraud, became at once a weak and degenerate Church, at her lowest, unable to count half-a-dozen truly evangelical pastors. Never was the blood of martyrs more profusely shed than in France; but it did not prove the seed of the Church. Indifference and heresy rose where truth had flourished.

Though in Britain the same terrible calamity was averted, yet, even here there are indications of what, in all probability, would have been the result, had not God in mercy cut short the days of trial. Humanly speaking, had the "Bloody Mary" lived as long as Elizabeth, and carried out the same policy which she pursued during her short reign, England would have been Popish. Even as matters turned out, we see how Popish are its leanings.

And though Scotland nobly endured the twenty-eight years of Prelatic persecution, yet deliverance came at a critical moment. No one can tell what, after twenty-eight years of the same, or, if possible, severer trial, would have done. It is to be feared it would have well-nigh extinguished a faithful profession in this country.

While both the Word of God and ecclesiastical history discountenance the idea of the invariable or necessary good resulting from persecution; it does not seem difficult to gather what is the state of things most conducive to the progress of the truth, and the prosperity of the Christian Church from the Scriptures. Perhaps there is no picture of apostolic Christianity more beautiful and instructive than that described in the words (Acts ix. 31), "Then had the Churches rest (not persecution) throughout all Judea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied." A state of rest, especially after trial, it appears, then, was found to be most conducive to progress, yea, to multiplication. So it was in our own country. For about thirty years after the Revolution, in other words, cessation from the persecution, the gospel seems to have been widely diffused, and its ministrations to have been eminently blessed. So much so, that some have been disposed to denominate this period the *Third Reformation*. There is no inconsistency, then, between freedom from persecution and spiritual progress. Rest and prosperity may go together, nay this seems to be the rule; and if so, how earnestly should Christians desire, and pray, and labour for peace!—for its attainment where broken, and its maintenance where enjoyed. How highly should they prize and improve it, both at home and abroad! The spirit of religious freedom, thanks to the gospel, may be too strong in this country, as yet, to permit any very serious interference with the rights of conscience, though the annals of the Free Church alas! can point to not a few sad cases; but on the Continent, the present season of comparative religious peace and freedom is fast passing away, and all intelligent Christian men anticipate an early persecution, which shall brook upon present labours. They expect that soon the free preaching of the gospel will be forbidden, and that divine truth will be indebted for its propagation chiefly to the press. Who can think lightly of such a state of things, as a matter of indifference? Much more, who can think it desirable or good, under the imagination that the blood of the martyrs must ever prove the seed of the Church. It is easy to see that the maxim, whatever truth is in it, may be carried to such a length as to prove positively and practically injurious. It operates in this way, if it makes us think lightly of the present privilege of peace—the present day of merciful visitation. The same remarks which apply to persecution apply to war. Though not directed against Christianity or Christians, yet war is exceedingly injurious to the cause of true religion. Some may think that by rousing the careless—showing them the uncertainty of life and earthly possessions, it is fitted to shake out of spiritual torpor and carelessness; and doubtless war, in its consequences, has sometimes been overruled in this way for good; but, if itself it is decidedly prejudicial; and for one who is benefitted by it, we may safely say hundreds and thousands are seriously injured. This is well illustrated by the case of Germany. A large part of the time which has elapsed since the Reformation has been distracted with the horrors, and polluted with the vices, of war. First, there was the "thirty years' war;" then the wars of Frederick the Great; and, lastly, the wars of Napoleon Bonaparte. When was it that true religion grew? Not during these distractions, but between them, and particularly since the peace. * This last remark applies to all those parts of the Continent where the progress of true religion is visible, whether Switzerland, or France, or Belgium, or Germany. It was not in war, but after it, in seasons of peace and freedom, that the symptoms of revived evangelism appeared. Not that the great Head of the Church cannot, and does not, carry forward his cause in all circumstances, even the most disadvantageous; but he usually does so in

external peace ; at least, he gives us no indication of such favour for seasons of persecution and war as to lead his people to think lightly of these evils and to account them as desirable stimulants and purifiers of the Church. From the whole we may learn,—

1. Not to be too confident of the effects of protracted persecution on ourselves or others ; and, therefore, commit the persecuted to the care of their Head, and cherish for ourselves a spirit of dependence on the grace of the Spirit.

2. Not to think lightly of, and far less rejoice, in, trials which, however surmounted by some, may prove serious temptations and stumbling-blocks to others.

3. To value and improve to the utmost present external tranquillity and freedom of religious worship, not knowing how soon these may come to end to ourselves and others, and the reign of the rage of tribulation be renewed.

4. To study the history of the Church with discrimination, and not press popular proverbs beyond their legitimate bounds.—*Free Church Magazine*.

III.—ON THE HEADSHIP OF CHRIST AS HELD BY THE SCOTTISH ESTABLISHMENT.

Ques.—Ought Christian brethren, differing from one another in opinion as to what the will of that Lord is whom they both profess to obey, to condemn one another as casting off Christ's Headship ?

Ans.—No ; “ Who art thou that judgest another man's servant : to his own master he standeth or falleth ? ”

Ques.—Have the ministers and members of this Church [the Established] the liberty you speak of [Christian spiritual liberty] ?

Ans.—Unless they conscientiously believe so, they could not remain in the Church without losing their own souls.—*Churchman's Catechism upon the Headship and Kingdom of Christ*

By the first of these answers we are prohibited from condemning any man as casting off the Headship of Christ, unless he deny Christ's revelation altogether. The Papist, who makes the Pope the head of the Church, in the fullest sense of the terms—the Erastian, who directly declares the civil magistrate to be ruler of the Church—the tribe of heretics, whose “ inward light ” supersedes the whole law of Christ, are all to be admitted as holding Christ's Headship, or, at least, not condemned as disallowing it. We know not how, on such a principle, we are at liberty to condemn their doctrines or practices in any aspect whatever ; for they only “ differ from us in opinion as to what the will of that Lord is whom they profess to obey.”

By both answers we are instructed in the doctrine, that a man's convictions will excuse his sin, if he commits it with “ the conscientious belief ” that it is right—doctrine which Paul did not understand, when, looking back with deepest humiliation and sorrow on his origi-

nal course, he said, " I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth."

In opposition both to this prohibition and this unscriptural doctrine, we shall now endeavour to show, that the principles and conclusions which we formerly laid down, respecting the Headship of the Lord Jesus Christ in his Church, have been surrendered by the Establishment, and are now disallowed in its constitution. Christ's Headship is not merely a doctrine to be embodied in a creed—it is a truth which has its practical bearings, and must have its practical manifestations. Its practical manifestations are these: That his authority alone is to be acknowledged and obeyed in his Church; and that the Church's rights, freedom, and privileges, flow entirely from him. This being premised, we remark,—

I. That Lord Aberdeen's Bill, as imposed on the Establishment, and submitted to by it, infringes on Christ's sole authority therein, and on the freedom and rights under its great Head, which, if a Church at all, it should claim and possess. We do not think that it were difficult to show that the provisions of this Bill are not in accordance with the mind of Christ. But we shall suppose that the Establishment holds every thing contained in it to be in accordance with that mind. It is, we fear, impossible for us to believe such a supposition; and it is more than can be fairly required of us. When we remember how the Moderates, with Dr. Cook at their head, declared against the *liberum arbitrium* (the granting of which, in almost every point, by this Bill, is now continually held up as its defence) as nothing but intolerable priestly domination; and how the renegade Non-Intrusionists, who are now joined with them, maintained the spiritual right of the people to a very different place in the matter of the settlement of ministers over them from what is allowed in the Bill; and reflect that, though practically setting aside their previous opinions, neither party has had the manliness or honesty publicly to recant these opinions, and publicly to give reasons for their change, it is more than can be fairly required of us, to believe that they hold all that is in this Bill to be in accordance with Christ's mind. But, supposing it in our present argument, we still affirm this statute to be an infringement on the liberties of Christ's Church, and on his sole authority in it.

1. It does not leave the Established Church at liberty to frame, by its conscientious interpretation of the revealed will of Christ, a rule for its own regulation in a purely spiritual thing, viz. the investing with the ministerial office and with a pastoral charge; but prescribes a law for it, which it must obey. They are not at liberty, *within the Establishment*, to consider whether this is a righteous statute or not. It fixes the constitution of the Established Church, and they must take it as they find it, and confirm themselves to its provisions. Nay after the Church had deliberately considered this matter, and, in the light of Christ's Word, and under a sense of her responsibility to him, had framed its own rule, and embodied in it the Act on Calls, commonly called the Veto Act, this statute comes in, and, by its fourth

clause, summarily sets the Church's act aside,* and enacts that the opposition of the people, which the Church had solemnly and repeatedly declared to be, according to the mind of Christ, a necessary bar to the settlement of a man to be pastor to a reclaiming flock, should, in all time coming, be no bar whatever. And to this the Establishment must submit.

Further, this statute does not merely lay down a general law, to which the Established Church might take her own way of conforming her procedure, but it prescribes a detailed and minute directory, to every point of which her courts must yield obedience, however little satisfied with it, or however thoroughly satisfied that it is not agreeable to righteousness.

And further, it affects to give a liberty to Church courts, which, without its grant, they would not have possessed. "It shall be lawful," it says, for them to do so and so; language which, read in the light of previous proceedings, and previous declarations of the State's mind, intimates that it would not have been lawful or allowable for them to have done these things, had they not been thus graciously authorised.

Had this statute been intended for the regulation of the civil things connected with the Church, or for determining how far civil effects should follow the determination of the ecclesiastical courts, it would not, however objectionable in other respects, be liable to the objections we now urge. But it is notorious to all, that it was expressly intended for the regulation of the spiritual process, and that it was the refusal of the State to limit the application of Acts of Parliament to purely civil things which caused the Disruption.

2. This statute infringes directly on Christ's sole authority in the Church. It is enacted by the Queen's most excellent Majesty, by and with the advice of the Lords, Spiritual and Temporal, and Commons in Parliament assembled," that their law, which follows, shall be the Church's rule in a purely spiritual matter; that is, they either take upon them to be the expositors of Christ's mind in regard to the internal management of his Church—an office from which the Word of Christ and the Confession of Faith excludes them—and then to enforce obedience to their exposition; or they just simply and directly bring in their authority to take, in regard to this matter, the place of Christ in his own house. Suppose then, the thing to be right in itself, the way of prescribing it is Erastian; and when the courts of the Establishment do it, they do it not because the statute of Christ, but because that of Parliament requires it—not out of allegiance to Christ the King of Zion, but out of allegiance to Queen Victoria.

* This act is not repealed by ecclesiastical authority to this day. A juggling compromise was attempted between those who were for holding the act null and void of itself, and those who thought that an act legally and formally made could be got rid of only by being formally and legally repealed; and the result is, that the act is not repealed even yet.

Let it not be said that this objection would stamp all possible legislation about ecclesiastical things with the brand of Erastianism. The contrast between Lord Aberdeen's Bill and older statutes will show the futility of this objection, and also bring out more fully the point of our argument. The Act 1592, chap. 114, for example, instead of pretending to give privileges in spiritual things to the Church, "*ratifies and approves the General Assemblies appointed by the said Kirk:*" "*ratifies and approves the Synodal and Provincial Assemblies, to be holden by the said Kirk and ministers twice every year, as they have been, and are presently in use to do:*" ratifies and approves the Presbyteries and particular Sessions *appointed by the said Kirk*, with the whole jurisdiction and discipline of the same Kirk, agreed upon by his majesty, in conference had by his highness with certain of the *ministers convened to that effect.*" It acknowledges "*the privilege that God has given to the spiritual office bearers in the Kirk, concerning heads of religion, matters of heresy, excommunication, collation or deprivation of ministers, or any suchlike essential censures, especially grounded, and having warranted in the Word of God.*" And it acknowledges the power of Presbyteries "*to put order to all matters and causes ecclesiastical within their bounds, according to the discipline of the Kirk.*" This act, then, acknowledges the privileges and authority of the Church, as given by God himself; and, far from prescribing a law for it, only ratifies that which the Church herself had determined and done. The Act 1649, which abolished patronage, instead of framing a rule for the election and calling of ministers, acknowledges the power which God had given to the Church, by "*seriously recommending unto the next General Assembly clearly to determine the same, and to condescend upon a certain standing way for being a settled rule therein for all time coming.*" Even the Act 1690, which comes nearest to giving express, though very general, directions about the settlement of ministers, leaves the whole matter in the hands of "*the Presbytery of the bounds, at whose judgment, and by whose determination, the calling and entry of a particular minister is to be ordered and concluded.*" It is very possible, then, to legislate about the Church, without bringing civil authority into it, or prescribing laws for it by other authority than that of its Head—which is the very sin against Christ involved in Lord Aberdeen's Bill, now embodied in the constitution of the establishment, and participated in by all who adhere to it.

II. The Church is spoiled of its liberty, and therefore Christ, who gives and secures that liberty, is rebelled against, when the proceedings of the Church's courts must be conducted under the control, and according to the will, of civil authority. If the civil array of fines and imprisonment is to be brought to bear on Church courts to coerce them to depart from their own views of duty, and to follow the course which civil rulers or judges think right, the Church is reduced to servitude. It is no longer Christ's free Kingdom, nor Christ sole Lord therein. Such is the state of the Establishment now. It was held by both civil and ecclesiastical authorities, till within a few years, that

every statute of Parliament which seemed to prescribe any rule for the Church's procedure, ~~was~~ intended only to regulate the civil things connected with the Church, and affected by the decisions of her courts. And hence, there was many a case in which, in consequence of the ecclesiastical and civil courts coming to different conclusions in their respective provinces, the spiritualities went one way and the temporalities another. This is the remedy expressly provided (Act 1592, chap. 117) on the State's part against any arbitrary or wrong proceedings of the Church. And it is clear, that it is the competent, right, and constitutional way of proceeding, that the State, leaving the Church unmolested in her spiritual actings, should retain the control of the endowments which it gave. In Lord Kaimes' oft-quoted words, 'the check provided by law is, that a minister settled illegally (*i. e.*, illegally according to the judgment of the civil courts) shall not be entitled to the stipend.' But this is now 'exploded,' as the 'pious fancy' of a dreaming Church, and the drivelling of ignorant statesmen and judges. The Court of Session, step by step, found itself entitled to take up and to decide on every part of the Church's procedure, not for the purpose of regulating the civil consequences, but of determining for the Church the course she must pursue; and, entitled to employ all the compulsitors of law, the power of the sword, to force the Church to bow to its will, instead of judging for herself, and acting only under the sense of her duty and responsibility to her great Head. It is notorious, that the decisions asked were, in most cases, decisions, not merely in an ecclesiastical cause, but as to spiritual effects; that these cases were not rejected by the civil court as incompetent, as in former days they had been, but were entertained by it; and that the very decisions asked for were given; that is to say—for it is vain to attempt to disguise it—it was solemnly ruled by the State's courts, and ultimately ratified by the State in the rejection of the Claim of Rights, that the Church is not Christ's free domain: that he is not entitled to have his will, as made known in his Word, alone regarded and honoured in her proceedings; that she must take, in her own province, the will of civil authority for her guide; that she is at the mercy of the civil courts, whenever they think fit to interfere; and must act in servitude to their judgments. So it was found in their decisions. It matters not to the result, whether these were right or wrong interpretations of the statutes. This was declared to be law. *And the law so declared fixes the constitution of the Establishment still.* Relief was sought, and denied. Lord Aberdeen's Bill pretends* to give the Church courts security against interference in one matter—but it is only in one matter; and the limitation of the security it offers to one point confirms

* *Pretends*, we say, for it carefully limits the security it offers to "the Presbytery acting which its competency as a judicatory of the Church," of which the civil court is sole judge. The significant note on the margin of the Bill, "*Vide Schoolmasters' Act*," intimates very emphatically the worth of this security.

the law declared by the Court of Session in all other points. And hence it is now the law, the fixed constitution of the Established Church, that though in one point there may be a shadow of liberty, yet in almost every other her decisions are liable to be traversed by the the civil courts, and her whole procedure in the most sacred things reversed or set aside; nay, she herself compelled, by all the enginery of law, to reverse or set aside her recorded decisions at the bidding of an imperious master. Where, then, is Christ's Headship? Where the Church's freedom under him? Where her spiritual independence? How can any man abide in the Establishment, who is not prepared to avow the principle sometimes enunciated, and continually acted on in the proceedings of the civil courts, that these courts are entitled, within an Establishment, to interfere with and control every proceeding which, in any way whatever, affects civil things; the principle, in other words, that the gift of the secularities makes the giver master, and entitles him to have his will done and enforced within the Church, irrespective of Christ's statutes, and irrespective of the authority which Christ has intrusted to Church officers distinct from the civil magistrate?

How far is it now settled, as the law of the Establishment, that this control may be carried? Many, we fear, have already forgotten this, or imagine that Lord Aberdeen's Bill has repressed the intrusions of the civil courts, and secured the Church full liberty within its own sacred domain. We believe the security provided in that Bill to be worthless, amounting to just this, that so long as the Church courts do as the civil courts would have them, they shall not be interfered with. But though the security were perfect, how many things remain unsecured from interference, over which the civil courts asserted a right of control? Let us recall some of them.

1. It was decided that the civil courts have complete control over the formation of the courts of the Established Church, determining who shall sit therein, and having power to interdict those whom the Church herself had admitted to these courts from taking their seats there. We put this first, because the presence of the *quoad sacra* ministers in the judicatories of the Church was the pretence on which some other decisions rested, and is the defence that is still offered for them. What, then, was done in this proceeding? Christ's statute fixes that those "who speak the word of the Lord" to men, should "rule over" them too. And the standards of the Church of Scotland are in accordance with this statute. Its very constitution as a Presbyterian Church proceeds on their being only one order of ministers, among whom perfect equality in privilege, authority, and office, prevails. The decision, then, of the civil courts, which banished from Church courts, and debarred from all exercise of authority, in the Church the *quoad sacra* pastors, whom, by her inherent power, and in accordance with the constitution of Presbyterianism, and with the statute of Christ, the Church had invested with the ministry, was the subversion of the principle of Presbyterianism—the depriving those

whom the Church had, in the name and by authority of her great Head, advanced to the whole ministerial office, of half of that office—the institution in the Church of Scotland of two orders of ministers, which is the characteristic of Prelacy—the coercion of the Church in a spiritual thing—the express overthrowing of repeated statutes of the Lord Jesus Christ—and the affirmation of Erastianism in its worst possible form, viz., that the ruling power of the ministers of the Church is held from the grant of the civil magistrate. And to make this doubly glaring, a statute has been passed by Parliament, providing that, on certain provisions about temporal things being made, these *quoad sacra* ministers shall sit in Church courts, and exercise all the powers of members of such courts. Truly, the men who are placed in such circumstances, will be ministers of Cæsar—not ministers of Christ.

This was sin on the part of the civil court; and when defence of their proceedings in other cases is rested on the allegation, that the actings of the Church courts were vitiated by the presence of *quoad sacra* ministers in them, it is just attempting to excuse one act of rebellion against Christ by another.

This control, on the part of the civil courts, over the formation of the Church courts, is now the constitution of the Establishment; and the Church which submits to it, and so consents to hold her power and prerogatives as the grant of Cæsar, not as immunities purchased for her by her acknowledged Head, distinctly surrenders her allegiance to him.

2. It was decided that the civil courts have control, final and complete control, over the censures and discipline of the Church. They have prohibited the passing of Church censures—they have prohibited the execution of them—they have actually suspended them. In the *Gambusnethan* and *Stranraer* cases, interdict was granted against pronouncing sentence of deposition upon a minister found guilty of theft by a judgment acquiesced in by himself; and against proceeding in the trial of a minister accused of fraud and swindling. In the *Cul-salmond* case, they interdicted the execution of a sentence of a Church judicatory, prohibiting a minister from preaching or administering ordinances during the discussion of a cause as to the validity of his settlement. In the *Strathgogie* cases, they directly suspended Church sentences, and by their own authority replaced for the power of preaching and administering ordinances those whom the Church had suspended from their office. Nay, growing in hardness as they advanced, the civil courts took to the infliction of Church censures themselves. They made the minority of a Presbytery the Presbytery for the discharge of a particular act, and prohibited the majority from interfering with them in doing of it; that is, they *suspended the majority*, and constituted a new Presbytery by their own sole authority. And all this is now the law of the Establishment. This Lord Aberdeen's Bill does not touch. From this all relief was peremptorily refused.

3. Nor has discipline over the private members of the Church escaped the grasp of these usurping courts. Interdict has been granted against the execution of a sentence of suspension on a communicant accused of drunkenness, and contumaciously refusing to obey the citation of the Church court. This intrusion has not been repressed ; and it is now the law of the Establishment that the civil courts can so interfere when they think fit.

4 It has been decided that the civil courts can interdict the preaching of the Word and the administration of the sacraments. In the Strathbogie and other cases, ministers specially commissioned by the Church to perform ministerial services in particular localities were prohibited, not from the use of certain civil things pertaining to the Establishment merely, but from the spiritual work of preaching and dispensing ordinances ; and elders, in like manner commissioned, were interdicted from assisting in such services. The regulation of these peculiarly spiritual things was thus wrested from the Church, and appropriated by Cæsar's courts, who "at the same time, invaded the privilege common to all the subjects of the realm—of having freedom to worship God according to their consciences, and under the guidance of the ministers of the communion to which they belong."

These are but some of the recent proceedings of the civil courts, which have been left altogether untouched by any subsequent legislation. It is now the settled constitution of the Established Church, that in all these things the civil courts have jurisdiction—jurisdiction to the full extent to which they have carried it ; and this, if there is any truth in the principles and conclusions we formerly laid down, is in direct contravention of the Headship of Christ in his own house. And though the language has been bitterly reprobated, it is true that the Church which consents to this, and that, too, after long enjoyment of spiritual freedom, consents that the crown shall be taken from Christ's head, and placed on Cæsar's.

It is freedom to own and serve her Lord in all things, and deliverance from these encroachments on his kingly rule, which the Free Church has sought, and which her ministers and people have vindicated at a great price. May they have grace given them to hold their privileges fast, to use their liberty as not abusing it, and to give ever unto Him, whose blood-bought possession the Church is, the glory that is due unto his name !—*Free Church Magazine.*

IV.—LADY GLENORCHY'S CHAPEL—A SKETCH.

In the lower and deeper part of the picturesque valley which separates the Old from the New Town of Edinburgh, there is a plain, but massy and not unimposing structure, lately a place of worship, which a party of workmen are at present engaged in razing to the ground. It presented on the first day of the new year a singularly forlorn and desolate appearance. The rafters of the roof rose dark and bare over the dingy walls, like the ribs of a decaying carcase, from which the blackened integuments have dropped piece-meal away; the large windows, divested of the glass and the framing, revealed to the spectator outside, tottering columns, broken galleries, and ranges of dilapidated pews, with here and there a ragged gap in the plaster, from which some sepulchral marble had been recently torn; all around there lay huge heaps of stone, the debris of walls overturned to their foundations, blent with irregular piles of splintered trunks and torn branches of trees, the sole remains of that old botanic garden of Edinburgh, which was established about the middle of the seventeenth century, by one of the earliest cultivators of natural history in Scotland, Sir Andrew Balfour. Amid the desolation there rose, still entire, the single column of a gateway, which had given access to the building, and the iron gate itself swung unbroken on its hinges; but where the corresponding column had stood there yawned a deep and wide excavation, through which one might look down, as in some pictured section of the geologist, from the travelled soil of the surface to a lightish strip of native mould beneath,—thence to a belt of red sub-soil,—and thence to a deep stratified bed of yellow fire-clay, alternating with bands of stone, which belong evidently to the base of the Coal Measures. The chasm had cut off the pathway on which, for full seventy years, a devout and numerous congregation had found access to the place of worship beyond, and all that remained to indicate its place was a line of hawthorn bushes, that projected root and branch, over the steep broken edge, and the remaining column of the gateway, with its hanging gate. There lay around, amid the heaps of earth and stone, the remains of iron pipes, incrusting with rust; tubes of lead, the conductors of another element, projected into the excavation; and the foggy atmosphere was largely charged with escaping gas,—an unmistakeable evidence that some of these useful under-ground veins and arteries of the city, when severed in the course of the operation which had cut among them so deeply, had, as surgeons express themselves, been too carelessly “taken up.” Rarely have we looked upon a scene of greater desolation than that furnished on the opening day of the years by this ruined place of worship, whether we regarded the dilapidated building itself, with its yawning openings and naked rafters, through which the rising breeze whistled so drearily, or the rough scene of ruin that bristled all around it, or the dismal enveloping atmosphere of mingled fog and smoke, charged with the oppressive scent that, “smelling horrible in the nostril,” suggested to the imagination one circumstance more of decomposition and decay.

The broken chapel of our sketch had presented, seven days before, a different, but not less striking scene. Nine in the morning had struck on the clock of St. Giles'; but a dense fog, accompanied by a thick drizzling rain, hung over the city, and the light of day seemed, as if still engaged in an uncertain struggle with the darkness. The tall turrets of the Old Town rose over the valley, tier above tier; but the upper tiers on the hill-top, barely discernible amid the haze, showed but the beginning of other and higher tiers; and the city,—a thing rather of shadow than of substance,—appeared like the city of a fairy tale, as if rising in the clouds. The huge North Bridge loomed through the fog as but the mere spectre of a bridge,—as if a mere apparitional erection of gray cloud, with crowds of substantial ghosts hurrying along its upper line; and inside the chapel below, all was gloomy and brown, save where a few lights gleamed from the centre of the area, where a party of workmen were engaged in laying open an excavation in the floor. A hearse with its nodding plumes stood in waiting at the gate without. A few ponderous flags, one of which bore, inserted on its upper plane, a square plate of brass, were heaved wearily aside with lever and bar, disclosing below, a deep recess and descending flight of

steps ; and in a narrow catacomb to which the steps led, the light flashed on the gilded studs of a solitary coffin, that for nearly sixty years had rested in the darkness. A line of coronets on the sides had borrowed from the close damp of the place a tinge of deep green ; but the coal-black cloth seemed untarnished, and the gilding of the plates and nails atop were in some places scarce less fresh than when it had first passed from the burnisher of the workman. The years of more than half a century had, however, accomplished their work of decay. The coffin, in the first attempt of the labourers to remove it from its place, parted longitudinally atop ; and as it was carried past us, to be deposited within a new shell prepared for the purpose, we could see through the opening a human skeleton,—tall for that of a female,—enveloped in brown dust, in which there mingled the remains of the cements that had attired the body for the tomb. The plate above bore, in characters still distinctly legible, that the remains were those of Lady Glenorchy, the foundress of the chapel, and that she had departed in July 1786, in her forty-fourth year. The cover of the new shell was then screwed down over both the mouldering skeleton, and the coffin to which it had been consigned so long before ; and after it had been removed to its place in the hearse, the vehicle moved slowly away, followed by a few gentlemen, members of the Free Church, who, in accordance with the terms of her Ladyship's will, were the trustees of the building. The whole scene, singularly picturesque and deeply impressive, was of a kind which, once seen, can never be forgotten.

"Her Ladyship," says her excellent biographer, the late Dr Jones, "had expressed a wish to be buried in her chapel at Edinburgh. The persons who took the charge of her funeral accordingly ordered a vault or catacomb to be prepared to receive the body. On taking up the flooring, the ground was found to be solid rock ; but with considerable difficulty an excavation was made, sufficient to contain the coffin. The head of the excavation lies directly under the middle of the communion table ; and a stone, with a brassplate inserted in the centre, on which is deeply engraved her Ladyship's name, age, and time of death, closes the opening. On Monday the 24th,—fourteen days after her death,—the body was deposited in this place. The present [late] Earl of Breadalbane, who came from London for the purpose, attended as chief mourner ; and her silent obsequies took place in the midst of a great multitude of weeping spectators, who on this occasion crowded the chapel." Such is the description given by Dr Jones, an eye-witness of the scene, and who, on the following Sabbath, preached her Ladyship's funeral sermon, to a congregation again moved to tears. The history of her deep interest in the chapel, as it was but one of many which she had reared, some in England, some in the Highlands, arose out of the protracted struggle, and the many prayers which it had cost her, ere she had succeeded in placing it on a foundation at once independent of the National Church, and yet in connection with the Church's better ministers. Lady Glenorchy was peculiarly one of the class who, conscious of their high destiny as heirs of immortality, live in the broad eye of eternity, and walk with God. "As an entire character," says her biographer, "she did not leave one behind her who might be compared with her." She had watched the struggle then going on between the two great parties in the Establishment ; and seeing that Evangelism had the worse in the contest, and that it was still sinking, she had built her Edinburgh chapel, in the hope of furnishing it with a lodging place, in which, in its time of depression and defeat, it might find shelter. She reckoned among her friends and counsellors some of the best and ablest men of the party,—old Dr. John Erskine of the Greyfriars, Drs. Webster, Walker, and Hunter, and Dr. David Johnstone of Leith. She found, too, a singularly pure and disinterested adviser in the advocate Crosbie,—better known to the readers of *Say's* *Mannerings* as the accomplished lawyer Pleydell ; and, with the assistance of these men, she at length succeeded in getting the chapel placed on such a footing, that it was at once in connection with the Establishment, and independent of it. But a hard and protracted battle had first to be fought around its walls ; and we recognize among the combatants on both sides, the leading men of their respective parties at the time. Moderatism, regarding it as a suspicious out-post, from which the party might catch a mischief, fought hard to get its communication with the Establishment cut off ; Evangelism struggled as hard to get it maintained. Dr. Carlyle of Inveresk, Dr. George Hill of St. Andrew's, Dr. Campbell of Aber-

deen, and all the lower but not less zealous men of the party, who made common cause with them, strove to fix upon it the brand of separatism and dissent; while Drs. Erskine, Johnstone, Hunter, and Webster, strove as hard to extend to it the countenance and communion of the National Church. At times the one party had the advantage, at times the other. Dr. Erskine gained his point in the Presbytery of Edinburgh; but in the Synod of Lothian and Tweeddale he sustained a defeat, on the motion of Dr. Carlyle, who succeeded in getting a sentence recorded which "discharged all ministers and probationers of the Church, within the bounds," from officiating in Her Ladyship's chapel. And there was little expectation entertained that the General Assembly, constituted as it was in those days, would have reversed the finding of the Synod. Moderatism mustered strong; and Lady Glenorchy gave up almost all hope in the matter, but, as her Diary shows us, not all prayer; for we find whole days set apart by her to earnest solicitation, in the solitude of her closet, that "God should overrule the counsel of the Assembly respecting her chapel." The day of conflict came,—the lawyer-elders, including the officers of the Crown for Scotland, stood inexplicably aloof on the occasion from their Moderate friends; nay, more, one of their number, Chief Baron Montgomery, spoke and voted against them; and after a keen and protracted debate, Dr. John Erskine and the Evangelicals, to the astonishment of all men, carried the day. There was not a devout minister in the Establishment but was now at full liberty to preach in the chapel of Lady Glenorchy.

The principles and conditions of its constitution were laid down in the document which embodied them, with the most scrupulous care. "I am sure a' will gae right," says Dandie Dinmont, in the novel, in reference to the Ellangowan case, "if Mr. Pleydell will take this bit job in hand." The original of Pleydell did not belie this character, in drawing up the constitution of Lady Glenorchy's chapel. So stringently was it framed, that it required an express act of Parliament to set it aside; and of its various clauses, there was at least one which looked so profoundly into Scottish law, that perhaps few living lawyers could have told three twelve-months ago at what it really pointed. It strictly prohibited all and sundry from attaching to the chapel a territorial district; and it was not until our *quoad sacra* churches were cast as illegal by the Civil Courts, rather on the fact that they had assumed territorial districts, than on the fact that their ministers had sat in the Ecclesiastical Courts, that the occult meaning which Crosbie had no doubt intended the clause to embody was fully understood. Moderatism, however, found various means of annoying Lady Glenorchy and her people, independently of law. She had secured for her chapel the services of Mr. afterwards Dr. Balfour, so well known for many years in an after period as the venerable minister of the High Church of Glasgow, but who at this time was minister in the country parish of Lecroft. On tendering his resignation to his Presbytery, however, they refused, contrary to all practice, to receive it; and so Mr. Balfour, greatly to Lady Glenorchy's disappointment and his own, was prevented from entering on his engagement. She met with various other studied annoyances of a similar kind; but her design, notwithstanding, proved eminently successful. The congregation attached to her chapel ranked among the most numerous and select in the city; and for more than half a century they enjoyed the ministerial services of Dr. Snell Jones, at once one of the most excellent men and useful ministers within the Church. The reader may find a high, but not too high, appreciation of his character, religious and intellectual, in the form of a critique on his published sermons, among the writings of Dr. Chalmers. Her Ladyship's many prayers for her chapel had not been unheard or unanswered. And we have but to glance over the extracts from her diary, as we have said, to see how many, and how deeply earnest, these prayers were. The first minister appointed to the charge, a thoroughly good man, had died of consumption in the course of the first twelve-month, and she had assiduously tended him in his last illness. "For two months past," she says,—we extract from her diary,—"I have been employed in attending the dying-bed of Mr. Sheriff, who this day lies at the point of death. He has borne a noble testimony to the power of faith in supporting and quieting the mind under bodily distress and the certain approach of death. For six weeks past, the Lord has given me much heartfelt submission to His will in this.

trial. He has shown me wherefore it was sent,—convinced me of the expediency and necessity of it to subdue my will in those things I judged not only lawful, but in which I thought I might be zealous. He has brought me to give up the chapel wholly to himself, being the Head, Governor, and Lawgiver of His Church; and last night and this day [June 7th, 1778] he enabled me to surrender up myself and all my plans wholly to Him, without any known reserve. I got power to ask much for the chapel for ages to come,—that it might be a lamp and a witness for the doctrines of the true Church in future generations,—a place where true vital religion might be taught, and where souls might daily be born again, and savingly united to Christ. I had some degree of faith for this, and that a proper pastor would be provided for it by the Lord in his own time, and I sought patience to wait upon Him for the answer of this prayer. And now, O my gracious Saviour, as I have devoted myself, and all that I am and have, unto thee this day upon my knees, and with my heart and tongue, I would now, in thy presence, confirm it with my hand, and with all sincerity of heart, solemnly give up and commit to thee my soul, body, and spirit, my life, reputation, goods, friends, relations, health, and outward comforts, my understanding, will, and affections,—in short, all that I am and have, to be disposed of as shall be most for the glory of thy name, and the eternal good of my soul. Guide and conduct me through life,—be with me, to support and comfort me, in death,—and receive me at last into thy kingdom and glory, to be ever with thee throughout eternity. And the whole glory and praise shall be ascribed unto the Father, Son, and Holy Ghost, one God for ever and ever."

Such were the aspirations and prayers, and such the covenants with her God, of Lady Glenorchy. For full fifty-seven years after her death, her chapel continued to form one of the strongholds of Evangelism in Edinburgh. It had furnished during the reign of Moderatism, when the city churches were under Moderate control, a ready place of meeting for all Evangelistic purposes of a public nature; and as our ecclesiastical struggle drew towards a close, and interdicts and inhibitions were shutting churches against the principles, as they had been shut at the earlier period, though in a different way, it again became a place of resort for it, which no interdict or inhibition could shut. The public meetings for prayer which immediately succeeded the Convocation, were held in Lady Glenorchy's. The Disruption ensued; the Residuary Presbytery of Edinburgh, after despoiling nearly three quarters of a year, as well they might, at length determined to act in the matter agreeably to their character; and, turning out into the streets, at the commencement, if we remember aright, of a snow-storm, her Ladyship's congregation, they seized upon the building. Moderate clergymen preached in it by turns, and saw skeleton congregations of some six or eight persons scattered over pews in which from sixteen to eighteen hundred had wont to assemble; and, in holding their miserable mockery of a communion, they witnessed some three or four poor creatures sitting at the tables at which from eight hundred to a thousand of the excellent of the city had used to communicate. This sad residuum sat down over the dust of Lady Glenorchy, amid the dreary vacuity of her chapel; and good people, cognizant of the fact that the dust did rest below, and familiar with her Ladyship's character and prayers, had strange thoughts and misgivings on the subject, which they knew not how to express, and termed the Providence a mysterious one. And so it perhaps was. But it seems a not less wonderful Providence that the mockery of the sacrament was not permitted to be repeated. At the very time when the excluded people were engaged in contributing funds, and taking measures for erecting for themselves a place of worship, which they purposed should bear the name of the respected lady, to whom they had owed their existence as a congregation, but which would have been merely one of two Lady Glenorchy's chapels in the city, a event, all unforeseen and unthought of, was preparing to dash into the dust the desecrated structure, and to raze not only the building itself to its foundations, but even to annihilate, for fathoms down, the very soil upon which it had stood. The North British Railway passes over the site of Lady Glenorchy's chapel, at a considerably lower level than that which had been occupied by the chapel's lowest foundation-stone;—and the revered dust of her Ladyship will now rest, in consequence, in the building occupied by the descendants of her people,—men who continue to hold, as she held, by Christ the Head. Once more, say we, a curious,

and surely not uninstruative story. Many a strange event had to take place ere the bones of Joseph could be carried by the Israelites from their Egyptian place of sepulture to the Land of Promise. It would have been no easy task ten short months ago to have predicated the kind of event through which the bones of Lady Glenorchy were to be removed up from the place which had been so miserably diverted from the purpose for which she had reared it, and which she had given up in covenant to her God, as the "Head, Governor, and Lawgiver of his Church."

More than fifty-eight years have elapsed since a weeping assembly witnessed the burial of Lady Glenorchy. Many a change since that period has come over the affairs of men. America had just closed its struggle of independence at the time. The dissolute French Court was engaged in sowing the seeds of the Revolution. Napoleon was a nameless boy. And while belief in the truth of revelation appeared as if dying out among men, what seemed the dawn of a political millennium was rising bright on the horizon. The buds of promise have been blasted, and buds that seemed withering have freshened and blown. Dynasties, since the death of her Ladyship, have sunk and disappeared,—kingdoms have changed their Governments, their boundaries and their names,—aristocracies have gone down,—Royal blood has flowed on scaffolds,—heroes have arisen to accomplish missions of vengeance, the purport of which they knew not, and then, their work done, have been laid ignobly by. The political dawn proved a mere electric flash in the heavens, that broke in lightning and tempest; and after the lapse of more than half a century, the kingdoms of the earth, with not more to enjoy than they then possessed, seem less inclined to hope. They have seen reform,—heroship,—revolution,—all on the largest and sublimest scale, and are yet none the better for having seen them. But what seemed the dying belief,—the belief of struggling minorities, every day becoming weaker,—and of the lamented good, passing prematurely away,—still lives on, vigorous and effective as in its early youth, while all of earth that promised to live and occupy its room is dying or dead. All has changed, except that faith held so firmly by Lady Glenorchy, and the God on whom that faith reposed; and if there be a voice to the Free Church of Scotland from her Ladyship's tomb, is it not a voice that tells of an overruling Providence, who, amid scenes of evil, works out His own good purposes, and makes every event, however seemingly untoward, fulfil the counsel of His will?—*Witness.*

V.—THE FOUNDATION OF OUR HOPE.

No one but a Christian understands what it is to "rejoice with trembling." "He alone can say with the Psalmist, almost in the same moment, and without any conscious inconsistency, *'Great Peace have they that love thy law, and nothing shall offend them'*"—and, "My flesh trembleth for fear of thee, and I am afraid of thy judgment." He fears, but he loves. He is sorrowful, yet always rejoicing. He apprehends God's chastening providences, yet at the same time, he reposes in perfect and thankful confidence, on His promises of protection.

God has been pleased to exercise the faithful members of our Free Church, by calling into action alternately, and often even contemporaneously, in a remarkable degree, apparently opposite graces. He has done great things for us, and made us glad. He then has made us

feel, perhaps immediately afterwards, or at the same instant of time, a sense of need of still greater things ; so that we have been tempted, even while acknowledging past mercies, to doubt if He could or would supply sufficient new ones, and to exclaim almost in the very words of the Israelites after they had seen such great wonders as should have rebuked all further doubts, " Who shall give us bread to eat ? " At the same time, however, He has graciously strengthened faith, so that not a few have been able to rise up in spirit to the exigency of the occasion, and casting all care upon Him with entire confidence, have felt content to abide his will for better or for worse, falling down before Him with the final resolution there to stay, and exclaiming : " If I perish, I perish ; "—From this place, and in search of other help, I will not move. Would that all of us carried this feeling into our daily conduct, and allowed it habitually to influence our private life, so that we all assuredly trusted in the Lord for the fulfilment of every promise and for the adequate supply of all our need,—whether temporal or spiritual !

Many of us, perhaps, have been more exercised with doubts respecting our distant than our immediate prospects. We may have regarded the zeal, and the generosity, of our fellow-worshippers, and may thence have been led to feel justly confident, respecting their willingness to continue to make all necessary sacrifices, and to avoid all occasions of strife, and all causes of offence. We may have looked, too, at our leaders, and recognizing their firmness, and wisdom, may have rested in some degree of satisfaction and confidence, on the prospects which their plans presented to our view. But in looking forward a little beyond, we, and not we alone, but our enemies also, have probably been tempted to think all appearances very favorable for the present, but very doubtful for the remote future,—when a new and untried generation, and new and untried leaders, shall succeed to our brethren and fathers. We are perhaps even taunted by some, with the assurance that our whole movement is but the effervescence of a moment, or the excitement of a crisis, which very speedily will pass away and be forgotten, and that then we may look for disunion, and for disaster.

Well ! it is true, that all temporal things are dying things and are imperfect ; but undoubtedly we should be as little justified in now holding back our hands and hearts, on the strength of our apprehension that ultimately troubles may ensue, as John Bunyan would have been, had he ceased to preach the gospel and to establish it in many country towns, merely because he had no absolute certainty that the purity of the faith would *always* be maintained in those places. It was enough for him, that he was doing actual present good, and was using all lawful means to perpetuate it. And it is our duty likewise, to do with our might, all that our hands find to do, not stinting labour from a fear that this act may be fruitless, or that the good effects of that act, may not permanent, but working diligently while it is called today, doing all and every thing in our power continually, with con-

stant activity and faithful prayer, in obedience to the simple and comprehensive command : "In the morning sow thy seed, and in the evening withhold not thine hand : for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good," (Eccles. xi. 6.)

There is, however, one particular scriptural ground of confidence, on which we Free Churchmen have the great privilege to build our hope that our labor will "not be in vain in the Lord," but rather will be enduring and indestructible. *We have built our house on one great doctrine : the Headship of our Lord Jesus Christ.* In his good providence, we, who would have been equally bound to testify or to suffer for any other essential doctrine of the gospel, had any other been equally assailed, have been honored so far, as to be called upon to testify, and some of us to suffer for *this* great doctrine, which never can be challenged by any one without peculiar danger, and never will be defended by any one without a blessing. It was to those who despised Him in his Kingly character, that Jesus said—"what is this that is written, the stone which the builder rejected, the same is become the head of the corner? Whosoever shall fall upon that stone shall be broken, but on whomsoever it shall fall, it will grind him to powder," (Luke xx. 17-18). And on the other hand it may be the comfort of all who build upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner stone, that they are entitled to enjoy the comfort of that remarkable scripture : "Behold I lay in Zion a chief corner stone, effect, precious, and he that believeth on Him, shall not be confounded," (1 Peter, ii. 6.) Nay more, may we not take the assurance which is the common property of all who build upon that eternal foundation : "Whosoever heareth these sayings of mine and doeth them, I will liken him to a wise man which built his house upon a rock : and the rain descended, and the floods came, and the winds blew, and beat upon that house ; and it fell not : for it was founded upon a rock?" (Matthew vii. 24-5.)

Entertaining as we do, and as we hope ever to do, a sincere love to all God's people, whatsoever may be their name, we yet may be allowed to notice that few have been privileged, when compelled from conscience sake to come out and be separate from corrupted Churches, to build their new Church, on so simple and so precious a foundation as ours. That their own personal faith is built on that foundation, we know and cheerfully acknowledge ; but while they have felt themselves called upon to separate on the ground of disapproving of the form of baptism ; or on the ground that infants are baptized ; or on the ground (as in the case of the Independents) that each congregation should be held to be a distinct and independent Church ; or on the sole ground (as in case of very many,) that patronage exists in the establishment, we have had the mercy of being called upon to separate on a ground higher than any of these,—a ground on which the New

Testament according to almost unanimous testimony, speaks plainly,—the sole and supreme Headship of Jesus Christ over his own Church.

That we did so separate in defence of the Kingly rights of the Redeemer, is not only clearly proved by the unanswered Protest, (the still unanswered Protest !) which embodied the reasons of the disruption of the Scottish Establishment, but also by plain and indubitable facts. The Civil Court denied the power of Christ's Church to regulate her own internal concerns. It held those to be not deposed ministers, whom that Church had deposed. And by a gradual series of encroachments, each increasing in importance over all the preceding, it invaded all the functions of the Church even the most sacred, including the rite of ordination, and the administration of the sacraments. Nor when these encroachments were made, did the Free Churchmen retire, without making any efforts, (aye many efforts) to induce the Parliament to interfere and to recognize the rights which the Civil Court had infringed ; and so calling attention of the Legislative to the great principle which was involved in the conflict.

It is well to remember how clearly all this was illustrated, by the events that succeeded the disruption. Immediately after that great event the General Assembly of the Established declared the deposed ministers of Strathbogie, not to be deposed. On what ground? Because the Civil Court held them not to be lawfully deposed, i. e. because a Civil Court had disallowed the solemn act of Christ's Church ! And in like manner, the Residuary presbytery of Auchterarder under the sanction of the Residuary Church, immediately after the disruption, inducted and ordained Mr. Young, who had been vetoed by the Parish ; they did this in defiance of the veto act, which remained wholly unrepealed on the statute book of that Church,—they did this simply in obedience to, and in consequence of a decree of the Civil Court, by which not merely the rights of Christian people were rendered negatory, but the Law of Christ's Church was disallowed. Thus in the case of the Free Church Secession, there was a defence of the Supreme headship of Christ over His Church ; and there were sacrifices made in that behalf ; while in the case of the Residuary Church, there was a deliberate surrender of that principle, and a submission to invasions by the Civil Court of that jurisdiction which Christ gave to his Church, and which that Church, from the necessity of things, must exercise, if she would obey Him fully, and Him alone.

It is true that we hear boastings that Churches that act as this Residuary Church did, can be strong notwithstanding. We are told that this Church which thus yielded up its freedom and Christ's delegated authority, is assailed in vain, that it is strong and flourishing, and so forth. In like manner we hear similar boastings, respecting that Church of England, which most expressly declares the sovereign of the country to be supreme judge in all ecclesiastical causes, thereby giving to the king a power, which it is notorious was exercised by profligates like Henry the 8th, and Charles the 2nd, as well

as by others of the monarchs. But it is idle for the friends of these Churches thus to boast. To the Law and to the Testimony ! Such human pretensions as these, grow on a plant which our heavenly father never planted, and which he will root up. "Other foundation" says the apostle "can no man lay than that is laid, which is Jesus Christ" (1 Cor. iii. 11.) Blessed be God that on that foundation our Church is built. Let us rejoice and be glad, yea be very thankful because hereof. The thought is full of encouragement—it is the spring of all our hope. We may plead promises which are Yea and Amen in Him on whom we build. Oh may we ascribe glory to our Rock !

But let us not be high-minded but fear. Let us consider well what we build on our true and glorious foundation. If we build thereon a mingled work, of "gold, silver, precious stones, wood, hay, stubble," then that which is *our* work and not God's will be made manifest, and will be consumed, and we shall "suffer loss." Let us see to it, that we build according to God's will ; let us be very careful above all, that we build not with that which worldly power can give us, but with lively stones who will form a spiritual temple to our Lord ! So will our hopes, founded as they are, increase and grow ; so shall we have confidence when we plead with God,—not regarding iniquity in our hearts, and desiring of Him to prosper us merely because built on the right foundation; while little heeding what we build thereon,—but having the consciousness in our hearts, that we desire in all things to bring glory to Him, and that we wish to erect nothing, but what is worthy of our foundation.

VI.—ENTERING THE FREE MANSE.

By the author of "Leaving the Manse."

At length another and a humbler home,
For me and mine its porch wide open throws ;
And, for the days between me and the tomb,
Presents the welcome of a sweet repose.

With thoughts adoring, and a grateful heart,
I view the fabric, and the home embrace ;
Praying that God his blessing would impart,
And with his presence crown this dwelling place.

Since, from the home of other years removed,
If of the world's unkindness we have known,
Much more have we the kind affection proved
Of those who felt our trials as their own.

As if to bid us welcome, lo! the sky
 Of bleak November gathers up its tears:
 And lingering sunshine, slanting from on high,
 • The beauteous landscape with its radiance cheers.

Brightest and broadest of fair Scotland's streams,
 Richest of Scotland's plains before me shine;
 No fairer scenes are visioned in our dreams,
 Than that beheld from cottage home of mine.

And yet it is not this that forms the charm,
 The brightest charm, of this endeared retreat;
 But now again I dwell, with feelings warm,
 Among my own—amid my flock, as meet.

But while my heart with gratitude o'erflows,
 For blessings thus so rich and multiplied;
 Can it but turn with sympathy to those
 To whom, as to their Lord, a home's denied!

Yet owning Him, as did the saints of old,
 By Him, in their great work, they shall be owned
 He'll feed them, and their flocks, within the fold
 Of his own love—He in their hearts enthroned.

And let me feel, that this is not my rest,
 That no continuing city here can be;
 My home must be a *Bethel*, to be blest,
 And God my chiefest joy,—if joy for me.

Oh for more grace to love Him while I live!
 Oh for more faith to trust Him when I die!
 Oh for the gifts, which he alone can give,
 For winning souls to win eternity!

These humble homes, each near the house of God,
 Our people's love of free-born truth proclaim;
 They tread the path their martyred fathers trode,
 And o'er their ashes nurse a kindred flame.

Within Christ's kingdom spurning all control,
 Save that which Christ, their king, himself ordains
 Free may they be from all that grieves his soul,—
 From sin's pollutions, and from vice's chains.

On burning bush still unconsumed they gaze,
 And, gazing, let them hear with awe profound,
 The voice of Him that dwells amidst the blaze,—
 The place on which you stand is holy ground.

Honoured by Christ to witness for his crown,
 May He for them bear witness by his grace ;
 And they ne'er let their testimony down,
 Till crowned with joy before his Father's face !"

— Free Manse, Nov. 22, 1844.

[Witness.]

VII.—A PIECE OF HISTORY

The following piece of sharp but faithful satire is well worthy of perusal. It is *supposed* to be extracted from a history, written 400 years hence !

We inserted in the *Witness* of Saturday last a full report of the meeting in the Hopetoun Rooms, held in consequence of the seizure by the establishment of the walls, museum, and library of the school founded by the late Dr. Andrew Thomson. Lord Moncrieff, so long the friend and associate of Dr. Thomson, took the chair ; and Lords Cockburn and Ivory, with the Doctor's son Mr. Andrew Thomson, of Maybole, were among the speakers. It is not our intention to comment on the transaction in which the meeting originated,—the public has already fully made up its mind regarding it, and we can neither add to the intensity of the feeling which it has produced, nor in any degree lessen or modify the necessarily resulting effects in their bearing on the Establishment. We shall simply submit to the reader a piece of historical narrative, somewhat curious, from the circumstance that it has not yet appeared in any history, and never will. It belongs, we have ascertained, to the *twenty-second century*.

"The Established Church of Scotland, in consequence of the Disruption," says our historian, "was placed in circumstances of great delicacy and danger, from which, save for one important ingredient in its moral constitution, it could never have extricated itself. The living energetic religion of the country had left it,—that self-denying martyr principle which lays down its life for its faith in seasons of persecution, and which, in times of missionary exertion, parts liberally with its goods, and is at once devoted in its sacrifices and indefatigable in its services. But the Church numbered among its leaders, wise and sagacious men, who knew not only the importance of the principle which it had lost, but the power of another high principle which it retained ; and in the hour of need, this very beautiful, though merely earthly principle, they called out into active operation, and saved their institution through its influence. It has been remarked by the philosophic Montesquieu, that the living, animating soul of a high-toned democracy is essentially different in its nature from that of a high-toned monarchy ; but that both monarchy and democracy are alike dead and corrupt, if their respective souls be wanting. The soul of the democracy, he says, is *virtue* ; the soul of the monarchy is *honour*. Now, the leaders of the Establishment were sagacious enough both to appreciate the profundity of this remark, and to discover its direct bearing on themselves. We have no longer, they said, in their secret deliberations, the *virtue* of the country on our side, but we shall make it evident to all men that we at least possess much of its *honour*. If we can no longer recommend ourselves to the masses as zealous religionists, we shall at least win their respect, and approve ourselves to the influential classes above them, by acting on every occasion the part of high-toned gentlemen, generous in all feelings, and invariably directed by a nice sense of integrity. And having formed this wise resolution, they remained sedulously on the watch,—waiting for opportunities in which to develop it in action.

"The first occasion that arose was furnished by the Church's East India Mission. The Missionaries were men animated by the spirit of the disruptionists,—men of the

zealous, evangelistic, self-sacrificing class ; and as was of course to be expected, they at once cast in their lot with the self-sustaining, self-denying clergy of the Free Institution ; and the circumstance made a powerful impression on the public mind. But the leaders of Establishment were fully prepared. " Here," said one of them,—an old sagacious Moderate,—when they had met in Committee to deliberate,—“ here is an important move against us in the great ecclesiastical game which it is our destiny to play ; but there is at least one good countermove on our side, and one only, and we must just make it. We have ever recognized these missionaries as truly excellent men, who have given up all their secular hopes and prospects for the sake of extending to the heathen Hindoo the benefits of the gospel ; and the public will scarce believe that they are rendered worse men now than before, through this their second sacrifice. We must therefore make that second sacrifice a very light one to them, so far at least as *we* are concerned. We have a legal, though perhaps scarcely a moral right to the extensive buildings which they occupy, and to the library and philosophical apparatus through which they carry on their schemes of scientific instruction. We have, besides, a large sum of money in our hands, which has been contributed for their support. No one can be absurd enough to suppose that we should run a race of missions with these men. Our Church ceased to be missionary when the Disruption had taken place ; and even were the case otherwise, there would be but little wisdom, with the whole heathen world before us, to set down our opposition mission at Calcutta or Madras, where the field, to a certain extent, is already occupied. Let us, in the broad eye of the world, with full understanding and direct reference to our legal claim, make over to Dr. Duff and his associates, not only the buildings, books, and instruments, which can be of no manner of use to us, but also the subscribed money, which we certainly might find of some use. Let us, in full recognition of the high character and valuable services of these men, profess to regard whatever dogmas they may teach their converts respecting the ecclesiastical supremacy of the Sovereign, of the rights of the patron, as matters altogether indifferent ; let us tell them, that if they but succeed in making the Hindoos Christian, we shall have no quarrel with them for making them Non-Intrusionists to boot ; and wishing them God-speed, let us request a continued place in their friendship, and an interest in their prayers.” Such was the advice of this sagacious leader ; and the Established Church acted upon it in every particular. The ex-Convener of the missionary Committee,—a shrewd old Moderate, of masculine understanding,—not one of those puny sentimentalists who cry in the pulpit when they lack idea, and employ in their discourses not their minds, but their handkerchiefs,—addressed to the Mission a letter, which received very extensive circulation, and which was alike admired for the classical beauty of its composition and the loftiness of its tone. And by this document, which still survives, the Establishment not only gave up to Dr Duff and his colleagues the buildings, library, and scientific instruments which they already held, but also placed at their disposal the funds which, previous to the Disruption, had been contributed for their support. The act, though that of merely honourable men, was one of great beauty,—there was not a gentleman in Europe who could not appreciate it,—and it had mighty the effect of turning the popular tide, which had set in hard and strong against the Establishment, and of making it run, as a reactive current, in the opposite direction, full in the Establishment's favour.

“ The next occasion of action furnished to these sagacious leaders originated in a singularly narrow, and, for the age, really monstrous spirit of persecution exhibited by a portion of the proprietary of the country. Alike unintellectual and mean, though some of them professed to be philosophers, and not a few of them pretended to be gentlemen, they fell into the old exploded error of believing, that great religious movements may be arrested by the mere pressure of physical evil,—as the turmoil of an ant-hill may be put down by tumbling a flat stone on the top of it. And in accordance with the belief, every mode of persecution sanctioned by law,—and the law at this period sanctioned very many such modes,—was resorted to in the hope of crushing the Church of the Disruptionists. Free Church servants were dismissed ; Free Church tenants ejected ; and not only were sites for Free Churches refused over whole counties, but even standing room under the open canopy of heaven was denied their congregations. Nay, incredible, as the fact may seem, as

a fact furnished by Scotland towards the middle of the nineteenth century, the population of whole districts, assembled to worship God, not merely in accordance with the dictates of conscience, but in strict agreement also with the national standards, were pursued by interdict and inhibition from the open fields of the country to its bleak moors, and from these to caves on the ocean beach, and desert sands left dry by the ebb. If this shameful system of persecution continue, said the leaders of the Establishment, our cause is ruined. It is palpably and avowedly in our behalf that these infatuated men are thus grossly oppressive and flagrantly unjust; public indignation is mounting high; and, to prevent the odium from attaching to us and our institution, we must first see whether we cannot induce our proprietary to relinquish a course of policy so disastrous; and if unsuccessful, we must at least denounce that policy. In accordance with these views, an extraordinary meeting of Commission was held,—the case of the persecuted Free Church congregations, especially those in the Western and Northern Highlands and on the borders of the kingdom, was stated in terms exceedingly explicit with regard to the principle involved, but thoroughly respectful in reference to the erring proprietors;—there was sympathy evinced for the sufferers, but, at the same time, a high respect avowed for the general character of the men by whom under some false view of duty, they had been subjected to suffering; and a document embodying these sentiments went forth from the assembled Commission to every parish in Scotland, and was read in the pulpit of every Established Church. There was an accompanying letter, too, marked private, but which somehow found its way into all the newspapers of the kingdom, addressed by the Commission to the Established ministers. It urged on them the duty of exerting themselves to find accommodation, should the landowners of the parish be hostile, for their old brethren of the New Secession; and intimated that, as the parish glebe was generally in a central place, tents or wooden erections, not unsuited for at least the temporary accommodation of a few hundred persons, might be reared upon the glebe. It even hinted that there could be no harm in tendering the new congregations,—of course unfurnished with many things necessary,—the use of their communion-plate. Such was the character of the two documents issued by the Commission, and their effect was instantaneous and wonderful. The proprietary began at once to grant sites; but Free Church adherents greatly diminished; and though the transaction involved no higher principle than the merely honourable one, it was eulogized all over Europe as one of the best specimens of Christian conduct which the age had seen.

“Several other occasions of action of which the Establishment very adroitly availed itself, occurred shortly after. The renegades of the Church,—men who, of course, had neither the virtue of the one party nor the honour of other,—were a numerous and somewhat troublesome body. And yet even their existence within the pale of the Establishment sagacious Moderatism converted into a positive advantage. All our greater poets well knew the value of contrast. In order that Cato may seem great in the Roman Senate, Addison has made both Sempronius and Lucius look little; and Milton makes the amfiend tower high in the conclave of Pandemonium, at the expense of Bebal and Moloch. Sagacious Moderatism applied the renegades to a similar use. These poor men,—mean in their natures, and broken in character, with all the feeble recklessness about them which results from consciences not originally vigorous when ill at ease,—were continually moving some one extreme measure or another against their old associates the Disruptionists. They had first betrayed them, and would now have fain avenged upon them, if they could, the bitterness of their own unrepentant remorse and damaged reputations. And Moderatism always suffered them to frame their motions, and deliver their speeches; and then, when their intentions became prominent, it opposed to the foolish and malicious littlenesses which these were always sure to embody, its own magnanimity and wisdom. Our space enables us to exhibit but a very few instances of this kind; but a few we must exhibit as specimens of the whole. The Gaelic congregation of Edinburgh, like most Gaelic congregations elsewhere, had closed, at the Disruption, its connection with the Establishment. The building in which it worshipped had been erected by missionary exertion, and belonged to a missionary society; but the Establishment possessed a legal claim over it; and it was actually proposed by the

renegades of the Established Presbytery of Edinburgh that, in virtue of this claim, the poor Gaelic congregation should be turned into the streets. Moderatism listened to the proposal; got the speeches which recommended it fully reported in all the various journals of the day; and then, after indignantly demonstrating that it was alike absurd and cruel, crushed it under foot. And so the poor Highlanders resident in Edinburgh were suffered to retain their place of worship. There occurred a still more extreme instance of the blind malice of renegadism in the case of Lady Glenorchy's Chapel. This building, which had been solicitously devoted by her Ladyship to the cause of evangelistic religion, had been secured against the Moderate party by the first legal authorities of the age. And so securely had Crosbie,—the original of the skilful and accomplished lawyer in that still surviving work, "Guy Mannering," drawn up the deeds by, which it was held, that, ere their force could be evaded, there was an act of Parliament required to set them aside. The body of her Ladyship had been interred in the floor of the building; the congregation had remained true to their old principles, and at the Disruption quitted the Establishment entire; and when Renegadism stood up in the Presbytery of Edinburgh, and proposed that the Establishment should seize on the chapel and turn out the congregation, the emphasis with which an old Moderate repeated, in reply, "Seize on the chapel of *Lady Glenorchy*!" was long remembered. "Would you preach in the emptiness of that building," said the old man indignantly, "with the sepulchral marble frowning upon you from the wall,—or hold over the dust below, your miserable mockery of a communion!" And so in this case, as in the other, the congregation were suffered to retain their chapel. But while Moderatism made this shrewd use of the renegades, it took special care to make no other use of them. Among those distinguished ecclesiastical leaders of the time, who have stamped their names on history, there was, perhaps, none more distinguished than Dr Muir of Edinburgh. Dr. Muir,—though not much a favourite with weak people of either sex, and perhaps not over nice or over polished in his manners,—was a man of a masculine intellect, great sagacity, and a nice sense of honour; and though possessing, more than any of his co-Presbyters, the ear of the Government, he never on a single occasion recommended a young man as worthy of preferment in the Church, who on any occasion had proved untrue to his principles. He did through his influence, for the morality of the Establishment, what had been done for the morality of the Court during the reign of George III. by the Royal consort Queen Charlotte, and heightened the tone of clerical honour by sternly excluding from the pulpit clerical prostitution. And so general was the impression produced in his favour, that he succeeded, after the Disruption, in nearly doubling the number of his congregation.

To this wise and liberal course, as we have said, the Establishment owed its preservation. It is not the part of the historian to record all the instances of magnanimity which arose out of the profound scheme of policy adopted by its abler clergy at this eventful time; but in the cases here selected the reader may find average specimens of the whole. Not a single *quoad sacra* chapel was seized,—not so much as even a single Free Church grave digger dismissed from his office. As for the professors in our universities, they of course were placed legally beyond the reach of Synod or Presbytery; but it is at least saying something, that there were no attempts made to disturb or annoy them, for attempts might have been made; and though a few Free Church schoolmasters, were ejected from their schools by an irascible proprietary, in no instance were they moved against by an Ecclesiastical Court. Schools founded on a broader basis, than that which the Establishment furnished,—such as the Edinburgh school originated by Dr. Andrew Thomson,—continued to be as much patronized by the Moderate as by the Evangelical clergyman; and where it was proposed on one occasion by a quondam Non-Intrusionist that the Established Church should appropriate the Doctor's school to itself, through the aid of the Court of Session, he was reminded by the Moderate minister of St. George's,—a man of great popular talent, and very much a gentleman and a scholar,—that it was one thing to appropriate a school, and quite another and a different thing to filch away a library and a museum from a few poor children. But we must not indulge ourselves in recording events which, however pleasing in themselves, fall below the level of historical narrative. Suffice it to say, that the Estab-

lished Church of Scotland, animated by its new principle, continued to survive as at least a noble, though not eminently useful institution, long after the evangelism of the country had left it. Though existing no longer as the Church of the religious, it existed as the Church of the genteel; and those upper classes whose decalogue is the code of honour, learned to love it better and to boast of it more, than they would have done had it been instinct in all its parishes with the spirit of the gospel. Presbyterianism had become in its connection with the Establishment, what King Charles II. had said Presbyterianism was not,—the religion of a gentleman, and gentlemen learned to love it. It is a not incurious fact, that even its sterner opponents of the Free Church were at length compelled to speak of it with respect. In a copy of that most ancient of existing newspapers, the *Witness*, which was dug up about twenty years ago out of the foundations of an old ruinous chapel, and which bears date November 21, 1844, we find an article written in the obsolete language of the time, which is an eulogium on the Establishment from beginning to end. And yet the *Witness* then, as now, was a Free Church paper, and was edited by a person of whom it chanced to be known, though his name has been long since forgotten, that he never complimented Moderatism, save when Moderatism deserved it. * * *—*Witness*.

VIII.—PROSPECTS OF THE CHURCH OF ENGLAND.

Extracted from "Protestant Thoughts in Rhyme," by the Hon. and Rev. Baptist W. Noel.

Storms are gathering in the sky;
 Vengeful thunders hover nigh;
 Plague spots in the Church appear,
 Filling every heart with fear.
 She must drink the cup of woe—
 Shame and sorrow she must know
 She is wandering from her God,
 On her brow write Ichabod.
 Mystic fingers on the wall
 Trace her sin, and bode her fall:
 Warning voices through the gloom
 Tell us of our coming doom.
 Priestcraft, with a giant's stride,
 Stalks the land in pomp and pride;
 He who should preach only Christ,
 Now a semi-papal priest,
 Would the Church's lord appear,
 Not its lowly minister;
 Calling all men, great and small,
 Down before the priest to fall.
 Priests, forgetting in their pride,
 Him who as our ransom died,
 Bid us on our works depend,
 Not on Christ, the sinner's friend.

None the Bible now must read
 Till the priest has fixed our creed ;
 None must rest on Christ alone.
 Till the priest his work has done.
 Sacraments the priest extols,
 For 'tis he each rite controls ;
 Thought to freedom is allied,
 Therefore preaching set aside ;
 Fonts and altars now must teach ;
 Priests should sacrifice, not preach.
 Priests, they say, can intercede
 In our hour of guilt and need :
 Priests, ambassadors of heaven,
 Can pronounce our sins forgiven—
 Since, whate'er their want of sense,
 They the gifts of grace dispense :
 And, ordain'd by heaven, possess
 Apostolic power to bless.
 Priests the monarch's throne outshine,
 By a dignity divine ;
 Mean, compar'd with these, are kings—
 Dynasties but mushroom things ;
 Priests had won their rightful throne
 Ere the crown of England shone ;
 They had risen to princely state
 Long 'ere England's senate sate ;
 And when empires pass away.
 They shall hold their steadfast sway,
 Devotees around them wait
 To exalt their lordly state.
 See them sit in chancels proud,
 High above the vulgar crowd ;
 See them, when the prayers they say,
 From the people turn away,
 Muttering hidden words of prayer,
 That the vulgar may not share :
 Then at altars, rich and high,
 Bow and cross, we know not why,
 What is wanting ! Incense bring ;
 Morn by morn the matins sing ;
 Foldstool and sedilia place
 Hang upon the altar lace ;
 There the dying figure fix
 Knelt before by Catholics ;
 Then dispense the wafer bread ;
 Say due masses for the dead :
 Chant the dirges slow and sad ;
 Sacred copes and banners add.

Candlesticks with glittering gloss,
 Credence table, rich reredos :
 Picture round the table set,
 Then the show will be complete.
 Woe to thee, my country, woe !
 Thou canst bear this Papal show ;
 Thou canst tamely sit and see
 This advancing mummery :
 Forms exalted to the skies,
 While God's Word dishonour'd lies ;
 Rome is fondled as a child,
 Martyrs scorned, and saints revil'd ;
 Truth is bound with priestly chain,
 Charity and candour slain.
 Pastors, who their country warn,
 From their grieving flocks are torn ;
 From the Church they lov'd at heart,
 Crowds indignantly depart ;
 While triumphant error stand
 Lords of the bewildered land.
 Oh for an hour of Luther now !
 Oh for a frown of Calvin's brow !
 Once they broke the Papal chain—
 Who shall break it now again ?
 Lord, thou seest us weak and cold ;
 Rise, as in the days of old,
 Bare thy own Almighty arm,
 Save thy Church from every harm ;
 And may truth the victory win
 Over falsehood, fraud, and sin !

IX.—LETTER TO THE BISHOP OF TREVES.

The following letter has been addressed by a priest in the bosom of the Church of Rome to the Bishop of Treves, who recently exhibited nothing less than "the holy tunic" or robe that had been worn by our Saviour, and for which the soldiers cast lots. The fame of this precious relic, and of the miracles which it was capable of performing, attracted immense crowds of devotees, and no doubt produced a plentiful revenue to the bishop. But there seem to be among the clergy of the Church of Rome, some who sigh for the abominations that are done in the land. One of these has addressed the bishop in the following eloquent and cogent appeal, which has already appeared in many of the German papers, and has been translated from the *Archives de Christianisme*, of 14th ult. The editor of that valuable paper states that the letter is creating an immense sensation all over Germany ; and the rage in the Popish camp shows its importance, and that the stroke has not only hit hard, but that it has also hit in the right place. We question whether such a document has emanated from a Romish priest since the days of Luther.

Laurahutte, 1st Oct. 1844.

You Christians of the 19th century have learned—you men of Germany know—you spiritual and temporal guides of the German people are aware—that what would have lately sounded in our ears as a fable or a fiction—that Bishop Arnold of Treves was exhibiting to the admiration and the respect of the faithful, a garment called the tunic of Christ, is neither a fiction nor a fable, but a truth and a real fact. Already, according to the last reports, five hundred thousand persons have gone in pilgrimage to visit this relic, and every day fresh thousands flock to it, especially since the garment in question is found capable of curing diseases and working miracles.

The news has spread, among the people in all countries, and certain priests in France have alleged that they alone are in possession of the real tunic of Christ, and that the one at Treves is an imposture. Truly might we here apply the proverb, "He who can occupy himself about such things without losing his reason, has no reason to lose." Five hundred thousand men—five hundred thousand human beings, have already hastened to see and adore the relic of Treves!

The greater part of this crowd has been composed of persons of the lowest class,—miserable, oppressed, ignorant, stupid, superstitious, and in part demoralized. They abandon the cultivation of their fields, the labour of their workshops, the care of their families, and the education of their children, and go to Treves that they may be present at a heathen festival, a disgraceful spectacle, which the Romish hierarchy displays before their eyes. Yes! it is a heathen festival; for many thousands of credulous beings will be induced to render that worship and adoration which we owe to God alone, to an article of dress, to a work made by the hands of men.—What lamentable consequences may result from such pilgrimages!

Thousands of the pilgrims deprive themselves of the necessities of life, in order to provide the money requisite for the journey, and for the offering which they make to the holy tunic,—this is, to the clergy. This offering is the bread which they require for their sustenance,—which, perhaps, they had obtained by begging—and when they return home, they will suffer from famine, they will become ill in consequence of the privations and fatigues of the journey. These external results are sufficiently evil—very deplorable; but the moral evil produced is much greater. Will it not happen that many of them, reduced to poverty by the expense of the pilgrimage, will endeavour to relieve themselves by unlawful means? that many women and girls will sacrifice their purity of heart, their chastity, and their good name, and thus destroy the peace, the happiness, and the comfort of their families! In fine, this spectacle, which is thoroughly Anti-Christian, is nothing else than a snare laid for the superstitious, for the material pietists, for the fanatics, to drag them into habitual vice. Such is the only benediction which the exhibition of the holy tunic can bestow, whether it be genuine or not. And the man who exhibits this garment,—a work made by the hands of men,—as an object of adoration and respect,—who imposes on the religious sentiments of the credulous, ignorant, or suffering multitudes,—who thus opens the door to superstitions and its attendant vices,—who takes the money and the bread of a people already famishing, who holds up the German nation to the ridicule of all other countries,—and who finds gratification in rendering the clouds that already hang over our heads more dark and threatening,—this man is a bishop, a German bishop: It is Arnold, Bishop of Treves!

Arnold, Bishop of Treves! I turn to you, and I conjure you, by the authority of my profession and calling as a priest, as an instructor of the German people, in the name of Germany, and in the name of its rulers,—I conjure you to put an end to the heathen spectacle of the exhibition of the holy tunic,—to remove this garment from the public eye, and not to permit the evil to become greater than it already is.

Do you not know,—being a bishop, you ought to know,—that the founder of the Christian religion left his disciples and his successors, not his coat, but his Spirit! His coat, Arnold, Bishop of Treves! belongs to his executioners.

Do you not know,—being a bishop, you ought to know,—that Christ said, “God is a Spirit, and he who worships Him must worship Him in Spirit and in truth?” And he may be worshipped everywhere, and not in the temple at Jerusalem only, on Mount Gerizzim, or at Treves, in presence of the holy tunic.

Do you not know,—being a bishop, you ought to know,—that the gospel expressly forbids the adoration of every kind of image, and every sort of relic? that the Christians of the Apostolic age, and of the three first centuries, never suffered any image or relic to be in their temples (although they were no doubt in circumstances to have got plenty of them)? that the adoration of images and relics is a heathen practice, and that the fathers of the first three centuries derided the heathens on account of it? For example, we read in Lactantius (Div. Inst. l. ii. c. 2.) “Neither do these besotted men understand that if these images possessed life, and could move, they would rather worship the man by whom they were sculptured.”

In fine, do you not know,—being a bishop you ought to know this also,—that the healthy and vigorous mind of the German people was not laid prostrate by the invasion of the worship of images and relics until the 13th and 14th centuries, after the exalted idea which the Christian religion gives of the Divinity, had been obscured by all kinds of fables and marvellous stories brought from the East?

Arnold, Bishop of Treves! you know all this, no doubt, much better than I can tell it you. You know also the effects which superstition and the idolatrous worship of relics have produced among us; namely, the political and religious thralldom of Germany, and nevertheless, you exhibit your relics for the adoration of the multitude!

And even if it were possible that you did not know all this,—if it were possible that you had nothing in view but the salvation of Christians by the exhibition of this holy tunic, you would, notwithstanding, have two sins on your conscience, from which you could not clear yourself. In the first place, it is unpardonable in you, if the garment in question really possesses a supernatural virtue, to have deprived suffering humanity of the benefit of it until 1844; and, next, it is unpardonable in you to have accepted the offerings of these thousands of pilgrims. How will you justify yourself for having, in your capacity of bishop, taken money from our miserable, famishing people? Have you not seen, within these few weeks, that necessity has driven troops of unfortunate men to revolt, and despair, and death? Do not allow yourself to be deceived by the flocking together of these hundreds of thousands, for, believe me, while some hundred thousand German pilgrims, full—shall I say of fervour?—flock to Treves, there are millions of others groaning, full of indignation and bitterness, against the disgrace of such a spectacle. And this indignation prevails, not in one class or in one place only, but in all classes, everywhere,—even among the Catholic clergy. Judgment also will come sooner than you expect. Already history seizes her pen, and hands over your name, Arnold, to the contempt of the present and future ages, and stigmatizes you as the Tetzels* of the nineteenth century.

And do you, my fellow-countrymen, whether you reside near Treves or at a distance from it, unite your efforts to prevent such a blot from being longer put upon the German name. You possess various means of influence; employ them all in order effectually to break off the tyrannical yoke of the Roman hierarchy; for it is not at Treves only that the new work of indulgences is carried on. In the east, the west, the north, and the south, there is a trade in rosaries and masses,—a trade which makes gain by the birth and the death of man,—and the spirit of darkness daily makes fresh advances. To the work, then, both Catholics and Protestants! our honour, our liberty, and our happiness are at stake. Do not the shades of your ancestors, who overthrew the capitol, tremble with rage to see the castle of St. Angelo tyrannizing over Germany? Do not allow dust to be thrown on the laurels of Huss, of Hutten, and of Luther. Borrow words from their ideas, and convert their wishes into actions.

* Tetzels, a Dominican, a seller of indulgences, who excited the indignation of Luther, by the shamefulness of his traffic.

Finally, my colleagues, who wish and labour for the good of your parishes, and for the honour, the liberty, and the happiness of the German nation, do not hold your peace any longer; for you will be traitors to religion, traitors to your country, traitors to your holy calling, if you delay any longer to express your dearest convictions. Show yourselves the true successors of Him who sacrificed all for truth, for light, and for liberty;—show that you have inherited, not his garment, but his spirit.

JEAN RONGE, Catholic Priest.

This admirable letter, says the *Atlas*, got into the newspapers, and what was the consequence? Did the Church applaud, or even approve? No: Ronge was immediately called upon to deny the letter. He refused, and was threatened with excommunication. He stood fast by his letter, and on the third of the present month he was formally excommunicated and degraded in the cathedral of Breslau. Through the whole affair nothing could be more humble, Christian, and yet independent, than the conduct of Ronge. He foresaw that his zeal would victimize him, yet he did not hesitate. When from various parts of Germany silver cups and other presents of value were sent him by Protestants, from admiration of his conduct, he steadily refused to receive them, declaring that he sought no gain—he desired no fame from his proceeding—it was the sacred duty of his soul, and that he maintained himself with the labour of his hands. The man, however, is a ruined man; and the decisive test to which he has put the cant in progress in his Church will never be forgiven him. We shall not be surprised if his life be a very short one, for if he escape poison in his food, the poisoned arrows of priestly malice will leave him little ease. What is, perhaps, most of all decisive of the Catholic spirit in the educated classes, and those assuming the office of public teachers, is that the Catholic newspapers have joined, *con amore*, in denouncing Ronge.—*Witness*.

The above is certainly a most bold and noble appeal.—ED. F. C. M.

X.—FREE CHURCH OF SCOTLAND, CALCUTTA.

We have not, for some time, reported much as to the proceedings of the Free Church Congregation in this city: and for one simple reason, that there was nothing important to make known. But of late some matters of interest have been transacted; and a friend having kindly given us a record of them, we present it now as our own, and better. It contains a repetition at the commencement, which gives completeness to our congregational history up till this day.

Circumstances connected with the election and call of a stated Pastor, by the Congregation in connection with the Free Church of Scotland, Calcutta.

Our readers are aware, that as soon as the circumstances connected with the disruption of the Church of Scotland and the formation of the Free Church, were known in Calcutta, not only did all the Missionaries, sent out by the Church of Scotland, declare their adherence to the Free Church, and announce their readiness to share in the fortunes of its Ministers; but a considerable number of those formerly

communicating with the congregation assembling in St. Andrew's Church, along with several others devoutly attached to Evangelical principles, declared their conscientious adherence to the same cause, and, consequently, that they were earnestly desirous of uniting in public worship with the five Ministers, who had resolved to withdraw from the communion of the Church of Scotland and its branch here. The necessity of organizing a congregation, in connection with the Free Church, and of making arrangements for the regular ministration of word and ordinances, thus became speedily apparent. But the suddenness with which the necessities of the case were manifested, as well as the circumstances in which the Missionaries were placed, prevented any, beyond mere, provisional arrangements, being at first made. Every thing was accomplished, however, that could be done, with a due regard to order and efficiency. The five brethren formed themselves into a "Provisional Church Committee;" and Dr. Duff was requested and agreed to officiate at the opening of the Free Church of Calcutta, on the 13th August, 1843. Mr. Macdonald readily acceded to the request of his brethren to become Provisional Pastor, until, after the formation of a congregation, the minds of the adherents might be ascertained.

The first meeting of adherents was held on the evening of the 24th of August, 1843, at which, in a most harmonious and cordial manner, all the arrangements of the Provisional Church Committee were approved of. The adherents formed themselves into a "general Provisional Committee," and appointed of their number a "special sub-committee" for executive purposes. This special sub-committee were authorized to take what steps appeared to them best, for, as speedily as possible, providing a permanent place of worship for the congregation of adherents. Although the sub-committee prosecuted the business entrusted to them, with all diligence, yet one year elapsed before they found themselves ready to commence the building of a house of prayer. At length, however, ground having been procured, and a suitable plan having been adopted, the foundation stone of the Free Church of Calcutta was laid on the 13th of August last, which was also the anniversary of the first meeting for public worship. The building is progressively advancing and already exhibits marks of a chaste and beautiful structure. So far, one object to be accomplished seems to be in a fair way of being completed, to the entire satisfaction of those concerned.

In the meantime, the Missionaries, who had been authorized by the Presbytery, to act as a Kirk Session, took the necessary steps, in accordance with the laws and practices of the Church, to complete and fully constitute the Session by the ordination of six ruling Elders, elected by the communicants, and approved of by the existing Session. At the first meeting of the completed Session which was held on the 28th of August 1844. "The Moderator; (the Rev. J. Macdonald) suggested, and the Session agreed, that at next meeting they should take into consideration, what steps ought to be adopted for securing regular and full pastoral superintendence for the congregation."

The Session felt that this subject was one of very high and solemn importance, and demanded much prayerful consideration. They accordingly took counsel together regarding it, with much deliberation, at two subsequent meetings, held on the 30th October and the 9th December 1844; and the Moderator and Clerk were requested to co-operate in embodying in a minute the various suggestions, alluded to, for carrying out the great object. This minute was prepared and submitted to a meeting of Session held on the 16th December. It was unanimously approved of, and the Session resolved that the suggestions it contained should be proposed to a general meeting of the Congregation to be held on the 20th of the same month. The great object which the Session had in view, was fully to carry out, as far as the peculiar circumstances permitted, the practice of the adherents of the Free Church at home, in electing and calling a Minister. And they felt that it would be advisable to consult with the members of the Church as a body, or with a committee of delegates from their number, concerning the plan most likely to carry out the wishes of the people and the acknowledged practice of the Church. They had, therefore, resolved to propose to the meeting, on the 20th of December, the appointment of delegates to confer with the Session on all points connected with the important, responsible and solemn duty and privilege of calling a minister. The proposal was adopted by the meeting, and eight delegates were appointed to confer with the Session, as to the measures proper to be adopted, both for the *call* and for the *sustentation* of a full and permanent ministry among them. Two meetings were held, and after full and deliberate consideration, the united body, composed of the members of the Church Session and the Committee of Delegates, unanimously came to the following conclusions:

I.—“In regard to the Sustentation Fund or the provision to be made for the support of the ministry and defraying of other necessary expences, connected with the ordinances of God’s worship amongst us, a provision, which must precede the calling of any minister to take the spiritual charge of the congregation—It was agreed”—

1. “That the minimum salary proposed to be given to a minister of the Free Church congregation, in this city, should, from various considerations, be rupees 500 per mensem; and with the further understanding, that should the resources of the congregation hereafter permit, this salary shall be increased.

2. “That as suggested in the minute of Session, a subscription fund, under the name of the ‘*Free Church Sustentation Fund*,’ be now opened, to meet this and the other necessary expences of public worship and other ordinances of God amongst us,—on the simple ground of free-will contributions, and to supersede seat-rents, and such like modes of raising Church monies:—and to which (fund) may be transferred those monthly subscriptions hitherto paid to the Building Fund, although with a view ultimately to the same object as is now contemplated—and that, for the present, Mr. J. C. Stewart, a member of

Session, be requested to circulate a book for the opening of such fund, and to act as treasurer, in receiving the monies subscribed.

II.—“The second matter conferred upon was, as to what steps they (the Session and Committee of Delegates) would recommend, to the members of the Congregation, to be taken for obtaining from home, a suitable pastor, in the ministry of our Lord Jesus.”

This was found to be the most difficult and delicate part of the duties devolving upon the conference. The unavoidable obstacles, presented by time and distance of place, entirely prevented the ordinary initiatory process of hearing various preachers or ministers. The powers and privileges, therefore, which are acknowledged by the Judicatories of the Free Church, as belonging to the members of Congregations, who are also communicants, must, it was felt, in the case of a congregation here, to a certain extent, be delegated to one or more parties at home, with power to select, and send forth a person suited to the particular locality. It was strongly felt, however, that if the members of the Church could cordially unite in giving a direct call to one, particular person, matters might be greatly simplified, and the affair conducted with a closer adherence to scriptural authority and ecclesiastical practice; than otherwise could be the cause. But we shall again let the conference speak for themselves:—

“This subject was felt to be as difficult as important; but in order to facilitate procedure, it was agreed to select the simplest element of the case first, which was felt to be, the nomination of such ministers, as we could wish to invite from home, without any unreasonable improbability of their listening to the solemn call which may be addressed to them; and the meeting felt confirmed in this step by the opinion, that whether successful or not, in obtaining any of the ministers so named, the nomination would at least have the effect of showing the spirit and character of the men whom the congregation desires and prays to have.”

In accordance with this view of the case, a list of names were set down, at the head of which was the name of the Rev. W. K. Tweedie, minister of the Free Tolbooth Church Edinburgh. The Conference further state:—

“Having unanimously agreed to this nomination, the meeting proceeded further, to consider what measures should be adopted for calling any one of those so named, or others that might hereafter be named, to labour amongst us;—whereupon the following suggestions were with equal unanimity agreed to:—

1. “That it is, in the first instance, most desirable, that a direct call should be addressed by the congregation to one or more of the individual ministers named in the above list.”

In conformity with this resolution the meeting unanimously agreed, in the first place, to recommend to the congregation to address a direct call to Mr. Tweedie, and in the event of his declining the call, to ad-

dress through some body or agency at home, delegated for that purpose, a call to another esteemed minister, whose name had been entered in the list alluded to.

2. "That as it is exceedingly desirable that there be some such agency or body to act for our interests at home, and to unite in itself the common elements of the colonial and the missionary field; it be requested of the two Home Committees, the *Committee for Colonial Churches*, and the *Committee for Foreign Missions*, kindly to unite and co-operate with us in this matter, important both to them and to us; and that, in the instance of the congregational call, it be transmitted through those committees, with the special request, that if they see fit, they shall support our application.

3. "That if our first and direct application to the Revd. Mr. Tweedie, forwarded through those committees, should fail, the committees shall be empowered to apply on behalf of the congregation to the other minister whose name had been selected, and in the event of his refusing, to any of the other ministers named in the above list; and beyond that, to any other minister, whom in their solemn judgment, they may deem it right to invite to a sphere so peculiar in its character, and so strong in its claims, as is that of the Free Church congregation in Calcutta."

The Conference conclude their report in the following words:—

"Such are the suggestions which the united conference of the Session and the congregational committee have now to report as their unanimous mind and judgment in the matters entrusted to them for deliberation, by the members of this Church; and if supported in their views by the adoption of their suggestions, they are willing still to co-operate for the accomplishment of their great and common end,—the obtaining and sustaining amongst us of a faithful Gospel ministry for Christ's sake,—to whom be all glory in his own Church, world without end!"

These recommendations of the united conference, of members of Session and delegates from the congregation of Church members, were subsequently laid before a general meeting of those concerned, which was held on the evening of the 31st December last. The general meeting unanimously adopted them; and the whole circumstances of the case were, in proper form, submitted to an adjourned meeting of the Presbytery of Calcutta, which had been appointed to assemble on the same evening. The Presbytery having duly considered the whole circumstances, unanimously resolved to fix upon Tuesday, January 14th 1845, as the day for moderating in a call to Revd. Mr. Tweedie, and Mr. Macdonald the officiating pastor was appointed to moderate. Due intimation having been given, the congregation assembled on the 14th, and the whole was brought to a close, after an impressive service, by the members of the Church signing the call. The call, accompanied with official letters to the Conveners of the *Colonial and Foreign Mission Committees*, and to Mr. Tweedie himself, was forwarded by the January mail; and we wait in prayerful expectancy, for that result which to the eye of Omniscience

is seen and known, as the result most conducive to the welfare of his Church, both at home and here. Should it be the will of an all-wise providence to direct the steps of Mr. Tweedie to this portion of the Lord's vineyard, we should deem that portion of Christ's Church worshipping here as a branch of the Free Church of Scotland, highly favoured, so far as the obtaining of a faithful, diligent and energetic pastor is concerned. He is well known, both in London, Aberdeen, and Edinburgh, and his professional services both as a preacher of God's word, and as pastor of God's people have been and are highly appreciated. He is also well known to several here as a man of great prudence and superior abilities, and as abounding in all the sympathies and affections which unite Christian Friends, and fellow labourers in close and lasting union. May the Lord of the vineyard provide for us according as He seeth meet, and to his Holy name be all the praise and glory ever more!

Application from Native Converts to be employed in connection with the Free Church Mission as Catechists.

It is our agreeable duty to record the great satisfaction we experience in being enabled to announce the fact, that four of the native converts, in connection with the Free Church Mission here, have applied to the Presbytery of Calcutta, to be taken on trials as to their fitness to receive employment as Catechists. The movement on the part of the young men is quite a spontaneous one, and was made known to the Presbytery by the reading of a joint letter, which they had addressed and forwarded to the Revd. Dr. Duff. The letter is a happy specimen of christian simplicity and devotion to the service of God. They adduce four reasons for wishing to enter upon this work. 1. Love to the Saviour; 2. Desire to promote the glory of the Saviour; 3. Love to our fellow sinners; and 4. The gloriousness of the work. The application was taken into consideration at the meeting of Presbytery held on the 30th of December last, and the Clerk was instructed to inform the candidates, that the application had been joyfully received, and to request them to attend the meeting of Presbytery held on the evening of the 10th of February last. They were in attendance accordingly, and received the instructions of the Presbytery, as to their examination on scriptural knowledge, and other branches of study, selected as tests of their general attainments. The whole Presbytery was formed into a committee of examination, and a day appointed for commencing that process. One meeting has already been held, when the candidates were subjected to a lengthened and searching examination on scripture doctrine, to the entire satisfaction of the examiners. We cherish the sanguine hope, that these young men may ere long be duly appointed to labour earnestly and faithfully for the promotion of that cause, which in the midst of much difficulty and opposition they have embraced. May the Father of mercies preserve and guide them, and keep them unspotted from the world.

XI.—KOILAS CHUNDER MOOKERJEE.

On the morning of the twenty-sixth ultimo, died KOILAS CHUNDER MOOKERJEE, a catechist of the Bengal Mission of the Free Church of Scotland. His course was short, and his rest early; for he was but in the twenty-fifth year of his life, the sixth year of his conversion to God, and in the third of his initial christian ministry. But the end of his calling had been completed; and He who had called him, desired, for good reasons, to have his youthful servant transferred to his upper Kingdom, where he now is, to be with the Lord for ever. Yet, in the short time that he sojourned amongst us, he was silently and undesignedly raising a memorial in our hearts, which (as to some at least) will never be overturned: a memorial on which are inscribed these characters—"Sincere, affectionate, humble, grateful; intelligent, devoted; consistent, pious, and beloved." In this we exaggerate nothing, as those who knew him best will testify; and we can truly say, that when we have at any time desired to think of the most complete and matured specimen of God's converting grace among the young natives of this country, within our sphere of acquaintance, we have been in the habit of resting in thought on our endeared young catechist KOILAS.

As we hope, in our next number, to furnish a more extended notice of our departed friend, further particulars need not be entered into at present, beyond the statement of a few words as to how he died. In March of last year, he had an attack of cholera, which, although it did not cut him off, undermined his constitution, and so weakened him, that he never afterwards recovered his full health, but gradually wasted away in atrophic decline, until he breathed his last breath like an expiring lamp. During five months he may be said to have dying; and we add, most of the time *consciously* dying; for during the last two or three months, he scarcely ever seems to have anticipated recovery. But he bore this tedious affliction with patience and quietness of soul: and during the last few weeks especially, seemed happy in the prospect of being with his Lord; so that his death has proved as a resurrection of spirit to them that beheld it. His departure was so gentle and easy, that the moment of death could scarce be ascertained, by those who watched over his pillow: for he died without a struggle, in the posture of slumber. The last words he was heard to utter were those, on being offered some refreshment, which he could scarcely take—"I am hungering after Christ and his righteousness!" Who can resist adding the result—"Blessed are they that hunger and thirst after righteousness, for they shall be filled!"

We copy with satisfaction the following notices of his decease:—

"We regret to announce the removal, by death, of KOILAS CHUNDER MOOKERJEE, one of the native catechists of the Free Church of Scotland. He entered into his rest last Wednesday morning, and was, in the evening of the same day, followed to the grave by many who had known and respected him in life and mourned for his loss in death.

Their loss was, however, his gain. Koilas was one of the most devoted, intelligent, and laborious native christian catechists in northern India. His life was eminently consistent, and his end tranquil and hopeful."—*Calcutta Christian Advocate*.

"Our paper of the 18th ultimo contained, in an extract from the *Free Churchman*, a short account of the removal, by death, of a young and valuable member of our too small christian community, Mr. A. D. FORDYCE, a member of the Free Church of Scotland. The same body have since been called to mourn the removal of another and equally promising young member, Koilas Chander Mookerjee, a catechist in connexion with the Free Church Mission, was removed, by death, after a lingering illness, on Wednesday last. We well knew both of these young men, and truly can we say, that two more simple-minded, humble, and amiable christians we scarcely knew. Most remarkably had divine grace enabled both of them to attain to a compliance with the apostolic exhortation, "In malice be ye children." About six years ago, Koilas was admitted in the Church of Christ by baptism, and during all that time, we believe, we can truly say, that he has never, by word or deed, given occasion of sorrow to those with whom he has been associated in christian fellowship and in christian labor. For nearly a year he has been suffering from great and increasing weakness, rather than from organic disease, and has been enabled to exhibit the graces of the christian character, in patient endurance, as he formerly did in persevering noiseless exertion. His death was like his life, peaceful, contented and happy. Oh that the multitudes of those who received with him the same instructions that were made of God effectual to the conversion of his soul, would lay to heart the difference between him and them, the peace with God to which they are strangers, and which he experienced in life and in death, and the glory and the joy, which we trust and believe, he is now experiencing, and from the hope of which they are excluding themselves!"—*Calcutta Christian Herald*.

On his last day here, a friend read to him the following beautiful hymn—and when finished, he requested that it might be read a second time. We give the hymn, though familiar to many of our readers, as a specimen of what sweetened the last hours of a dying converted Hindoo, and gladdened his soul on the confines of eternity:—

Rock of ages ! cleft for me,
Let me hide myself in Thee ;
Let the water and the blood,
From thy wounded side which flow'd,
Be of sin the double cure,
Cleanse me from its guilt and pow'r.

Not the labour of my hands
Can fulfil thy law's demands ;
Could my zeal no respite know,—
Could my tears for ever flow,—
All for sin could not atone ;
Thou must save, and Thou alone !

Nothing in my hand I bring,
Simply to Thy cross I cling;
Come to Thee for righteousness,
Helpless look to Thee for grace—
Sinful, to the fountain fly :—
Wash me, SAVIOUR, or I die

While I draw this fleeting breath,
When mine eye-strings break in death,
When I soar to worlds unknown,
See Thee on Thy judgment throne—
Rock of ages cleft for me!
Let me hide myself in THEE

XII.—BOMBAY FREE CHURCH INTELLIGENCE.

Our readers are aware that, while all our missionaries in the East Indies adhered to the Free Church, the very reverse was the case in regard to the government chaplains there, who all adhered to the Establishment. This, of necessity, throws our fellow-countrymen in India on the care of the Colonial Committee, who look on these distant stations with much interest.

We are happy to be able to intimate, that there is now the prospect of a most suitable and promising minister being sent, ere long, to Bombay, where the zeal and liberality of the adherents of the Free Church, as brought to our notice in the following extract of a letter from N. Spencer, Esq., one of the devoted elders—addressed to Dr. Wilson, and accompanying a plan of the handsome church which is about to be erected—are so commendable.

“I trust that, in God’s good time, we shall be well provided for. In the meantime, we are under great obligations to Mr. Nesbit and Mr. Mitchell. Now about our church—the building I mean. Our ground is situated on the verge of the esplanade. . . . There has been a great deal of trouble in procuring this ground. We have to deal with so many different persons, procuring a few yards from one, and a few more from another, and so to manage as to leave ourselves at the mercy of any who might be disposed to hold back, for the purpose of extorting an unreasonable price; and then all the persons who had houses on the ground had to be remunerated for their houses, and for giving up the privilege of building on it. All the trouble which, week after week, and month after month, these circumstances caused, has been taken by Mr. M’Culloch, of Ritchie, Stewart, and Co.’s house, until he completed the business. The money for the purchase of the ground was raised by a separate subscription, set a-going by Mr. M’Culloch, so as to leave the building fund untouched. The whole cost of the ground has exceeded Rs. 13,000, above three-fourths of which has come from Mr. M’Culloch’s own pocket. Well, after we had completed the purchase, and got the deeds executed, a meeting of a good many members of the congregation was held on the ground, when Mr. M’Culloch as chairman of the committee, explained that the building fund amounted to about Rs. 12,000 which he said, after providing for a railing round the ground, and for the fittings

within, would leave about as much as would enable us to erect a building very much like a barn. His view of the matter was, that we ought to have a handsome church, and not be satisfied with a barn-like building. He laid before the meeting a plan which had been prepared by him for Major Peat of the Engineers. The plan is purely Gothic. It is very simple, and at the same time very handsome. The meeting was almost unanimous in favour of the handsome church, and Mr. M'Culloch, upon the spot, subscribed a further sum of Rs. 5,000, and intimated that Rs. 13,000 more, in addition to the Rs. 12,000 already in hand, would be required, as it had been roughly estimated that the church would cost Rs. 30,000. A supplementary subscription was at once set on foot, a great part of which is made payable in the course of two years. Mr. M'Culloch's however, has been paid at once, and is now in the bank bearing interest. The supplementary subscription now amounts to Rs. 9,000, so that we want, according to the above calculation, about Rs. 4,000 more. That, I hope, we shall get before long. The plan adopted is for a church 64 by 43 feet inside. We think of getting the trusses to support the roof from England, to be made of iron, and of covering the roof with slates, instead of tiles.—*Home Missionary Record for January.*

FIRST ANNUAL REPORT OF THE BOMBAY MISSION OF THE FREE CHURCH OF SCOTLAND.

There has been only one addition to the converts in connexion with the Bombay Mission during the last year. This is that of Ládá, a widow of the Parwári caste, who was admitted into the church by baptism on the 23rd June, 1844. She had been many months under instruction, and appeared both to understand and feel the truth. Her little child, a boy nearly two years old was baptised next Lord's day. Shortly after, she was married to our female school visitor, when many of their heathen relatives, as well as our own converts, attended the ceremony, and had an opportunity of witnessing, in contrast with the follies of Hinduism on such an occasion, the reasonableness, solemnity, and sanctity, of the institution as designed by God to promote the interests both of time and eternity. Still more of the heathen relatives attended the marriage feast &c. followed,—the rules of caste, in their case, being few, and the honor of caste being considered uncompromised by eating and drinking with Christians.

The Bráhmanical convert, Nárayán Sheshádri, baptised last year, continues to afford us every satisfaction. A few months after his baptism, he returned to his office in the Institution, and thus forms another accession to the *Christian* education and training which it affords. We do not think that his return has diminished the attendance of the school; and his establishment in the same position, as Christian, which he had before held as a Hindú, is a great point gained, and is well calculated to break down at once the pride and the prejudices of caste. He is no longer viewed with any marked aversion; and Brahmans and other high-caste men, as well as natives of every lower grade, visit him in his room, and converse and dispute with him without reserve.

THE INSTITUTION.

The General Assembly's Institution, at present, is the centre of our Missionary operations. The grand object for which it has been established is the Christian education of native youth. In the present day we witness the rapid spread of a persuasion, that India must be educated; but the glory of God and the good of men alike demand that the training of this great land be based upon, and pervaded by the truth as it is in Jesus.

Our various Vernacular Schools are intended to act as feeders to the Institution, which, collecting the most hopeful pupils of each of them as well as of other schools,

seeks to carry on their studies through the medium of English, as long as the circumstances of the pupils permit them to remain.

At present our space is nearly filled with pupils whose attention is devoted almost entirely to English learning, in its various branches.

Our numbers are at present almost the same as they were at this time last year.

The number of our *Hindu* pupils has indeed gone on increasing; but there has been a corresponding falling off of our Portuguese youth. •

Our roll stands thus,

Hindus	73
Christians (chiefly Portuguese)	50
Jews and Israelites	30
Muhammadans	7
	<hr/>
	160

In the higher or College Division of our Institution there are eight pupils. These study, alternately with Mr. Nesbit and Mr. Mitchell, an hour and a half daily. Most of these pupils are the teachers of the school division.

With Mr. Nesbit their studies are, the Bible, the "Philosophy of the Moral Feelings" by Abercrombie, Milton's "Paradise Lost," and M'Culloch's "Course of Reading." These are strictly speaking text books, being rather commented on, than read; so that the ground overtaken is no measure of the instruction given.

With Mr. Mitchell their attention, since last Annual Examination, has been directed to Mathematics and to History. The chief subject of their historical studies has been India, the Judicious work of Mountstuart Elphinstone being the text-book. The subject is of course interesting to native youth, and has been found, when viewed through a Christian medium, fraught with the most important lessons.

The classes of the School Division (which are 7 in all) are at present nearly all in a very satisfactory state, as regards attention, animation and general intelligence. Their religious studies are entered into with apparently not less zeal than the others; and the seed of Bible-truth is thus daily dropped into many youthful minds. May the Spirit render it fruitful. Doubtless many of our young pupils will leave us ere they reach the higher classes; but we believe the effects of their Bible-training will not, and cannot, be lost.

One of the most interesting features of our Institution is the large number of the children of Abraham who attend it. About 20 months ago measures were adopted to bring the more promising pupils of our Israelite village schools to Bombay, for the purpose of receiving thorough training in our Institution. • Upwards of 20 boys availed themselves of the opportunity, and nearly all of them have turned out well. They are rapidly rising through our classes, and we look with the deepest interest to their future lot and influence. The Israelites, from various causes, are now more under our control than the Hindus or Portuguese; and we hope we may retain most of our pupils from the villages, until their education is tolerably complete. We referred in last report to the three most advanced Israelites. They are still with us, and will soon be much better educated than any other individuals of that very interesting remnant of Israel which is settled in this part of India. We watch their progress with deep and prayerful anxiety.

VERNACULAR BOY'S SCHOOLS.

The number of boys attending our schools is nearly the same as it was last year, being about 600. Including a very small school established in Mr. Nesbit's compound, and another in Mr. Mitchell's more generally supplied, our Marathi schools, in Bombay are six in number, and our Gujarati two. The district Schools enjoy the able superintendence of Hormazdji Pestonji; and those in our own compounds we attend to ourselves. Our occasional visits to the whole have satisfied us that much useful learning is given, and much correct knowledge of divine truth communicated.

The vernacular schools for Israelites are, as before, eight in number,—1 in Bombay, and 7 in the villages on the coast. The schools are planted in those villages where the Israelite population is largest, and may be deemed nearly sufficient to supply their educational wants. From inquiries recently made, we find that 4.5ths of the Israelite boys in and around the village in which a school is planted, attend the means of instruction. The proportion of girls is much less; still a considerable number of Israelite girls attend the village schools. Libraries of religious and other useful books have been furnished to our Israelite Schools, and several individuals in almost every village avail themselves of this opportunity of improving their minds.

The Israelite Vernacular Boys school in Bombay is in a healthy enough state.

VERNACULAR GIRLS' SCHOOLS.

The number of our female pupils has, on the whole increased within the last twelve months. The entire number is marked 308; 208 belonging to the Hindū population, and 100 to the Israelitish. Nearly one-half of these read the scriptures or tracts. A larger proportion of readers would have been found, but it is not long since the above-mentioned increase of attendance took place; and this has been from the ranks of the uninitiated. These schools are under the special care of an Indo-Briton Manoel Gon'z, and of a converted Hindū, Bapu Mazda.

NATIVE CHURCH.

Mr. Nesbit continues pastor of the Native Church; but Mr. Mitchell takes, as formerly, the alternate service of the Lord's day. Mr. Cassidy has, during the exigencies of the last year frequently supplied our place. The address to the inmates of the Poors Asylum has, in the midst of multiplied engagements, been kept up through our own services and those of all our youthful co-adjutors combined. The weekly meeting for the members of the native church, and the morning service for them, as well as for the servants and domestics at Ambroli, have, with some deficiencies and interruptions, been kept up by Mr. Nesbit, largely and regularly aided by Hormazdji and Narayan. The members of the native Church amount to fourteen. Most of them have conducted themselves with much propriety; and none have been excluded or suspended.—*Bombay Witness.*

XIII.—FREE CHURCH AT HOME.

To the Editor of the Calcutta Christian Herald.

SIR.—In my former letter of October I endeavoured to express some of the views and feelings entertained by myself and a very large portion of my brethren of the Free Church with regard to the position in which the providence of God has placed us, along with our faithful people, the meaning of that position, and the blessings which should flow from it. I also adverted to the fertile topics of our unworthiness to occupy that post of vantage on which we have been placed, and little fruit of holiness and life that have yet resulted to ourselves or to our flocks from our strange and significant trials. Daily experience confirms the sentiments which I uttered. We are still placed in circumstances peculiarly favourable to the appearance of more life and more love, to the enlargement of our souls, and the success of our labours. Yet the showers of blessing which we might have expected to fall, have not fallen on us and our vineyard; here and there a few drops only, or a mere sprinkling of the heavenly dew, has been the answer to our prayers. We are yet waiting for the abundance of rain? would that we heard only the sound of its coming! We are yet barren and unfruitful, nor can we say *when* the Spirit shall be so poured down upon us from on high that the "Wilderness shall be a fruitful field, and the fruitful field be counted for a forest." We must be more prepared for the blessing, more anxious, and therefore more ready, to receive it. Not that we should think to make ourselves more *worthy* of God's goodness by any labours or sufferings in his cause,

but that they whom the most high abundantly blesses are usually prepared through faith and patience and prayer for the right reception and full enjoyment of these sweet and precious gifts of the spirit which come from his hand.

Unless it be that we are so injured to chastisement, and hardened under it, that it may be said of us, "why should ye be stricken any more?"—God will in his great mercy, *try* us, and fit us for the promotion of his glory upon the earth. And that he hath tried, and is trying us still, is a cheering proof that we are not abandoned to our evil ways, but are still precious in his sight. We, both ministers and people, are still exposed to many things grievous to be borne on account of the cause in which we are engaged. The world still frowns at us, thwarts our plans, and seeks to drive us from many fields of labour. Moral persecution and temporal loss is still the lot of many of us; and the enemy still seeks, through violence or terror to make us lower our testimony or abate the practical power of our principles. Yet the severity of our trial in this respect is greatly lessened, and it may even be too soon; fatal cause and consequence of much falling away on our part. The world, in its craft, may *bear with us*. Let us be on our guard here; let us dread *prosperity*, choosing rather to be "afflicted and tossed with the tempest" than to enjoy the deceitful sunshine which the world often dignifies with that name.

Meanwhile two sudden and severe dispensations, affecting us of late, prove that God may try us in a way different from that of which I have been speaking, but not less sad in its nature, or seemingly calamitous in its consequences. The unexpected death of Dr. Abercrombie, the mysterious illness and complete prostration of Mr. Charles Brown point to two different kinds of trial, and teach us two mournful but necessary lessons. In the sudden removal of the excellent and accomplished physician we see how soon the most munificent and influential of our people may be taken away, how speedily the strongest and most valued earthly props may fail and be removed out of their place. And certainly it is no small trial to see our honoured and most liberal minded friends disappear from the midst of us, leaving perhaps no fit or worthy successors behind them. How little should we boast of or pride ourselves in, the most excellent earthly names! How anxious should we be to trust only in the Lord, who faileth never, who deceiveth not, like a false, who departeth not, like a true friend! We must be made to see that it is not by names which would grace any cause, that we must hope spiritually to flourish, and to prosper in the work of the Lord.

Few men, either in the Church or the world, have been so generally and sincerely lamented as the late Dr. Abercrombie. His character as a man, as a physician, as a Christian, appears to have been everywhere appreciated, and to be greatly had in reverence. His unanticipated, instantaneous death, caused a profound sensation in Edinburgh, and indeed over all Scotland; his character was so respected and honoured, his name was so endeared to religion and science. In a variety of ways have the different public bodies with which he was more or less connected striven to express their admiration, their reverence, their sorrow. But the solemn procession of the members of the Presbytery of Edinburgh, and the Commission of the Free Church, at his funeral, was one of the most impressive outward demonstrations of respect; while of the different literary tributes to his memory, none in my estimation equal the character of him, drawn up, I believe by Dr. Candlish, put upon the records of our Commission, and the funeral sermon preached by his devoted friend and pastor Mr. Bruce. Both these compositions are worthy of their subject, and will along with him be had in just remembrance.

I know not how to express my feelings on the subject of Mr. Brown's most mournful illness. Surely this is a heavy and sore chastisement from the Lord's hand. That servant of his who, of all his brethren, has been of late most honoured to stir up a longing and a striving after more spirituality of mind and a greater success in the ministry, who only last May spoke, and preached to assemblies of the brethren with such *power* from on high, who seemed raised up for the special work of instrumentally reviving and refreshing the Church; uniting in himself such precious gifts of intellect and piety, theological accomplishment and spiritual experience

—he, so endowed, so animated and so honoured, is now, to the great sorrow and mourning of the people of God in this land, laid upon a bed of darkness and deep distress, his body torn with anguish, his very soul, as it were, under a mysterious eclipse. How strange, how solemn the ways of God! His ways indeed are not as our ways, neither are his thoughts as our thoughts. It may be that the work of his servant is done, his testimony lifted up, his warfare accomplished. If so, then he can no more be with us, but God will take him. Yet how sore the distress, how sad the loss to us. Here is a *trial* perhaps only the beginning of a trial we were not expecting. How soon others of our honoured and eminent brethren may also be removed by the hand of sickness or of death; should we not anticipate, and at once humble and prepare ourselves against this trial? If not only human enemies rage, but our dear human friends are taken away, what remains for us but to cleave more closely to our friend on high, and to say, "*Help Lord, for the godly man ceaseth; for the faithful fail among the children of men.*"*

One of the most signal and important outward efforts recently made by the friends of our cause is undoubtedly the subscription for our College; upwards of £20,000 has been raised by as many subscribers, an effort this quite unparalleled in the annals of religious subscription. May the Lord bless this display of Christian liberality, for the good of his Church and the promotion of his own glory. The new college is at present in a prosperous state containing about 200 students, and blessed with almost unequalled professors. Mr. Mac Dougal promises to give new interest and new usefulness to the study of moral philosophy. His talents, learning, and principles have found at last an ample field for their exercise and proper influence.

Every thing still outwardly prospers with us? hardly one of our many undertakings fails of the desired success. Our very periodicals share in our prosperity; whether they are weekly, monthly, quarterly, they all seem to enjoy the patronage of the public. This argues well for the encresing dissemination of our principles, and the advancement of our cause. The *North British Review*, though not yet what it should be, and what, I trust, it will be, promises to be a valuable organ for the defence and propagation of the morals and politics of the Bible. Our congregations and members are still everywhere on the increase; this tide of our prosperity has not begun to ebb, but flows calmly and steadily onward. O that the tide of spiritual life kept pace with it; then would our prosperity be indeed a blessing to the world.

I had intended, as I promised in my former letter, to take up the subject of the state of the Church of England. But my space and time are already exhausted; and besides, the Church of England question is opening so many new phases almost every month, that it is very difficult to come to any fixed or settled opinion as to its probable termination. But I hope soon to send you what appears to be the view entertained upon it by many of the brethren here, who have given it no small attention. I must abruptly conclude..

I am yours, &c.

A MINISTER OF THE FREE CHURCH.

East Lothian, Dec. 31st, 1844.

* We are glad to hear from another quarter, that good hopes are entertained of Mr. Brown's recovery.—Ed: C. C. H.

XIV.—THE BUILDING FUND CIRCULAR.

Such of our readers as are subscribers to the Free Church Extra Building Fund, will be kind enough to attend to the purport of the subjoined Circular, from the Secretaries of the Building Committee. They will recollect, that at a public meeting of Adherents, held in May last, it was agreed to open an *Extra Fund*, in addition to the subscriptions formerly given for the same object ;—and that a number of friends both in town and country, entered their names for considerable sums, *payable in two years* from the above date. Of late, however, the erection of the Building has advanced so rapidly, that the funds on hand have been largely drawn upon ; so as to leave but a very small balance of the paid monies in the hand of the Treasurer. Besides this, one or two considerable expences, not at first contemplated, have been necessarily incurred : such, for instance, as the piling of the foundation of the edifice throughout, on account of very insecure nature of the soil on which it rests—a process which cannot have cost less probably than Rs. 2,000. Preparation too must now be made for constructing iron beams for the roof, &c. ; and for completing other arrangements needful to be made before the rains set in. Thus the Treasurer finds it necessary to appeal to all those whose subscriptions are payable in two years, to pay as much as may be due now, where convenient for the subscribers so to do—or as much more by anticipation, as may consist with other obligations. This appeal has been readily responded to by the majority of subscribers in Calcutta ; and should there be any of our readers at a distance from this seat of operations, who are also subscribers to the *Extra Fund*, perhaps they will kindly consider what they can do to facilitate this necessary money-movement—remembering a good old Latin Proverb, “ *Bis dat, qui cito dat*—” He gives twice, who gives soon. We trust, also, that other well-wishers will not forget the important and responsible character of the work on which we have entered in Calcutta, and will not forget to aid us as best they can from a distance—for our chief urgency is now coming. The building of a Church is the work of an Age done in a year—even as also it is a production of time, which in its results will stretch into Eternity. Such considerations take away all feeling of oppressiveness from the claims of a Church-building Fund, and induce the willing contributor to give *all* that he can to-day, and all that he can to-morrow also. Let men first give their superfluity ; for the superfluity of some is far beyond the incomes of others : and then, after that, add their sacrifices, which are never such until they become the gifts of self-denial, for Jesus Christ's sake.

THE CIRCULAR :—CALCUTTA, MARCH 1845.

THE COMMITTEE of the Fund for the erection, in Calcutta, of a Place of worship in connexion with the Free Church of Scotland; have great pleasure in reporting to the subscribers, that the building is progressing rapidly and most satisfactorily; and as the outlays on the work have been proportionately heavy, it is now necessary that the friends who have given their names as subscribers to the *Extra Building Fund*, should immediately remit to the treasurer such portion of their subscriptions as may be convenient for them at the present time: the residue of their bounty to be hereafter remitted as the advancing work may require, and their convenience enable.

J. MACDONALD, *Secretary.*

J. C. STEWART, *Treasurer and Joint Secretary.*

§V.—BAPTISM OF A HINDOO YOUTH.

“There is joy in Heaven over one sinner that repenteth;” and shall not there be joy amongst us also, who are the neighbours and brethren of him that repents and is converted? We are glad to record the fact, that another HINDOO youth has professed himself a disciple of our LORD JESUS CHRIST, and has sought and obtained admission into the fellowship of His Church. A Guru Dás Maitra has been for years a pupil of the Missionaries now conducting the Free Church Institution in Calcutta; and being an attentive and thoughtful youth, seems to have profited largely by the Christian instruction which he received during that time. But he never yielded himself to the convictions which had been wrought in his soul until lately, when the death of a companion startled him into surrender. The dying boy, who had also been instructed in Christianity, had said in his hearing, “If these things (the things of the Bible) be true, then what will become of me when now I die?” And the thought struck the surviving friend, “What if I should die in this manner too!”—He immediately yielded himself up; and after an examination which proved satisfactory, he was baptized on the evening of Tuesday last the 11th, at the Free Church Meeting for Exposition and Prayer, by the Rev. T. Smith; and the service of the evening was felt to be peculiarly edifying and interesting.—May the Lord preserve this new convert, given to us at the very time when we were mourning over the unfruitfulness of our work, and sorrowing over the removal of one of the best of those labourers whom the Lord had already given us in our Native Church! Let our readers pray for this young man, that he may cleave unto the Lord, and persevere unto the end.

THE

FREE CHURCHMAN.

VOL. IV.]

TUESDAY, APRIL 15, 1845.

[No. 4.]

I.—GOOD THOUGHTS* FROM MATHEW HENRY.

The words of the wise are as goads. Eccl. xii. 11.

The very life and soul of religion consists in a conscientious regard to Jesus Christ; *that* Christianizes morality, and turns moral virtue into evangelical holiness.

The more we have of the foretastes of heaven, the less evil we shall see in death—which is not a bar, but a bridge in our way to glory.

Whatever you do, take heed of idleness. That is the devil's anvil, on which he hammers out many temptations.

I desire to close every day with—Return to thy rest O my soul; and to begin every day with—Return to thy work, O my soul: Rest in the arms of God's mercy; work in the strength of his grace.

It is possible that sin may be both loathed and left, yet not truly repented of; loathed, because surfeited on; left, because there is no opportunity of committing it; yet not repented of out of any love to God, but only from a slavish fear of his wrath.

Those that *wait* upon God by faith and prayer, may look for him with hope and joy. When we have not sensible comforts, we must still keep up our observance of God, and obedience to him, and then *wait a while*; at evening time, it shall be light.

God never leaves any, till they first leave him.

Hypocrisy is profaneness : none profane the name of God so much as those who are called by that name, and call upon it, and yet live in sin.

Never compound with sin ; nor yield to a little one, under the idea of escaping from some greater one. Pilate trimmed thus with his conscience—ordering Jesus to be *scourged*, hoping thereby to save him from *crucifixion* ; but the result was, that *both* wrongs were inflicted.

How often are we restrained from evil by the mere dread of its scandal, rather than from hatred of the sin !

Be not curious in seeking out a place for prayer, but enter *into* *thyself*.

We (ministers) have no other way of delivering our souls, but by telling the wicked man that if he go on in his wickedness, 'he shall surely die' the eternal death. Christ so preached while upon earth. The scriptures which speak of hell are to be mostly found in the New Testament. 'He that believes not, shall be damned'—is an *essential part of the Gospel of Salvation*.

True joy is a serious thing : and that joy which will not consist with seriousness, doth not become a man, much less a Christian. Christ appeared to dislike the joy of his disciples, even in the success of their ministry, when they seemed to be *transported*, or *over-exhilarated* by it. In Heaven there is abundant joy ; but no vain mirth.

God is *sometimes* found of them that seek Him not ; but He is *always* found of them that seek Him !

O THOU, from whom all goodness flows,
I lift my soul to Thee ;
In all my sorrows, conflicts, woes,
Good Lord, remember me !

When on my aching, burden'd heart
My sins lie heavily,
Thy pardon grant, new peace impart ;
Good Lord, remember me !

When trials sore obstruct my way,
And ills I cannot flee,
O let my strength be as my day ;
Good Lord, remember me !

If for Thy sake, upon my name,
 Shame and reproach shall be,
 All hail reproach, and welcome shame !
 Good Lord, remember me !

When worn with pain, disease, and grief,
 This feeble body see ;
 Grant patience, rest, and kind relief ;
 Good Lord, remember me !

When in the solemn hour of death,
 I wait thy just decree,
 Be this the prayer of my last breath,
 Good Lord, remember me !

And when before Thy throne I stand,
 And lift my soul to Thee,
 Then with the saints, at thy right hand,
 Good Lord, remember me !

II.—THE NEXT GENERAL ASSEMBLY.

The flight of another year has brought us again to the time for considering prayer for our General Assembly, as an immediate duty. In little more than a month after the appearance of this number of our *Free Churchman*, the General Assembly of the Free Church will meet again. On the result of its deliberations, and on the character of its proceedings, much, (under God) must depend. It therefore becomes the duty of all who desire the welfare of our Church, fervently to pray that God's mercies may not be spared, but that His gifts of wisdom, simplicity of heart, faithfulness, zeal, and union, may be granted to all who shall assemble in His own name to consult on the affairs of our Zion.

We called attention to this duty last year, and then endeavoured to show how great the evils would be of disunion, or of any acrimony, or of any want of energy and fidelity. We mentioned also, the probability that these evils would be felt, if God did not graciously interpose,—not indeed that we thought, (far from it,) that our brethren in the Assembly, would be men likely in ordinary circumstances, to give much occasion of offence, but because we knew that they were but men, and that Satan would be sufficiently eager and active in his efforts to tempt and delude them. On this ground, therefore, we urged the importance of prayer on their behalf.

By many that duty was, we are well assured, thankfully and diligently observed, both at home and in this land. We believe that much prayer was offered up on behalf of that Assembly, prior to its

meeting and during its continuance. And what was the result? Instead of contention, there was peace; instead of pride, there was humility; instead of acting as political agitators and as the dupes of mere worldly partizans, the members of Assembly in 1844, acted like Christians who recognized as their main and primary object, the revival of true religion in their own hearts and throughout the country. This was the immediate result. But the succeeding consequences have not been less important. Our Missions have increased; the cause of Education has been taken up with remarkable liberality; the progress of Free Church principles at home has been unchecked; the success of the gospel among God's ancient people has not diminished; the doctrine of the spiritual character and independence of Christ's Church has been triumphantly vindicated in the Colonies; faithful ministers have itinerated through the country preaching the Gospel; and now we can look back on another twelve-month of singular and almost unnumbered mercies. We are compelled to marvel at the great things that have been done for us, exclaiming "What hath God wrought!" Our enemies who confidently predicted disaster and decay, have been more amazed than even we ourselves.

Have we, not, therefore, much ENCOURAGEMENT to pray for a blessing on the next General Assembly? It is true that we have not escaped all trials. Such events as the death of Dr. Abercrombie, and the continuance of persecution in Canobie and other places, have taught us to sing of judgment as well as of mercy; yet these events when weighed in the balance with the good things to which we have adverted, and which God has graciously done for us, surely appear so light, as only to serve to render the weight of our mercies more conspicuous. How many trials have been spared! How many others, how many more severe ones, might we have encountered, had not prayer prevailed?

But why, it may be said, begin now? The Assembly will not be convened for more than a month to come. Why not postpone the consideration of the subject till then? We answer that even now those who expect to be members of the Assembly, are endeavouring to prepare for their duties, and that there is therefore a present call on us to co-operate with them by prayer. And we answer again, that we should not grudge much prayer in anything, still less in so very important a matter as this. Great consequences are depending on the conduct of the next Assembly. The interests of our own souls and of the souls of our children, are connected with the consolidation and spiritual prosperity of our Church; and above all the great Christian enterprise in which we are embarked—that of showing how a State Church can relinquish State support when unscriptural conditions are attached to it, and yet flourish,—has yet to be worked in the eyes of the observing world.

There are further particular and special reasons why we should pray for this next Assembly, and why we should pray for it earnestly till it meets, and at the time of its meetings, and why this should be done with more than common urgency. And first, may not we say that we

desire to see an increased Missionary spirit developed? Much is done, but now the fields are white unto the harvest, and more needs to be done. Why should the Free Church when once the pressure on its funds for new Churches, is ended, confine its missionary collections to £5 or 6000 a year? Why should this Church for the future, spend less than the Baptists on their foreign missions,—£22,000 a year? Or why anything less than the Wesleyan body—£ 110,000 a year? We speak deliberately when we say, that we see no reason whatsoever, why the missions of the Free Church should not be greatly extended; and we may add, that we believe that if prayer be poured forth that the Church may be endowed with a missionary spirit, and that her leaders in the next Assembly may encourage and stimulate that spirit, we expect that its missions at once, and then gradually more and more, will be largely extended. Our second special reason for present prayer is, that we regard it as a matter of great importance, that the next Assembly should be consistent in its spirit with the last. The effects of that Assembly on other bodies and in other lands were, we are convinced, most valuable. Most assiduously had the enemies of our Church laboured from the time of the disruption, to convince the people of England and others, of the shocking nature and extent of Free Church uncharitableness, hypocrisy, and sedition. At length, in May 1844, the representative assembly of this Church meets, and observers watch in vain for evils and violence; but on the contrary, they are struck with a far more deep, humble, resolute attempt, to promote a revival of true vital godliness, than they remember to have seen or heard of in any modern Assembly whatsoever. If the next Assembly do not exhibit the same spirit, and follow up the same design, all the good effects of the last Assembly in the minds of friends and foes may be diminished; while on the other hand, if the next Assembly be but the counterpart of the last, there will be a confirmation of many a newly formed favourable opinion, and there will be gained from Christians throughout the world, no small measure of increased love, and hearty sympathy, and interceding prayer.

While, therefore, we find that all the reasons which urged us to pray for the last Assembly, urge us to pray for the next, there are some other and additional reasons which now add their force to our conviction, that we are bound to seek of God his special blessing on all who are now about to meet. Let us then, seriously, statedly, and regularly, pray in this behalf. If many pray, then many will praise God when prayer is answered; His glory will be promoted by their numerous thanksgivings. If many pray, and if many pray *much*, then we may be sure that the answer will come, which will make those thanksgivings due. As God heard us last year, so He will hear us now; and as He did for us more than we asked or thought, then, so again will His mercies superabound. It may be, that He will not answer us by giving to our Assembly the presence of the great or the noble; it may be, that He will not give it worldly eclat, or cause it so to deliberate as to excite the world's admiration; but certainly He will secure for it the far more valuable admiration of His own people, and He will secure that, by

causing it to exhibit the spirit of love and of power and of a sound mind; and by making manifest that its members are men of prayer.

Once more, let us ask, that this duty of prayer for the next General Assembly may be well considered and fulfilled. Let there be no casual, abrupt, and lifeless prayer; but regular, sincere, fervent daily prayers that God would enrich the members of the Assembly with all utterance and all knowledge; that He would give them a spirit of gentleness and love; that He would inspire them with faith and zeal; that He would give them wisdom and courage; and that He Himself would constantly preside among them as the master of their Assemblies, and would cause them to seek His own glory first of all, and then grant unto them so great a blessing, that their deliberations and words and measures, may greatly edify His whole Church, and tend, in particular, to promote true piety throughout that section of it which He has so graciously prospered since the ever memorable May 1843. It will be a privilege to pray thus, because we shall not pray alone;—many will, at the same moments, be joining in the same supplications, and thus all will enjoy together the nearest spiritual communion of which we are capable on earth. It will be a privilege also, because good will follow from it to ourselves. God loves intercession. He “turned the captivity of Job, when he prayed for his friends;”—and prayers for his own Church, He has in all ages, greatly and specially honoured. To the use of this privilege we are now invited. Happy will it be for us, and for our country, if many heartily accept the invitation!

III.—RELIGION ON THE CONTINENT OF EUROPE,

From a letter to the Ministers of the Free Church, and the friends of the Evangelization of the Continent generally;—By the Revd. John G. Lorimer, of Glasgow:—January 1st 1845.

Another object to which, as a Committee acting under the authority of the General Assembly, we immediately addressed ourselves, was to open up a correspondence with leading friends of evangelical religion belonging to Foreign Churches, and learn in what way we could be most useful to them. Answers have now been received from all to whom letters were sent. Some of these have been given in our First Report, which was submitted to an Extraordinary meeting of the Commission in September, and has since been printed and circulated; and others have appeared, and will continue to appear, from time to time, in the pages of the *Missionary Record*.

I.—From these letters and other sources of information, public and private, we learn that the friends of evangelical religion on the Continent are filled with gratitude and joy at the resolution of the Free Church to correspond with them and Foreign Churches and anticipate the best results from the friendly interchange. They speak with sympathy and admiration of the Free Church movement, as a whole, and suggest various modes in which our Committee might be useful. One requests a warm fraternal remonstrance with his Church sunk in error; others point out pressing

cases for pecuniary aid—in founding bursaries—in circulating religious books—in opening new mission stations—while all beg special sympathy and intercession in behalf of their particular Church, or the labours of the society with which they are connected. The most varied, ample, and inviting fields of Christian usefulness are brought under the view of the Free Church. With all this, it is plain the Free Church from the reputation which it bears, occupies a peculiarly favourable position for aiding evangelisation of the Continent. Its cooperation is specially prized and wished. Does this not furnish a strong argument for vigorous aid? If, in the providence of God, any part of the Christian Church becomes more powerful for good than others, surely a solemn responsibility is hereby imposed. The General Assembly has appointed a Committee to correspond and inquire. They have done so; and, instead of meeting with difficulties or indifference, have found the path clear, and the warmest welcome. Expectations of co-operation have naturally been awakened. Surely the friends of evangelical religion in this country will be forward to meet these; and all the more, that they are called upon to do so in circumstances so favourable for effecting good.

I may here subjoin one or two sentences from a letter written *not* to me, but which a friend has received from Piedmont. They show the happy effect of Christian sympathy, and how warmly the Waldenses appreciate the kind intentions of the Free Church. Their gratitude may be expected to be all the stronger, that Popery is making, and so far successfully, great efforts to extinguish their long maintained testimony for the truth, and break up the true "apostolic succession" of evangelism. During the last year twenty Waldensian Protestants have been persuaded, by the most discreditable means, to abjure the faith of their fathers. One of them, the mother of a Protestant pastor, has retired into a convent at seventy years of age. "There was a time," says the writer, "when the Vaudois might have suffered, nay, really did suffer, without awakening the least Christian sympathy. The enemies who persecuted were found every where; but now from France, England, and Scotland, the warmest feelings of sympathy are expressed in our behalf; and in particular the Free Church of Scotland has by its precious letter of brotherly affection greatly rejoiced our hearts, and made us experimentally to know that there is some consolation in Christ—some comfort of love, and some bowels of compassion among those united to the Saviour."

II.—From the information which has come under the eye of the Committee, no one can question that, while there are interesting fields of usefulness scattered over the whole of the Continent—fields which should be forthwith occupied—France is, at the present moment, entitled to peculiar attention. As it is *there* that the strength of reviving Popery is to be found, and not in Italy or Spain, so it is there that God seems to be most eminently blessing the labours of his servants, and that harassing hostility, as might have been expected, is preparing to break forth most violently. We are not at present left to *infer* the progress of the gospel in France, as in many cases, from the mere amount of external machinery in operation—so many missionaries and colporteurs, and such a circulation of Bibles and of tracts—we can appeal to far more satisfactory evidence. The Rev. F. Monod of Paris, one of the Secretaries of the Evangelical Society of France, and intimately acquainted with the religious state of the country, says, in a private letter, speaking of the progress which has been made, in three short months, in two departments of France—"No movements of the same kind have been observable in France since the time of our glorious Reformation." Thousands have forsaken the teaching of the priests, and are sitting with open ears under the preaching of the gospel. In the commune of Vallafavard, by the simple reading of the Word of God, without any aid from oral teaching, six hundred persons have withdrawn from the Church of Rome, and, in spite of the efforts of the priests, nearly thirteen hundred assembled to hear a statement of the reasons which led to so remarkable a change. A priest, who brought his apparatus for saying mass on a pack-horse, with two assistants, was left without an auditor; while close by, four hundred persons crowded the barn where Evangelical worship was conducted. From the latest number of the *Archives du Christianisme*, it appears that the movement has extended to the extreme south, and that a tenth part of the communes of Var have forsaken Popery; that many of the principal inhabitants have petitioned the Government in behalf of religious liber-

ty; and that even some of the priests—have “become obedient to the faith” (Acts vi. 7). Such is the extent of the awakening as a whole, that a large number of ministers is immediately required; and, unable to meet the demand with persons fully educated for the work, the faithful ministry have had the same question forced upon them which has been raised within the borders of the Free Church, from similar causes, viz., whether the time has not arrived when men of well-ascertained qualifications, though they have not enjoyed a regular course of theological study, should not in the great emergency, be called to the service of the Church? The ministry of St. Pons unanimously decided in favour of the proposal. Other proofs of progress might be quoted; for instance, the latest report of the Foreign Aid Society—a Society in England which is growing in public confidence and resources—states that, “in Languedoc, whole villages desire to be Protestant. In Provence, it is necessary to keep the people from annoying the priests. In the Drome another priest has quitted the Romish Church, and offers himself as a colporteur.” It appears from other evidence, that the missionaries are called to daily and incessant meetings to answer the demands of the people; that were in danger from ecclesiastical adversaries, hundreds of the Roman Catholic population assemble for their defence, and call upon the priests to vindicate their Church by an appeal to the Scriptures. From a private letter, it appears that at Angers, a town in the west of France, the stronghold of Jesuit influence in that quarter, a series of lectures was lately delivered on the question, “What is Protestantism?” mingled with some doctrinal discourses, and such was the interest awakened, that the only room in the place which could be procured, a room capable of holding three hundred persons—was not only filled, but overflowed into the streets; crowds assembling long before the hour of meeting. As the result of this movement, an evangelical missionary has been permanently appointed. It is added, “The terror and consternation created among the priests are indescribable.” The truth is, the progress is greater and more extensive in many places than it would be wise for the friends of the gospel publicly to state. The only effect of doing so at present would be to guide the persecutor more surely to his victim. This is a good reason for silence as regards the evangelical agents, but surely it is a powerful reason for sympathy, prayers, and aid, on the part of the friends of evangelical religion. Faithful men in France have long been labouring in faith and patience with little visible fruit, and with little countenance from Britain—now that unequivocal symptoms of harvest appear, shall we not seek to make up for past neglect, by helping them to reap the spiritual field? If Popery be drawing to its close—rising preparatory to its signal, sudden, and irretrievable fall, it is to be expected that God’s people will be gathered out of its snare—and, if so, that an extraordinary supply of reapers will be required.

Since the above was written, I have seen a most interesting letter, addressed to “the Glasgow Continental Society,” by the Rev. M. Audebez, one of the Secretaries of the Evangelical Society of France, in answer to express inquiries as to the reality and extent of the religious movement which had been heard of in that country. The date is so recent as the 17th of last month, and describes the progress of the previous three months. It would be improper in me to forestall the information conveyed, by any account of its contents, as it will soon reach the public in another form; but I may be permitted to say, that it more than bears out all the favourable tidings with which the friends of evangelical religion have for some time been gladdened. The call which it presents to immediate and vigorous effort is loud indeed.

Nor is the good work confined to France. Symptoms of the same progress are appearing in Belgium, on its borders. A friend has been kind enough to favour me with the sight of several letters, whose contents have not yet been made public, and which, among other pleasing intelligence, state that, within these few months, an aged nobleman of high rank and large fortune, the Marquis D’Avust, though allied to high dignitaries in the Romish Church, has abandoned Popery, and declared his resolution to live and die an evangelical Protestant. Strong influence had been employed by the priesthood to reclaim him to their faith, but in vain. While quite tolerant to his dependents, who adhere to the Church of Rome, he affords every facility and encouragement to the labours of the evangelical missionary, providing accom-

modation for him in his house, and a place of public worship. Already a number of the domestics are steadily attending on the preaching of the gospel, and devoutly inquiring into its divine claims.

It gives me much pleasure to state that an offer has just been made by some friends, through Captain Wauchope, R.N., to the Committee of the Free Church—the offer is a sum of £40 for the first year—the future to be determined by circumstances—for the support of a missionary or teacher at Lisieux, a town of ten or twelve thousand inhabitants, in the north of France, into which Captain Wauchope's family were instrumental last year in literally introducing the Word of God. It is earnestly hoped that the Committee may be in circumstances to avail themselves of this truly liberal proposal, and to station a Christian agent permanently at a town which had the rare honour, in other days, of being the only one to resist the bloody orders of the directors of the St. Bartholomew massacre, and whose Governor, himself a Roman Catholic, sent to his persecuting Sovereign the noble reply—"I have many brave soldiers, but not one murderer."

III.—Passing from France, I may be permitted to say, that the state of religion on the Continent generally calls for the earnest and immediate efforts of the members of the Free Church, and of the friends of religion at large. The information which has come to the hands of the Committee, drawn from public and private sources, is of the most solemn character. The uniform testimony is, that the "Man of Sin," is rapidly recovering strength throughout Popish Christendom, and that he is actively employing means, in the most varied forms, by additional labourers, schools, churches, journals, &c. &c., for furthering his ascendancy.

In Belgium, the number, activity, and recovered consequence of the priests, are notorious. Mariolatry, or Marianism, the worship of the Virgin Mary, a form of revived Paganism, is intense, only surpassed, if surpassed at all, by the same idolatry in Italy. But the other day, an image of Mary, at Brussels, was crowned with the most costly golden crown, adorned with 1000 pearls and precious stones, amid the acclamations of 30,000 spectators, among whom the Royal family were most prominent, while the Lord's Prayer was profanely prostituted into an address to the Virgin, beginning, "Mary, who are in heaven," &c. In Popish Germany the most ludicrous relics are worshipped and confided in as divinities. Pilgrims are repairing in processions of thousands to "the holy coat," at Treves—it is said already above half a million of persons; and Protestants, as if sympathising in the idolatry, afford the most hospitable encouragement on the way. So outrageous is the superstition, that even a Roman Catholic priest has written against it with great energy, condemning the Bishop who patronises it. The result shows the rising spirit and determination of Popery. The Roman Catholic press of Germany, which may be regarded as the representative of the more intelligent classes, universally denounced the priest; and, though he be a man of acknowledged talent, eloquence, and disinterestedness, in the course of a few weeks he is degraded from office, and, by excommunication, cast out of the pale of the Church! No wonder that he speaks of the present Popish movement in Germany as new—at least as a change from former quietude. "It is not," says he, "at Treves only that the new work of indulgences is carried on; in the east, the west, the north, and the south, there is a trade in rosaries and masses—a trade which makes gain by the birth and the death of man—and the spirit of darkness daily makes fresh advances." In Bavaria, again, severe restrictions are imposed upon faithful Protestant ministers, and to attempt to proselytise from the errors of Rome, subjects to heavy penalties. It is but the other day that the Government interdicted the circulation by the London Tract Society of the excellent little works of Dr. Barth, which have been so widely spread, and so generally esteemed; their only fault is Evangelism. In Austria, again, an imperial edict was issued so recently as last April, forbidding, under fine and imprisonment, any Roman Catholic to become a Protestant without the permission of the Government, which permission is awarded only after sufficient reason has been shown to satisfy the competent authorities. The case of Dr. Kulley at Madeira is a sufficient indication of the spirit of the Portuguese Government; and measures, it is under-

stood, are in progress to prevent the possibility of such labours as his being repeated.

It is too plain that the civil power of Popish Europe is fast passing under the dominion of the ecclesiastical. It is to be feared that even the Protestant civil rulers are falling under the same dread influence. While, blessed be God! there are revivals of evangelical religion in Protestant Churches in various quarters—in France and Prussia, sufficient to gladden the Christian heart, and hold out the prospect, at least, of a faithful testimony in the midst of darkness and trial—it is melancholy to think how low the churches of the Reformation have sunk—how long they have continued in heresy and death, and what facilities have thus been given to the progress of the Church of Rome. The letter of Dr. Capadose, which I have just published in the *Missionary Record*, paints even the Protestant Church of Holland in darker colours than any were prepared for, and the Universities are included in the picture. Meanwhile the progress of Popery in that once strongly Protestant land is recorded with triumph. A single Popish dignitary consecrated twenty-five new churches in a few years, to some of which the Protestant Government was a liberal contributor. I cannot better conclude these melancholy details than by quoting the testimony of the Rev. Dr. Pinkerton, who, as an agent of the Bible Society, has often had occasion to visit the Continent, and who can compare the observation of one year with that of another. After referring to a powerful secret influence at work among the Romish priesthood, and daily estranging Protestant and Papist, he adds—"D — is afraid that this bitter struggle between Protestant and Papist may at last produce a desperate conflict, in which the German Protestants may have to pay dearly for their infidelity and indifference to the principles and privileges of Protestants. A bookseller remarked to me, that works are now issuing from the press, in which the Roman Catholic claims are advocated with ability, containing documents derived from sources to which men in power only have access. Such publications, he says, have been put forth almost simultaneously in Wurtemberg, Baden, Bavaria, Saxony, and Prussia."

The reader may wish to know how matters fare in these serious times with the most ancient Christians of Europe, the Waldenses; and I am happy to have it in my power to lay before him the following account of the past and present state of this most interesting branch of the Church of Christ, written, not by British historians or travellers, but by Waldenses themselves. The account was lately received. After referring with the liveliest gratitude to the correspondence with the Free Church, and auguring much good from it, the document goes on to say—

"Although history cannot fix precisely on the origin of the Vaudois Church, yet, by the confession of even her bitterest enemies, she has existed from time immemorial. Some amongst them fix its origin in the ninth century, others in the eighth, others, again, in the sixth or seventh, and some affirm that she is traceable back to the apostolic times.

"However it be, it is certain by the powerful and merciful providence of God, and during a time when the torrent of corruption flowed through the Christian Church on every side, that a considerable number of the children of God, as faithful witnesses for the truth, inhabiting these very valleys of Piedmont, which we now do, and the adjacent ones, not willing to participate in any of the errors and apostacy of the Romish Church, but, on the contrary, anxious to protest, both by their discourses and their conduct, against the desolating degeneracy, formed themselves into a community or Church, separated from the general Church, and attached themselves more and more to the Word of Truth, and strove to preserve in its bosom, and in their purity, the instructions and doctrines of the Apostles.

"This little flock, who served the Lord in 'spirit and truth,' could not long escape the vigilant eye of the adversaries; thus had it soon to contend against the most bloody persecution, which were renewed against the Vaudois at different times, making some thousand martyrs. Still the persecutions were powerless to destroy and annihilate in these valleys the Church of Christ; that Church has been, and

continues to be, an admirable monument of the fidelity of our Lord, who has declared in His Word, that the 'gates of hell shall not prevail against His Church.

"In consequence of violent persecutions which broke upon them, the Vaudois were reduced to a small number. Some thousands having sealed with their blood the profession of their faith in and fidelity to their Lord, several other thousands went to seek in a strange land the peace and tranquillity which they could no longer enjoy on their own soil. Where they could enjoy a degree of repose and religious liberty, even then it was under certain restrictions, and within narrow limits, that the public exercise of their religion was permitted. Public edicts at different times, and under the reign of fatal circumstances, determined the degree of tolerance allowed them.

"The Vaudois, by the events which followed the French Revolution, were delivered from the mortifying restrictions which pressed upon them by the edicts issued during two preceding centuries, and were assimilated to the rest of the nation with which they were incorporated, and enjoyed for fifteen years their religious, civil, and political rights. That population did not even conceive the idea that they could have been replaced under the old restrictions, which weighed upon them before the French Revolution; neither did they ever dream of demanding a guarantee of the rights acquired during the treaties of Paris and Vienna—rights which they then thought had been implicitly assured to them in those treaties, and particularly in the first. And what has been the surprise of the Church on seeing, little by little, the obnoxious laws formerly issued against her, recalled with vigour, and applied in several instances. These measures received their completion in 1838, when, by the new civil code published at this epoch, it was declared that the Vaudois could only enjoy civil rights conformably to the laws, rules, and customs which applied to them. It was also at this time that orders were given by the judicial authority for the forced sale of the lands acquired by the Vaudois gradually, and at an enormous price, where these were held beyond the strict limits which were anciently assigned to them; though these limits again were no longer in proportion to their number and necessities. Although the execution of the orders has several times been suspended, it is not the less true that they still exist, and can at any time be enforced.

"After these edicts, the Vaudois were excluded from all employments, except those of notary, surgeon, apothecary, surveyor, and secretary of a commune—employments which are conferred but on a small number, and which they can only exercise among their own co-religionists.

"In the communal administrations, they are admitted only in a minority. It is not permitted them to assemble together for prayer and the celebration of Divine worship but in their temples, and in certain defined localities. They are obliged to celebrate the weekly feasts ordained by the Romish Church, under penalty of a fine, falling, like all other fines incurred by the Protestants for infraction of the police laws, to the benefit of Roman Catholic establishments. Civil justice is often administered to them by certain judges with an obvious partiality. Very often pastors, for slight infractions of the exceptionable laws, of which they are ignorant, or which they believe to have fallen into disuse, are cited to appear before those judges, by whom they are received and treated with scorn.

"Romish Proselytism, always the same, exercises itself amongst us, particularly for some time past, with such craft and audacity, that the most vigilant parents see their children often torn from their tenderness and care, and shut up in the asylums of that devoted sect, without being permitted to see or visit them. When they have with great trouble discovered the place of their seclusion, they are forbidden access, and are unable to establish a right to their just claims of having their children restored. This proselytism still farther exercises itself towards persons in the service of Roman Catholics, especially towards females—towards soldiers and poor persons, by promises of advancement in money and of employment—towards those imprisoned for debt, in promising them diminution of, and exemption from, the incurred penalties. Besides the establishments which exist in the environs, destined to

receive those who have been seduced by such baits, other establishments of this nature, and of which the object is still more direct, have just been founded at a great expense, and throw our population into the greatest disquietude—very natural in the presence of such arrangements and of such adversaries. Such is the sorrowful and unhappy position in which the Vaudois population is actually placed by its Government."

It would be easy to enlarge these sad statements, and show the rising power of Popery on the Continent in another way, by the very efforts which it is making there, and successfully, to equip and send forth a multitude of missionaries to foreign lands—to Canada, India, the South Seas, &c. But let these suffice. Enough has been said to answer every inquiry as to the need of evangelical effort on the Continent. Men of high talent, as well as great Christian intelligence and worth, are all persuaded that solemn days of trial are approaching, and that if successful efforts to sow the good seed are to be employed, the present is the season. Indeed the work cannot be begun too soon, nor prosecuted too vigourously.

I have referred to France as furnishing a most promising field of labour—more than adequate to absorb all our liberality, but other spheres have strong claims. The Waldensian Church, whose affecting story I have just recorded, eminently possesses the character of "the poor and needy." Very limited as is the field which it occupies, such is the effect of a combination of adverse influences, that in almost every department of Christian exertion it has serious wants to plead. No Church, especially in this the day of its poverty and weakness, but withal revival, has such claims on the evangelical Churches of Europe. It is truly entitled to all the honours of the Mother Church. In connection with this, I take the liberty of quoting from a letter addressed to Dr. P. McFarlan of Greenock, by Dr. Merle D'Aubigne of Geneva, but intended for the use of Christians generally interested in the evangelisation of the Continent. After giving an interesting account of the branches taught at the Evangelical College of Geneva, and of the conversion of one of the students who had formerly been a Spanish priest, and chaplain to Don Carlos, he goes on to say, in regard to the Waldenses, six of whom I understand wait upon his instruction—"Among our students none fill us with more interest than those from the Vaudois Vallies of Piedmont. These ancient Christians have much need to have preached to them 'the faith which *overcometh* the world.' Two have just come to us from their mountains. They had gone to study at a neighbouring academy; but passing through Geneva, they were attracted by the gospel sermons which they heard in the Oratoire of our Theological School, and by the spirit of Christian love which they saw reigning among our students. Thus having arrived at the end of their journey, they wished to return to Geneva. The manner in which one of these youths was converted is well fitted to encourage Christian travellers. An English merchant, he told us, visiting the Vaudois Valleys, placed in the hands of the Professor of Trinity College a French Bible to give to one of the scholars. As he was the dux of the College, it was given to him. He began to read it constantly, and found salvation there. 'From that time,' said he, 'I cannot be pleased, as formerly, to pass the Sabbath in play, like my companions.'

"This leads me to make a demand on you. We give poor students 600 francs a-year in the theological school, and only 300 in the preparatory one. Nevertheless, 850 francs are necessary for living in Geneva. We have found it useful to require the parents and friends of the young men, especially at the commencement of their studies, to defray a part of the expense of their maintenance. This is to us a guarantee that youths will not be too easily sent to us unsuited for the studies of the ministry. At the same time, there are frequent instances where young men fitted for the gospel calling absolutely cannot find the *wherewith* to complete the requisite sum. We wish, then, to ask if it would be possible for you to make up a certain number of supplementary sums, about 300 francs each per annum, to enable the young persons whom we would recommend for this purpose to finish their studies? We shall be happy to learn that you and your friends have resolved to this effect."

There are few Free Church congregations, it is believed, which would not rejoice to bear a part in so good a work, and to be in any degree serviceable to so old and venerable a Church as the Waldensian—a Church whose continued preservation for so many ages, in the midst of fierce enemies, may almost be regarded as miraculous.

It would not become me to urge my fathers and brethren in the ministry to *any particular course*, nor am I persuaded it is needful. I have stated a few leading facts, and leave them for consideration. I am satisfied they will not be without the weight to which they are entitled. I may merely be allowed to say, in conclusion, that, if I could suppose that urging the claims of the Continent on their attention or that of their people would lessen by a farthing the contributions to any of the existing schemes and objects of the Free Church, I would be among the last to move in the matter. I believe the soul of a Scotsman to be as precious as that of a Frenchman, or a German, or a Waldensian, and the souls of Scotsmen at home to be as precious as the souls of Scotsmen abroad. But what is asked by the General Assembly does not interfere with an existing scheme; in itself it is very small in amount, and it is well known there are always individuals in congregations who, from particular causes, feel an interest in particular objects, and will give to them without, in the smallest degree, diminishing their donations to other undertakings. If their contributions are not obtained for the objects referred to, so much is lost to the general cause of Christian benevolence. Besides, contributions are not all which are asked in the present case. Interchange of Christian affection, sympathy and intercession, are comprehended among the things desired, and are highly prized by our friends abroad.

I would respectfully state to the ministers addressed, that if a general may be judged of from particular cases of interest, they will in all probability find that the religious condition and prospects of the continent of Europe furnish a theme as interesting as new to their people. In many instances it will be felt like a new revelation; while the recollections of the past, as well as the solemn anticipations of the future, will suggest grateful and profitable thoughts.

It may be right to add, that it is not necessary to delay contributions which may be made till near the meeting of the General Assembly, as if it were only then they could be appropriated. The Committee have full power to allot the sums which may be placed at their disposal now; and when it is considered how pressing are the religious calls of the Continent—that the door of usefulness may soon be closed—that the very success of the gospel may be the means of hastening the close—and that therefore later efforts and contributions by the Free and other Churches may be less useful than at present,—surely the reason is powerful for an *immediate* effort. Already an English Society (the Foreign Aid), whose contributors have fewer and more slender ties to the Continental Churches than we, raise some £1500 a-year in their behalf. Already the Wesleyan Methodists have agents labouring in different districts of France, in one place able to point to a congregation of 200 converted Roman Catholics; and already American Christians, though with the broad Atlantic rolling between, are rendering essential aid both to the Paris and Geneva and other Evangelical Societies. Surely Scottish Christians will not lag behind, but will long for an opportunity of taking their place in the same interesting field—a field which, whether we contemplate the past, or consider the present, or embrace the probable events of the future, is confessedly one of the most interesting for Evangelistic efforts in Christendom.

Believe me, yours,

With every sentiment of Christian regard,

JOHN G. LORIMER.

Glasgow, 1st January, 1845.

IV.—THE TWO SCHOOLS OF THE REFORMATION.

We referred a short time since to the conference of St. Galle, and its scheme of Protestant union, projected by Merle D'Aubigne, on the basis of an Œcumenical Confession of Faith, that, leaving each to the Reformed Churches its own distinctive Confession entire, would embody only those general truths of Revelation on which all are alike agreed, and for which all are prepared to contend. Our information regarding the business of the conference was meagre and unsatisfactory. We find, *however, in an address of D'Aubigne's, delivered at the General Meeting of the Evangelical Society of Geneva for the present year*, and of which a translation has lately been given to the public by an enterprising Glasgow firm,—an exposition of his principles of union, which very satisfactorily fills up the blank. It is a production of much interest, and embodies in a simple, unpretending form, some very profound principles in the philosophy of ecclesiastical history.*

No writer of this country equalled the late Dr. M'Crie, we shall not say in the knowledge of theological controversy, but in a higher knowledge; to which his acquaintance with theological controversy furnished merely the data. There is nothing which more frequently introduces mistakes into the classifications of the naturalist than an inability of distinguishing the young of certain animals, and in some cases of plants. There are differences detected which are deemed specific, and which lead to divisions of species in the tables of the naturalist, that turn out, after all, to be merely the differences of a certain stage of growth; and it is deemed of importance among zoologists to be able to single out the young bird, or the young shell, and to say into what bird of very different plumage, or what shell of very different form, it is yet to grow. Dr. M'Crie was distinguished among his contemporaries for a power of this kind with regard to religious controversy. He was singularly skilful in predicting into what *young* controversies, with their half-developed differences, were ultimately to grow. He could see a gigantic Voluntarism, slowly struggling into life, in the minute egg of an intangible, unstateable dispute in the Secession Churches, which almost all but himself deemed unworthy the attention of a wise man; and a timid and decrepid superstition, looming black in the distance, through the fiery atmosphere of the hot Irvingite enthusiasm. The address of Merle D'Aubigne powerfully reminds us of this peculiar ability of our great biographer of the Scottish Reformers. The distinguished historian of the Reformation takes the two great schools of Protestantism,—those of Luther and Calvin,—and, pointing out their distinctive differences, as they existed in their earlier stages of development, shows into what these differences ultimately grew. He, besides, argues, that those two great schools form in reality separate parts of a whole, and that each taken by itself is in some degree incomplete. The perfect circle of Christianity, as restored at the Reformation, exists, he contends, but in segments, like the coin or ring that lovers break, preserving a half a-piece; and that a re-union of the divided parts is essential to effect its completion, so that, according to the poet, "all be full, and round, and fair." We are not sure that this is fully shown in the address; but we have at least no such doubt regarding the existence of an intrinsic identity between the two schools, on which the historian purposes rearing his scheme of a general Confession, and which would be an impracticable scheme without it. "There exists between" the two "a profound unity," he remarks, "which results from both being animated by the same living faith. They believe equally in the complete incapacity of man to do good; they believe in God manifested in the flesh; in expiation by his blood; in regeneration by his Spirit; in justification by faith in His name; in charity and good works by the power of his fellowship." And truths such as these constitute surely a solid basis on which to rest an Œcumenical Confession!

* Luther and Calvin, &c., by J. H. Merle D'Aubigné, D.D. Blackie and Son, Glasgow.

The original points of difference between the two schools, and their very remarkable effects, we deem peculiarly worthy of study. Every Calvinistic Church has laid down as its first principle in its basis of Reformation, that the only rule of faith is the Word of God. Every Lutheran Church, on the contrary, has laid down as its first principle in its basis of Reformation, the grand doctrine of Justification by Faith. But is there aught of solid difference here? Yes, replies D'Aubigne a very reconcilable difference, but, notwithstanding, a very solid and important one; practically, because pregnant with important consequences. Justification by Faith was not less a weapon of ethereal temper in the hands of Calvin, with which to war on Rome, than in those of Luther. And both derived it alike from the same armoury, the Word of God. But the fact that it came from that armoury was all in all to Calvin, and much less to Luther. Luther regarded it simply and absolutely as a paramount truth of God,—Calvin as a paramount truth of God, co-existing in God's Word with other truths as real as itself. To Luther it was an all-important rule in itself,—to Calvin it was all-important, not as a rule of other truths, but merely because the rule of God's Word had declared it all-important. And hence striking differences between the two great Reformers, in even the earlier stages of the Reformation. In our Shorter Catechism,—the very *beau ideal* of a Calvinistic standard,—the introductory statement of man's standing and destiny with reference to the Godhead, is succeeded by the fundamental doctrine, that God's Word is man's only rule of direction through which that standing may be regulated, and that destiny wrought out. The master-doctrine, like a master-key, is hung at the porch of the edifice, as if Calvin's own hand had placed it there. Luther would have hung up at the porch a very different key. His master-key was Justification by Faith; and the wards which it failed at a first trial to open he would have ruthlessly broken and cast away, as out of place in the sacred edifice.

The effects of the striking difference between the two Reformers have been strongly marked in their several schools. Even their respective translations of the Scriptures have been completed, in consequence of it, with very different degrees of care. The translations of the Calvinistic Churches are marked by a scrupulous verbal accuracy, that does not so much as conform the construction of its sentences to the idiom of a modern language, without indicating by its italics the superadded words. In Lutheran translations, on the contrary, when the necessary changes are made, there is no such method taken to mark the words through which they have been effected. No distinction is made between the original and the added portions. The Lutherans, too, distinguish much less carefully between the canonical and the non-canonical books. Luther, as we have said rejected the Apocalypse and the Epistle of James;—his followers receive them; but they receive also, though as of lower authority, the books of the Apocrypha, and not unfrequently take their texts from them. The great Apocrypha-controversy, though there were sound Calvinists who, from considerations of expediency, took part in it on the Lutheran side, was in reality a controversy between the *genius* of the two Churches; and the distinguished part taken in it by Dr. Andrew Thomson was peculiarly that of the Calvinist. "Whilst the Lutherans hold by the Apocryphal Books," says D'Aubigne, "the Reformed always nicely distinguish between them and the canonical ones, and fight, if it be necessary, decisive battles on their account, as has but lately been done by the British Bible Society, urged on by Scotland, that eminently Reformed country." But in no respect have the two principles led to greater differences than in the mode of textual interpretation which obtains in the two schools. The Calvinistic commentator is severe, strict, analytic,—he strives to break into his text, and lay open the hidden meaning which the Spirit has treasured up in it: the Lutheran commentator, on the other hand, is discursive, ingenious, often fanciful,—he takes a wide range, and deems himself sufficiently happy in his interpretation, if it be but striking and new. So long as the spirit of Christianity remained vigorous in the Church of Luther, this vicious form of scriptural explanation, if we may properly term it such, did comparatively little harm,—the sermon shot wide of the text, but it at least contained the gospel message; but as the devotional spirit evaporated under the influ-

ence of a sceptical time, the form became eminently mischievous. The text, regarded as valuable rather for the thoughts which it suggested than the truth which it contained, was employed, not unfrequently, to give currency to some infidel theory, and a monstrous neologism over-spread, in the Germanic States, the fields once occupied by the Reformation. "Rationalism," says D'Aubigne, "which shakes or revokes all the canonical writings, has appeared, and, in my opinion, only could appear, in the Church of Luther."

In churches of the Calvinistic school, the process was different. The sceptical age had its marked influence on them also, and not a few of them grew Moderate in their majorities in consequence; but they became so, not under colour of Scripture, but in spite of it. Their rule, severely interpreted by the theologians of their better days, refused to sanction the change; and so, to the extent to which the change had been effected, the rule had to be, not openly set aside, but forgotten—sunk—overlooked. At least all, however, would not agree to forget it and hence much of what both the Churches of England and of Rome dread as schism. There existed, unhappily, very little of this sin among the Lutheran Churches. It seems to be according to the genius of Christianity, that wherever there is a vital Church, false or true, it must be furnished with some great *Infallibility* on which to repose its faith. It must have what living Popery has, an infallible Pontiff,—or what living Puseyism has, an infallible Church, or what living Evangelism has, an infallible Bible,—on which to rest. Churches in this important matter admit of blank, and where a blank exists in theory, it is sure always to be filled up in practice. Calvinism has its infallible Bible; but Lutheranism wants its *Infallibility*, or at least has but a sort of half *Infallibility* in its Church; and so each of its parishes and congregations had to get up a little *Infallibility* for itself in the person of its pastor. And "thence," says D'Aubigne, "has arisen the usurpation of the clergy,—the excessive authority of the pastor, or rather of the confessor (for among Lutherans each believer has a pastor to whom he gives this name),—so that, during the past century, these confessors having become infidel, and the good Lutheran people being always humbly submissive, infidelity spread among these poor Churches with inconceivable facility. Some Lutherans have even asserted that we ought to keep strictly by the spiritual guide supplied by the competent ecclesiastical authority, even though he were a stranger opposed to the faith. Never," he adds, "will reformed Christians recognize such a maxim. They will ever place the Bible above the pastor; and should there be a decided disagreement between the one and the other then, rather than allow themselves and their children to be led on to infidelity, they will separate themselves from their pastor, and take refuge under the Word of Christ." The historian speaks of Scotland as an eminently, reformed country; and perhaps in no country in the world has that principle of separatism,—contrasted here with the blind adherence of the Lutherans people,—been so strikingly exemplified. One-half the entire history of the Scottish Church, since the time of the persecutions, is a history of separations that have taken place from the Establishment on grounds more or less vital and important, and which have originated in the differing views entertained by the separating bodies, regarding their infallible rule. The first separation in the list, since the existence of the Toleration Laws rendered such separations possible, was that which took place at the Revolution, when the followers of Richard Cameron broke off. The second occurred nearly forty years after, when Glass, the father of the Scotch Independents seceded. The third was the great secession under the Erskines. The fourth the secession of the Relief, under Gillespie. There took place many a merely local separation, in parishes and congregations, during the reign of Moderatism, when the poor Lutheran people of Germany were becoming neologic by millions under the teaching of their confessors. And, last of all, the disruption of last year has left just enough in the Establishment to render possible a future disruption of the residue, when High Churchism, backed by a Puseyite Premier, shall have matured its scheme for appropriating the ecclesiastical revenues of Scotland to the support of Episcopacy. We know not a better argument for the introduction among us of an Ecumenical Confession than that furnished by a survey of the ecclesiastical history of our country from this point of view.

Such have been some of the very opposite effects in the Churches of Luther and Calvin, of an original difference in the theological systems of these two great Reformers. It is interesting, and not uninteresting, to mark into how many distinct departments of thought and feeling the influences of this difference have extended. It has had its effect, too, on the institutions and Governments of every country into which the respective systems have been introduced. Calvinism is peculiarly the religion of liberal institutions and representative Governments; whereas Lutheranism harmonizes well with absolute monarchies and despotisms. The invariable influence of an infallible Pontiff, or an infallible Church, implicitly obeyed, is to fetter the human mind, and to cramp its powers;—the influence of an infallible Bible is to set the intellect free. Men speak, in the one case, either singly or collectively, and the spirit of man is abased before them:—God speaks through his Word in the other, and though all be implicit submission to Him, there is implicit submission to none else. Subjection with respect to God is always liberty with respect to man. Again, when *infallible* men speak, man hears and obeys, and the intellect sleeps; but when the infallible Book speaks, the intellect awakens, in order that it may examine and comprehend; and the exercised mind becomes too vigorous for unconditional subjection. The tendency of Lutheranism to repose upon man has the necessarily enervating effect. “The Reformation of the free German cities, now Lutheran,” remarks the historian, “was the most brilliant act of their autonomy; but in making this lofty effort, they lost their energy and their liberty, and fell, from that time under the influence or the powder of formidable neighbours. But, on the contrary, wherever *Reform* (Calvinism) comes, it preserves the ancient liberties, and adds others that are new. If the lot of Geneva, a free imperial city, be so different at the present hour from that of Augsburg, Nuremberg, and many other cities, formerly free and imperial as well as she, whence does it come, I pray? History shall supply our answer. Calvin, in 1559, at the time when Geneva expected to be besieged, put his own hand to the work to raise a new bastion. If Geneva was capable of maintaining its independence for three centuries against formidable enemies, it is due to that same spirit that animated Calvin. Everywhere this opposition between Lutheranism and *Reform* is to be met with. And in our own days, for example, when, in 1830, at the time of the fall of Charles X. the Christians of France and other countries rejoiced, and the Christians of Germany were astonished and offended, it perhaps arose from the one being *Reformed* and the other Lutheran.”

There are other very important peculiarities, marked out by D'Aubigne between the two great schools of the Reformation, which seem to have resulted from the original diversity of their guiding rules. It is surely not uninteresting to see thus traced to its source the many-mouthed Nile of division that separates the two great provinces of Protestantism. It is a source apparently much like that which the traveller Bruce fathomed with his lance, but into how mighty a stream has it not grown!—so mighty, that we much fear D'Aubigne will be scarce able to bridge it over with his Ecumenical Confession. But we must refer our readers, for his further views on the subject, to his singularly interesting tract. Very different in style and manner from the writings of Dr. McRie, it has yet, as we have said, forcibly reminded us of them, from the peculiar power, common to both writers, of tracing apparently minute causes to the important results which they produce. The sagacious Scottish historian particularly excelled in taking his stand, if we may so speak, at the spring head, and there predicting what the minute streamlet which it threw out was yet to become. The acute and eloquent Genevese manifests his power rather in tracing the full-grown stream through all its windings, from the mouth upwards. With one other extract we conclude. The reference which it contains to the grave of Calvin,—a grave it would seem, of doubtful locality,—will scarce fail to remind our readers of that of his friend and associate, our own great Reformer, the place of whose sepulture, covered by our city pavement, or by the walls of our courts of law, can no longer be pointed out. “There never is to be seen among us,” says the historian, “an esteem of men,—of the servants of God in the Church,—which resembles, as it has been appropriately designated,—a Lutherology. Writings are never to be seen with us, like those published in Germany, with the titles, *Luther a prophet—the second Moses—our Elias—a star—a*

sun. We have no other prophet than Jesus Christ, and no other sun than the Bible. And whilst, for a long time, all sorts of relics of Luther were preserved, we scarcely knew where the great Calvin dwelt; there is not even a little stone in our cemetery to mark the spot where his ashes repose; and four old trees we saw five or six years ago, and which shaded the ground where it is said the remains of this great servant of God were interred, have been cut down to give room. It is, doubtless an excess, but it possesses great significancy. It recalls to our memory that Calvin forbade any monument to be erected to him, because he wished the Word of God alone to be honoured in the Church. Yes, the rock of the Word,—such is the basis of Reform; we know no other. Let other Churches boast of their ecclesiastical foundation,—we shall only boast of our foundation in the Bible. And in that we believe ourselves more truly ecclesiastical than those who add to the Divine rock the removing sand of human tradition. We shall not abandon this foundation at any cost; neither for the Pope nor for Luther. What do I say?—not even for our Reformers. Cursed be the day in which the Reformed Church shall glory in being the Church of Calvin or Zwingli. The Bible—the Bible—the whole Bible—nothing but the Bible.”—*Witness.*

V.—PERSECUTION IN OUR DAY.

Refusal of sites.—Duke of Buccleuch.

We subjoin a strong petition to the House of Commons, adopted at a recent meeting “of the Central Committee of the Glasgow Free Church Lay Association,” in regard to the singularly tyrannical conduct of the Duke of Buccleuch,—a member of her Majesty’s present Government,—in the matter of sites. It is high time that our friends were everywhere stirring again in reference to this subject, as many of the landlords, restrained for a time by the power of agitation, have become more intolerant and overbearing than ever, since it ceased. We could mention many cases in proof of this, but the true plan is that adopted at Glasgow,—viz. to attack first the most prominent and flagrant offender. The man who fires broadside at a whole covey generally misses them all; but bird by bird the whole may soon be brought down. The same power of public opinion which wrung such important concessions from the Duke of Sutherland, will soon bring his southern rival to reason; and this is a good opportunity of proving that our aims are higher than mere earthly politics, and that we assail Whig and Tory alike, if found opposing the cause of truth and spiritual freedom. We hope to see the movement so vigorously begun at Glasgow speedily become universal over Scotland, and we have no fear of the issue.—*Witness.*”

THE DUKE OF BUCCLEUCH AND THE FREE CHURCH.

At a meeting of the Central Committee of the Glasgow Free Church Lay Association held on the 30th December 1844, for the purpose of taking into consideration the conduct of the Duke of Buccleuch, and other landed proprietors, in refusing to grant sites for churches to the people adhering to the Free Church in various parts of the country, and more particularly with reference to the protracted sufferings and trials of the numerous congregations of Canobie, Wanlockhead, Yarrow, Carmylie, &c., it was resolved to memorialize the Queen, and to petition both Houses of Parliament in their behalf, and to call upon their fellow-countrymen throughout Great Britain and Ireland, who respect the rights of conscience, and the liberty of worshipping God according to its dictates, to come forward in the approaching session of Parliament with petitions to the Legislature to interpose its authority in favour of the persecuted tenantry of the Duke of Buccleuch and others, and to vindicate

their claim to the rights secured to all British subjects by the toleration laws of this country.

The following petition to the House of Commons was agreed on, and ordered to be inserted in the *Guardian* newspaper :

Unto the Honourable the Commons of Great Britain and Ireland, in Parliament assembled,

The petition of the Central Committee of the Glasgow Free Church Lay Association,

Humbly sheweth,—That your petitioners have observed, with feelings of indignation and alarm, that the toleration laws of the United Kingdom are rendered inoperative in extensive districts of our country by the intolerance and persecuting spirit of a few landed proprietors, and these lords of the soil, by an arbitrary, unjust, and unconstitutional exercise of their power, are impiously attempting to make themselves lords of the conscience, by preventing the inhabitants of these districts from performing their duty to God, exercising their rights as rational and accountable beings, and their privilege as citizens of a free country, in meeting together for the public worship of God, according to the dictates of their consciences.

That your petitioners especially allude to the conduct of the Duke of Buccleuch, as being foremost in this infamous crusade against the liberty of the subject, and who, by reason of his vast possessions in the counties of Peebles, Selkirk, Dumfries, and adjacent counties, is subjecting the people who live in those places to a bitter, unrelenting, and odious persecution.

That the people in the parish of Canobie, in particular, have been most and long-est exposed to his inhuman and ruthless persecution. That, at the period of the memorable Disruption of the Church of Scotland in May 1843, a large proportion of the people in Canobie (in common with their fellow-countrymen through all Scotland), true to the principles and Church of their fathers, left the Establishment, and applied to the landlord the Duke of Buccleuch for a site on which to erect a church, where they might meet to worship God after the faith and manner of their forefathers. This reasonable and laudable request, however, met with a cold-hearted and stern refusal ; not only did he refuse to sell them a few feet of ground, out of the miles of surrounding moor and bog land which lay unoccupied, but this pious congregation, being driven by his agents out of the halls and ceiled houses where they desired to assemble, were forced to take refuge on the bleak and barren moor, where, during the severe and protracted rigours of a Scottish winter, did several hundreds of persons,—old and young, aged men, and feeble and infirm women,—assemble every Sabbath day under the open canopy of heaven, without a covering or shelter to protect them from the sharp biting wind, the torrents of rain, or the snow-storm, which, on these exposed moorlands, whirled and wreathed around them. From this wild retreat, however, where their songs of praise were mingled with the screams of the startled wild fowl, and the voice of prayer ascended on the stormy blast which howled around them,—the voice of the venerable man of God who addressed them was frequently lost amid the moaning of the wind, as it whistled over the surrounding wilderness. But even from this inhospitable refuge,—from the intolerance and persecution of their noble landlord,—they were at last driven by an interdict of the Sheriff of Dumfriesshire, for which their generous master had applied, in order that he might have the satisfaction of driving the men who tilled his fields and tended his flocks from the land which their industry and labour had rendered valuable. And this Christian congregation of simple minded devoted lovers of truth and of a good conscience were henceforth driven to THE TURNPIKE ROAD, which, being public property, was their last resort against this unjust and revolting oppression. There, in the mire and dirt of the Queen's high-way, they met for weeks, and were preparing to celebrate the holy Sacrament of the Lord's Supper on the public road, when a sense of innate shame touched the abashed conscience of their cruel persecutor, and they were permitted once more to return to,—the moss ! There again, AND TO THIS VERY HOUR, under the miserable shelter of a ragged tent, which is all *Grace's humanity* will tolerate, these noble martyrs to faith and a good conscience

meet, and stand on a damp moss every Sabbath-day for hours, and thus celebrate Divine service, till either the effects of their exposure to the cold and inclemency of the weather shall release them from this world of suffering, and they shall be removed to a happy resting-place, where, having passed through great tribulation, they shall, far from the reach of their persecutor, exchange the sorrows and trials of the Church below, for the triumphs and blessedness of the Church of the redeemed above; or the powerful arm of the British Constitution shall interfere to break the despot's power, and to protect their noble-minded fellow-countrymen from the cruelty and intolerance of their oppressor.

Throughout the extensive estates of the Duke of Buccleuch, in the adjacent counties, the same system of oppression and terrorism prevail. In the district of Yarrow, a petition presented by 160 of the inhabitants of that peaceful pastoral country for a site for a church has met with the same reception; and in Liddesdale, and all the surrounding country, famous in Scottish story for the heroic integrity, high-souled independence, virtuous magnanimity, and noble achievements of its inhabitants, the tyranny of the *one man Duke* is employed in crushing the liberty of conscience of the thousands of his intelligent tenantry.

At Wanlockhead, which lies on a high exposed and bleak situation in the county of Dumfries, 1500 feet above the level of the sea, in spite of the persecution of the Duke, a congregation has dared to assemble, and having, like their brethren of Canobie and Yarrow, been refused a site for a church, like them also are forced to betake themselves to the open moor as the only place where they are at liberty to meet for the public worship of God. These open air meetings, however, they are now forced reluctantly to abandon, the extreme piercing cold and severity of the weather during the winter season being more than the human frame can bear; and thus the stern hand of winter, and the still sterner hand of their cold-hearted landlord, has triumphed over the physical endurance of nature's noblest creation, men of noble minds; and the Christian pastor not being permitted to meet with his attached flock in any other place, spends his Sabbaths in laboriously travelling from cottage to cottage, amongst a widely spread and thinly scattered population, that he may minister spiritual consolation to them in private, and break unto them the bread of life.

Your petitioners would ask, are these things, and such as these, in various other parts of our country, to be allowed to continue! Are the toleration laws of the nation to be virtually repealed at the caprice and by the injustice of any private individual, however wealthy and powerful! And are the principles of freedom of opinion and religious toleration, which are the glory of the British Constitution, to be set at naught, and rendered of none effect by the narrow-minded bigotry and wretched sectarian intolerance of a few landlords?

Above all, are honest-hearted men to be persecuted for exercising their natural and inalienable right, freedom of opinion? Is the dominion of the soul, the liberty of the conscience, the rights they exercise as men, as Christians, and as British subjects, to be invaded or destroyed by these petty despots?

Will the British Legislature not interfere to defend the liberty of her people from the injustice of their oppressors, to vindicate the supremacy of their own laws above the tyrannical interference of individual persecutors, who, in order to crush the liberties of their dependants, must first violate the integrity of that Constitution from which they derive their sole right to their power and property?

But who are the men, and what crime have they been guilty of, that they are thus put without the pale of the liberties of the British constitutional law? They are the most virtuous, pious, orderly, and industrious, and in every way the most exemplary of the peaceful population among whom they dwell. And their sole crime is attempting to worship God in sincerity of heart. If they are Dissenters from the Established Church, so is the Duke their persecutor. And what is all they want? A few square feet of vacant useless ground, for which they are willing to pay full value. And what do they want to erect there? A church, where they may bring their wives, and their pious ones, each Sabbath day, to worship the great God, who

made the heavens and the earth, and be taught the way of salvation from the mouth of his servant.

May it therefore please your Honorable House, to take this subject into your serious consideration, and to provide an ample remedy for this oppressive and intolerable grievance ; and make such enactment as to your wisdom may seem most fit to prevent the rights of property from being permitted to be made the means of destroying the rights of conscience. And your petitioners will ever pray.

Signed in name and by authority of the Central Committee of the Glasgow Free Church Lay Association.

(Signed) JOHN GILLIES, Chairman.

VI.—PROTESTANT RHYMES ; CHRIST IS ALL.

By the Hon. and Rev. Baptist Noel.

JESUS ; not on works I rest,
Nor baptismal waters trust ;
Through thy sufferings I am blessed,
Through thy merit owned as just.

'Tis not sacramental bread ;
'Tis not wine my life can be ;
But the blood which thou hast shed,
And thy body pierced for me.

Thou my Mediator art,
Saviour, Shepherd, Prince, and Friend ;
Grave thy name upon my heart ;
Make me love thee to the end.

Thou art peace unto the mind ;
Thou art to the hungry bread ;
Thou art light unto the blind ;
Thou art feet unto the dead.

Priests exalt with wayward zeal
Canons weak and worthless shown,
Doctrines which can never heal,
All to cast thy honour down.

Priests their idol Church will sing,
Make patriotic lore their pride :
Thou my Prophet art, and King,
And thy Word alone my guide.

Priests invoke, in hour of need,
 Absent saints, and angels weak :
 Thou for me dost intercede,
 Why should I another seek ?

Jesus, moved by love divine,
 Thou thy wandering sheep has sought ;
 Henceforth I am wholly thine,
 By thy cross and passion bought.

Saved by thee from death and shame,
 To thy praise I fain would live ;
 Take whate'er I have or am,
 Use the life which thou dost give.

Thee I will with joy obey,
 Honour those whom thou dost love ;
 Serve and praise thee day by day,
 Be whate'er thou dost approve.

Saviour, make thy servants know
 Of thy love the breadth and length ;
 And upon them all bestow
 Wisdom, courage, zeal, and strength.

So may Romish falsehood cease,
 Anglo-Catholic doctrines fall ;
 And thy Church, in light and peace,
 Know Thee to be all in all.

VII.—FREE CHURCH JEWISH MISSION.

On Monday evening, at seven o'clock, a meeting was held in Hope Street Free Church, for the purpose of receiving information from the Rev. Dr. Keith, Convenor of the Free Assembly's Committee for the Conversion of the Jews, and the Rev. Dr. Duncan, Professor of Oriental Languages in the Free College, and missionary to the Jews, regarding the progress of the Jewish Mission, and the present condition of Palestine and the Continent of Europe. The Rev. Dr. Brown presided.

The meeting was opened with praise and prayer.

Dr. KEITH then proceeded to give an account of his recent visit to Palestine and the Continent of Europe, and the condition of the children of Israel. He commenced by alluding to the solemn reflections which the close of the year was calculated to awaken in the mind. After having travelled a thousand miles in the land

of Palestine, during the last summer, and visited four of the Jewish Mission stations, he had a few facts to communicate respecting that land, and its people, and what God was doing there, which might be considered as tokens that the time was drawing nigh when Israel shall be saved, and when all flesh shall see the salvation of the Lord. With regard to the future destinies of the Israelites, reason was unable to furnish any information. They must look to the Word of God, to obtain a knowledge of what was to come regarding that people. The long-continued blindness and hardness of heart of the people of Israel had been the subject of prophetic declarations, and a fitting emblem had been given of their spiritual deadness, in the prophetic vision of the valley of dry-bones; and regarding the duration of their spiritual blindness and unbelief, it was said in Scripture that it should continue, 'until the cities be wasted without inhabitant, and the houses, without man, and the land be utterly desolate, and the Lord have removed men far away, and there be a great forsaking in the midst of the land.' (Isa. vi. 11, 12.) He had seen the accomplishment of these prophetic declarations, while travelling through the land of Palestine. These cities of Judea where the gospel had been preached, and where it had been rejected, were now fallen into decay; and in passing from one city to another, he only passed from one ruin to another. He contrasted the former splendour of some of these cities with their present abject condition. He had gone through a part of the once magnificent city of Cesarea, but which was now in a state of desolation, briars and thorns coming up among its ruins, making "the pleasant portion desolate." Once when riding through its former splendid streets, in the midst of the briars and thistles, which "came up over all the houses of joy of the joyous city," a huge serpent crossed his path, which terrified the animal on which he rode to that degree, that the affrighted horse struggled, and shuddered, and and shook beneath him, so that it was impossible to urge him on. One might pass a whole day's journey through the south of Israel, as in the south of Hebron, without seeing a single habitation, and without meeting with a single man. One object of his visit to Palestine was to take daguerrotype impressions of objects as they appeared in that country, and that he might ascertain the precise point of desolation which the land had reached, that thus some light might be thrown on the period of Israel's restoration. Notwithstanding the desolation of the land of Judea, there were striking evidences of the natural fruitfulness of the soil, illustrating the truth of the Scripture declaration, that notwithstanding its desolation "the substance shall be in it." The accumulation of vegetable matter, through so many ages of desolation, enriched the soil the more. All these things showed what the land was capable of producing, when brought into a state of cultivation—when the time should arrive for the Lord to show favour to his ancient people. He then described the devastating incursions into the land of the Arabs. They, with their flocks and herds, and multitudes of camels and dromedaries, literally trode down the land under their feet, illustrating the truth of the Scripture, which said, "Many pastors shall tread down the land, and make it a desolate wilderness." He gave an interesting account of his visit to Jerusalem, and the illustration which its present appearance afforded of the fulfilment of prophecy regarding it. "When they read of the restoration of Israel, they read also of a set time when the Lord would rebuild Zion. The prophet Daniel had inquired of the Lord when that time should come, and the angel whom the Lord had sent to speak with him on the matter told him, as a sign of its approach, that "many shall run to and fro, and knowledge shall be increased." He thought that prophetic declaration was fulfilling at the present time. Many and varied communications are now opened up in Palestine, as well as throughout Europe, for speedy and commodious travelling from one place to another, and from one nation to another, and great numbers availed themselves of these facilities. The Lord was thus "casting up the highways," and in traversing Europe they might be seen everywhere. A person, for example, might pass from Glasgow to Jerusalem in a few weeks. There appeared to be the accomplishment, at the present time, among the people of Israel, of a part of the vision of the valley of dry bones. The first thing which the prophet saw, and the first sound which he heard, after he had begun to address the dry bones, was a shaking among them. There was the noise of a shaking among the Jews, and within the last few years the noise arising from that

shaking had increased. Great numbers, and in many cases a whole Jewish population, were not what they formerly were, Rabbins and Talmudists. The veil which had covered the hearts of their fathers covered not theirs. The cloud of Rabbinical traditions was passing away before the breath even of reason. But in what condition does it leave Judaism? That cloud had passed away, but, standing on the brink, they plunge by thousands into the gulph of infidelity. But that was a token, according to the Word, of a coming change. The shaking might be seen, the noise had begun; and that should lead their views forward to the approaching time, when Israel's light should shine, and Israel's redemption come. The Lord would hasten it in his time. Changes had been going on among the Jewish people, during the last five years, which betokened future success in the places where Jewish missions had been established. These changes were especially observable in the town of Pesth. Five years ago there was not a Christian man in that city. There were then no religious conversions. The missionaries could advance no farther than discussions with the people on the evidences of Christianity—dealing with infidel men—*infidel Jews and Gentiles*. But now the missionaries enjoyed the conversation and fellowship of converted Jews, and other Christian men. They were really like those whom the Lord had brought out of darkness into his marvellous light; and the labours of his beloved brother in the Lord, Dr. Duncan, had been greatly blessed. He stated some interesting particulars of the progress of the missions at Pesth. There were some instruments there ready for the work, and eight or ten converted Jews might be employed where missionaries could not go—some as surgeons—medical missionaries—ministering to the souls as well as the bodies of men—others as colporteurs, and teachers. He trusted that the instrumentality would be greatly increased. In Constantinople, where, five years ago, there was not a single school or missionary, there were schools filled with scholars. When the gospel was at first preached to the Jews in Constantinople, they, like their fathers of old, contradicted and blasphemed: but now they were as attentive to the Word preached as any Christian audience could be; and when they did speak when the Word was preached to them, it was but once or twice, in all meekness and humility, and in irrepressible earnestness, in order to ask some explanation. He besought his audience to pray the Lord of the harvest, that he would send forth labourers into his harvest. If men would be got, there would be no difficulty in appointing stations for twenty missionaries. He concluded with urging the duty of prayer for that object.

Dr. DUNCAN showed that it was the duty of Christians to labour for the conversion of the Jews. He described the state of the public mind in Germany. Throughout the whole extent of that country, a taste for German literature had increased among the Jews. They manifested a prying curiosity, and a constant desire for information; and the result had been an unsettling of their religious principles. They witnessed Christianity only as it exhibited itself in Romanism, and in a dead and spurious Protestantism. They thus saw nothing to recommend Christianity to them. They had discovered the falsehood of the Talmud, and had renounced it; but, along with it, they had renounced the Scriptures, and thus thrown the whole away. They had been taught to regard the whole as right; and when they found one part wrong, they threw away the whole. As the infidels in Germany called themselves Christians, and their worship Christians worship, so these Jews called themselves Jews, and their worship Jewish worship. The missionaries had to attempt to make such become Jews first, and endeavour to make them believe in Moses, in order that they might believe in Christ. The love of change had caused a great stir there. In one of the states of Germany, there was a convocation of Rabbies held, at which it was resolved that, as the nation was not ripe for it, Jewish parents should not circumcise their children, and that they should observe their Sabbath, and engage in their religious worship, on Saturdays. It would be well, they thought, to have their worship on the same day that other people had theirs, and circumcision did not agree with the climate of many parts of Germany. As many children had died in consequence of circumcision, the Rabbies were of opinion that it might be dispensed with. A meeting had been held, by other parties, to arrest the newfangled opinions, to restore the minds of these Jews to more orthodox views, and to renew, also, the authority of

the Talmud. That, however, he (Dr. Duncan) thought would be difficult. In the publications of Germany, Jewish questions occupied no inconsiderable place, and books were issuing from the press, in many parts of Germany, in defence of Judaism. A Spanish Jewish lady had entered the field of controversy, and had written in defence of Judaism, with the design of counteracting Christianity. All that showed that the Jewish mind was engaged in religious subjects. He might mention a circumstance regarding the stations in addition to what had been just stated. He rejoiced in bearing his testimony to all that his friend Dr. Keith had said regarding them. He thought that there had been a time when the missionaries and the Jewish converts had more of the presence of God. He could look back to a more blessed period—a period regarding which good Mr. Saphir had said, “Surely there must be prayers for Pesth somewhere.” However, the missionaries were actively engaged, and the converts were walking worthy of their vocation. There were meetings for prayer three times a-week. They were loving one another with pure hearts; perhaps not with so much fervour as formerly, but still with a pure heart fervently. Disciples were still being added. The work of the Lord was going on—a great and a good work of the Lord. But they needed more copious effusions of all grace. Perhaps what he had just said might indicate a far greater degree of decline than what he meant to indicate; for he had so spoken, that he might engage their prayers, as one who felt much interest in the converts.

He could tell of two clergymen at Pesth, who had not known Christ, nor his gospel, when the missionaries of the Free Church went to the place. These two clergymen had been brought to serious concern about the subject of religion—to the knowledge of the truth, and earnestness and devotion to it; and he humbly trusted that they were growing in grace, and in the knowledge of the Saviour, and increasing in their labours among their flocks. Another excellent minister had been added to their number. So that in Pesth there were three gospel ministers, engaged with their own missionaries in the work of the Lord. A clerical society had been lately formed at Pesth, consisting of the Rev. Dr. Szekács, Lutheran pastor at Pesth; the Rev. Dr. Török, Reformed pastor there; the Rev. Mr. Bauhoff, Lutheran minister, Offen; and the Rev. Robert Smith and Rev. William Wingate, Free Church missionaries. He had received that day a letter from Mr. Wingate, giving an account of their meetings. The first subject which they had discussed at these meetings, which were held once a week, was, “How they might best discharge their duty to their congregations.” The one given out for their next meeting was “The philosophy of the atonement.” Such meetings he considered to be of great importance, and of the greatest utility. He entreated his audience to pray for them.—*Witness.*

VIII.—MEMORIAL OF THE LATE KOILAS.CHUNDER MOOKERJEE, CATECHIST OF THE FREE CHURCH OF SCOTLAND, CALCUTTA.

“PRECIOUS in the sight of the Lord is the death of his saints!”—On these words, Thomas Scott, himself no common saint, has this short but pithy and interesting comment:—“The Lord accounts the death of his saints a very important event. He will not allow their enemies to cut them off before His appointed time. The circumstances of their death are regulated by infinite wisdom and love, for their final benefit: that

solemn season often proves a precious opportunity to the survivors, and tends greatly to the honour of God ; and it always issues in their complete felicity. The word rendered “ saints ” may either mean, those who obtain mercy from God, or such as have been taught by Him to shew mercy. Our Lord seems to have had this in view, when he said, Blessed are the merciful, for they shall obtain mercy.”

These are words which apply both to the character and to the end of that young Christian of whom now we are about to write. He had obtained much mercy from the Lord, and he was himself distinguished for mercifulness of spirit towards others. He was enabled to glorify God, by a holy and devoted though short life ; by a course of meek and patient suffering under the heaviness of protracted disease ;—and, above all, was he enabled to glorify his Saviour, by dying in the firm and joyful faith of His present salvation, future glory, and everlasting blessedness, rendering up his spirit into the tender and faithful hands of Him who had by his own blood redeemed him. The circumstances of his death were evidently ordained and overruled for his own increased sanctification before leaving this world of evil ; and the event of his death has been one of much encouragement and satisfaction to others who were interested in it ;—for, in him, they have seen another Hindoo completely saved :—in him, another convert safely lodged in their Father’s house above, beyond the reach of any more sin :—in him, another pledge in Heaven of that work which we now carry on with many pains and trials on earth :—and in him, another representative above, before the throne of God of that Native Christian Church in India, over whose smallness, weakness, and inefficiency we have so much and so often to mourn. Such a death may well be considered as to us important, and the remembrance of it be deemed desirable : if “ precious ” in the sight of Him who can never die, how much more in the estimation of us, who have yet to lay ourselves down and die !—if dear in His sight to whom the dead has gone, how much more dear ought the memory of it to be to those whom the dead has left behind ! We did not undervalue the departed, when with us ; we do not therefore feel tempted to overvalue him, when removed from us :—but our desire is, in all candour and simplicity, to present him to our readers, as in truth he was—a Hindoo sinner saved by the grace of God, living by the faith and in the service of the Lord Jesus Christ, and dying in the sure hope of heavenly and eternal glory. We feel that we write under the eye of CHRIST ; may His presence accompany this effort to serve Him, by “ shewing forth His praises who hath called us out of darkness into His marvellous light. ! ”

KOILAS CHUNDER MOOKERJEE was a native of the village of Kulashasho, a village about twenty-four miles westward of Calcutta. His father, a Kulin Brahmin, held occasional service under Government, chiefly in the office of Darogah ; and he seems to have been desirous of promoting his son’s welfare, according to the views of a bigotted but kind Hindoo parent. Koilas was born in the year 1821.

His early life was of course spent in the midst of those exhibitions of idolatry, which make heathenism so fascinating to the mind of childhood, and which reduces even manhood itself, in all that regards popular religion, to a perpetual infancy pleased with toys and sports and songs. But it was the will of God to deliver our young friend from this thralldom of soul, and to send him where the way of true salvation was made known by His own servants. In the year 1833 he entered the Missionary Institution in Calcutta of the General Assembly of the Church of Scotland, (now the Free Church of Scotland's Missionary Institution) which four years before had been opened under the superintendence of the Rev. Dr. Duff, and which was then under the joint care of himself and the Rev. Mr. Mackay. On account of the liberal and gratuitous education afforded by this Institution to the natives of the country, it had rapidly risen, and become popular among the Hindoo community : and although from the beginning it had been planned and framed, and worked, to be a seminary for Christian conversion, yet this characteristic was overlooked by Native parents, either through religious indifference, or from the hope that their children would escape from an influence which seemed to affect so small a number of their countrymen around them. Koilas was a willing and attentive scholar, from the first—although neither brilliant, nor distinguished by gifts or attainments : and he seemed always animated by an amiable desire to please those who taught him, rather than by the love of praise, or the strife of ambitious competition. He was fond of school ; so that, when occasionally his father withdrew him from it, he never ceased dunning him, until sent back to the place of his delight. Indeed, afterwards, he was led to regard it as a providential and important circumstance in his life, that he loved the Christian school so much, even before he knew its full value, and when he had made up his mind not to follow Christianity, even if he saw it to be true. His heart seemed irresistibly overruled to remain within the sphere of a salvation as yet dreaded because unfelt ; and the power of Christ seemed already influencing his soul, whilst he was yet but learning who Christ was, and secretly determining, with a man's enmity, but a boy's weakness, never to be His disciple :—so that in him were now fulfilling those words—"Thy people shall be willing in the day of thy power."

One other circumstance is worthy of notice, as it is full of rich encouragement : that which was secretly yet powerfully overcoming the sinful heart of this young idolater, was the History of CHRIST, as written in the New Testament, and read by him in his class-studies ; so that whilst others were attracted chiefly by those branches of general education which in the Institution were taught in combination with Christianity, and which are useful for this world, Koilas' heart was being chiefly drawn, against his own wishes and resolutions, towards the blessed and lovely Saviour of sinners. In the month of March 1838, immediately after my arrival in India commenced my

opportunity of knowing Koilas. I took charge of the scriptural instruction of the class to which he belonged, carrying them on in the study of the New Testament, which they had already begun to read under a subordinate teacher. And I now recollect with pleasure how pleasant a scholar was this youth, 16 years of age, but seeming to be only fourteen:—kindly, tractable, obedient, and ever attentive to his bible-lessons, his very countenance was an encouragement, and his absence an occasion of regret. It was not however until after his conversion, that I could quite understand, how or why I felt so undefinable and strong an interest in this particular pupil out of a large and agreeable class:—and it has often made me since then think, how much it is in the power of *one* pupil to make his teacher glad—and how much in power of *one* hearer to make a preacher happy!

Such was the preparatory stage of God's work of grace in this child of Heathenism and sin; but it may be well to give a survey of this period of his life, in his own words—for such a document is now before me,—written with much simplicity and candour a few weeks after his baptism. I had requested him to write a short account of his conversion, as a spiritual exercise which might be useful to himself, and satisfactory to the friend who asked it of him: and with this request he so far complied, as may be seen in what follows; only, it will be observed, that he did not complete the latter part of the narrative, as to the turning point, or immediate crisis of his conversion. The reason he assigned for not saying more on that point partook of his usual simplicity of character—"I am afraid," said he, "to write much about it, lest I should say any thing that is wrong!"

CONVERSION.*

"The state and condition of man, what he is, what he will be, and to what fate he will be doomed at last, are propositions which human sagacity has never been able to solve. For there are certain limits on the part of man's judgment beyond which his power cannot go—and those limits, as they are called, are found in His Book who knows the past, the present, and the future—to whom all things are open as day-light, and who has delineated the character and condition of man with his divine pencil. Extracting then those criterions from His book, man is able in some measure to judge what he is, what he shall be, what others are, and what others shall be hereafter.

With God all things are possible. He can change the hard and stony heart, and can make it as soft as velvet. For the proof of that, if we compare an unregenerated man with a regenerated, we shall find that there is a vast difference between the two: the one is under the dominion of Satan, and does what Satan leads him to—and after-

* With slight grammatical corrections, but none of sentiment.

wards he is doomed, with his beloved master whom he has through life served; the other is under the dominion of that Being with whom nothing is impossible.

When we speak about the conversion of a certain person from wickedness to the right path, and from false religion to the true one, we are indeed sure that the change is produced by that Being, with whom all things are possible. If I talk about the case of my own conversion, I cannot but adore that Being for mercy, kindness and love, in giving Jesus Christ, His only begotten and well-beloved Son for my Saviour, whom I had despised and rejected through ignorance. If I look back on my past life and compare it with the life of a man under the special mercy of God, then I have much cause to grieve and lament over my past sins which are grievous; and at the same time to wonder at the long-suffering of God towards a rebellious creature as I was. If I were to put down on paper every rebelliousness and transgression against God, I should be quite ashamed to show it to a fellow-creature: Ah then, how much ought I to be ashamed and to fear before the all-seeing God who sees every heart without being seen. Yet notwithstanding my offences God did not leave me to myself; He gave His Spirit to work in me.

When I began to read the New Testament, I took it with this determination, to know what the religion of the Christians says, and not to follow it, even though it were true.

At first I was very much struck with the life of Christ, with which the New Testament begins. My feelings of compassion was so called forth, that I very well remember crying when I came to read the sufferings of Christ, thinking and judging the innocency of the person, the kind of suffering to which the innocent person was subjected, and also thinking over the precious prayer of Christ on behalf of his enemies.

I then began to compare the life of Christ, in my own mind, with as much as I knew of Hinduism, to see whether this religion gives any example like that. I found none. In the school we had discussions about religion with our teacher—and I had inwardly a good impression of Christianity, without examining any evidences: but, in outward conduct, the fear of man and the love of worldly comfort made me passive.

I was taken away from the school for a time, through fear that the contagion of Dwarkanáth Bosu (who afterwards was baptized) should reach me. I was urged, and even accompanied by some one, to bathe in the Ganges every morning: and to offer up a prayer thrice a day to the Sun, Bamunna, and to the Rishies, although I knew at the time very well that they are not fit objects to be worshipped. I then through weakness and want of courage could not declare it boldly, but I showed my dislike to all these things. Then one of my friends asked me what was the cause of this dislike—I said, want of belief in

them—thinking that my telling him would not injure me. But, notwithstanding, it was known to all; and I was disliked, abused, despised for a while, for speaking evil of their religion; but afterwards through fear and weakness, I did all those things which my conscience forbade me to do. O that I had not done those things which my conscience forbade me to do—for, by this I have offended the majesty of God, from whom all mercy flows!

After nearly a year, I came back to the Institution again. The class in which I was, were then going on with the evidences of the Christian religion. After returning to the Institution, I forsook all those sinful habits in which I formerly indulged, through ignorance and want of courage.

Some months after, when one of my neighbours was sick with whom I was acquainted, I went to pay him a visit on his sick-bed. I saw him in his last hours. Then after a while I witnessed his death, with my own eyes—I was much affected by it. Thence I began to think about my own death, punishment, and reward after death; hell and eternity presented themselves to my eyes. I then began to be more earnest in religious matters, and I thought of attending every Sabbath evening in the school, and I acted accordingly. I used to hear and to apply them (the Sabbath-evening Addresses) to my conscience for self-examination. I thought of observing the Sabbath, which was difficult for me, living in a heathen house. At last some slight pain, and some other accident happened me, which through the mercy of God led me to embrace Christ Jesus, which is great gain.

There may have been some other trivial matters in connection with those mentioned above, which I do not remember, but those that I remember I have mentioned here."

Thus gradually and almost unconsciously was the youthful idolater drawn to the blessed Saviour; yet in this process we may trace all the elements of true conversion, clearly developed. Here we find, conviction of sin, self-condemnation, desire after good, love for Christ, sympathy in his sorrows, forsaking of sin, love of the Bible, attendance on the means of grace, application of God's word, endeavour to keep the Lord's day, serious thoughts about death, and general reflectiveness of mind;—and these combined, indicated that he who was the subject of them had come further than to the threshold of the gate of life; he had come to CHRIST himself, although his coming was as yet by night, and not made manifest by any decided or open step. During all this time, Koilas had divulged but little of his mind to his Instructors, (who at that time were Messrs. Ewart and Macdonald, Messrs. Duff and Mackay being absent for the recovery of health,) but had kept his full purpose in his own breast; so that they knew not the full extent of that glorious revolution which was rapidly taking place in their pupil's soul,—and which was ulti-

mately and soon to be matured in a conversion as marked as are those words of inspiration—"If any man be in Christ Jesus, he is a new creature; old things have passed away—behold! all things are become new!"

In the month of April 1839, we were much surprised, one morning, by his taking refuge with us. His friends had insisted on his accompanying them to some idolatrous ceremony, at which he felt that he dare not be present. He made no shew of resistance, however, but quietly walked with them; until finding some favourable opportunity of escaping, he fled from them, and ran on until he reached the gate of a Missionary home, where his heart told him he would be welcomed. For a day or two he found rest and peace in his new asylum; and he seemed very happy in the prospect of becoming a Christian. His native friends came pouring in upon him, using all their influence, in the form of tears, bribes and threats, to induce him to forsake his refuge and the purpose that carried him thither—but, in vain—they went away disappointed and surprised. At last came two friends, educated Baboos, whose word Koilas (in the simplicity of his heart) thought he might trust, because, as he said, "they were educated men and had English manners:"—and on their solemn promise, reiterated to me as well as him, that they would convey him to his father and back again in an hour or two, he left the house, not suspecting treachery. He was immediately conveyed from one residence to another, and ultimately carried off a prisoner to a house many miles distant from Calcutta, and there held in captivity for three months. But this persecution was in vain; he remained firm; and making his escape, returned to his Christian friends, more decided than ever to become a disciple of Jesus Christ. In the month of August 1839, he was publicly baptized in the Hall of the Institution House, before a large assembly of Christian friends, and of Native spectators:—and no one connected with the baptism of Koilas Chunder Mookerjee, has ever had one moment's occasion to regret the solemn transaction of that well-remembered scene and time. His own review of his conversion, which we have already presented to the reader, shews how prepared he was in spirituality of mind, and in knowledge of sin and grace; and we may add that such was his peculiar "*blamelessness*" of life ever after, that he never caused us a sigh, and scarcely ever drew forth a definite reproof. In this we say but the least that we might say, as his Christian brethren will all testify, and have all felt.

From this time Koilas resided at the Mission-House with his brother-convert, Mahendra Lal Basak, somewhat his junior in years, but his senior by a few months in the Church of Christ: and together with him applied diligently to all the studies prescribed by their spiritual guardians in the Missionary Institution. Koilas indeed did not much care for attainments in general literature, nor for distinction in collegiate science; but without regard to his own predilections, he faithfully complied with the wishes of Instructors, and did his best to ac-

quire whatever they thought to be good for him ;—so that he did not fall behind the average of his fellows, and was a respectable scholar. His school exercises were characterised by sound sense and definite expression ; so that they were always satisfactory as an effort, and usually good as a result. We may here give a specimen, which we happen to have beside us, of the religious class-exercises ; it is the only one we possess, but, it is sufficient for our purpose. The question prescribed was this, “ What is the real source of idolatry in the heart of man ? ” and the answer was required to be *ex-tempore*, in writing, without any preparation, or any correction, as short as practicable. Koilas’ answer (with some grammatical corrections) was as follows :—

IDOLATRY.

“ To trace the source of idolatry, and to shew how in various ways it took rise, we must seek after the human heart in its fallen state ; for we find no trace of it at the beginning. Men were created in a state of purity.

Ever after the fall of our first parents we find frequent remarks in the Holy Scriptures on the degeneracy of their succeeding race : for sin at last became their character : but when sin enters and takes possession of a heart, Satan is furnished with a new dwelling, where his command is obeyed with more obsequiousness than the command of the Great Creator.

The soul that is thus possessed by Satan, does no longer seek to please her maker, and submits no longer to acts of allegiance to the King of the Universe, but seeks to please her new master, with that which most gratifies him, and in which the Almighty takes no delight. Satan in order to have her affections set upon him, furnishes her with fallacious arguments, why she should dislike her Creator, such as, that, “ God is Holy,—by which character we are to infer that He hates sin—but thou art a sinner, therefore He hates thee !—God is righteous—by this moral character we are to infer that He rewards the good and punishes the evil—thou art an evil man—therefore thou deservest punishment from Him !—Moreover thou lovest such and such an act, which is inconsistent with His Holy will ; therefore it is difficult for thee to escape His wrath ! ”—and such like things Satan says.

These insinuations of Satan are very much felt by a person who has not the word of God in his heart ; and by this way man is easily led to give up all hope of recovery, and to think himself a hopeless offender. Satan finding him thus suggests to him that it will be better for him to be independent of this revengeful God. So the man contrives plans, how he may accomplish this, and thereby give to *some other* more favorable being the praise and glory which is due only to the one living and true God. Hence is the source of idolatry in man.

K. CH. M.”

This little composition, imperfect as it is, shews to us a mind free from affectation, and from straining after effect—a mind influenced by the love of truth, and simply moving in pursuit of that which is real, as in the sight of God—a mind beginning to know the awful tendency of the human heart to that which is evil, and satisfied on being able to explain spiritual difficulties on the simple principles of the Word of God. Here we may add, in regard to one part of our young friend's character, that after he became a Christian, he seemed ever to entertain a salutary dread of all that is exaggerative or incorrect in expression; so that whatever he said, was received, as that which meant no more, no less, than the words used seemed to denote. In this he obtained a large victory over the habits of his country, where nothing almost is described as it is, and no thought conveyed as it exists in the mind—and in a very striking degree illustrated that scriptural and beautiful characteristic of the people of God,—“Surely they are my people, children that will not lie!” This habit of minute truthfulness, in thinking, speaking, and writing, cannot be too much inculcated on all Christians, but especially on persons so much exposed to the influence of the opposite evil, as are the native converts of the Gospel of Christ in Heathen India.

We now come to a more important period in the short history of our young friend. In the year 1842, he and his Christian brother Mahendra Lal Basak, who had been baptized a few months before him, made known to their Missionary friends their earnest desire to be employed as preachers of Christ's gospel among their countrymen. This was felt to be a very welcome fulfilment of one great object contemplated in the constitution of mission, the raising up of a native agency within the country itself to meet its own spiritual wants; and accordingly Koilas and Mahendra were regarded by their Missionary superintendents with feelings of deep and spiritual interest. Prayer was offered up with them, and for them; and both in official conference and in private intercourse, were they faithfully and kindly dealt with, for the stirring up of the grace and the gifts which were in them. They were subjected to the usual examination before the Presbytery, as it then existed in Calcutta; and in connexion with this appearance before a Church court, we may mention an incident illustrative of Koilas' character. On his first examination, which was a searching and extensive one, the result (from some peculiar cause) was not so satisfactory as had been anticipated; and at the close of the procedure, this was stated to him in a kind and friendly manner: and the effect of this virtual rebuke was such, that when he was re-examined, some months afterwards, a minute was recorded expressive of entire satisfaction, on the part of the Presbytery; so well had he taken the hint, so desirous was he to please those whom he loved, and so laboriously had he in the interval applied himself to supply the specified deficiencies—and we well recollect how happy the Presbytery's second judgment made him. He and his brother having been found fit after due probation,

were appointed to the office of catechists in March 1842; and from that time began to do Christian service, in the Institution, or in the Bungalow Chapel, or in any other form, as opportunity presented. He had been asked, together with his colleague, to put in writing an account of the motives which actuated him in seeking to become a Christian Minister; and complying with this request, he wrote out such a document at considerable length and with much care. To this paper we have now no access, if indeed it be now in existence—for there is reason to believe that it was lost in the steam-vessel *Memnon*, on its way to Britain, whither it was sent; but we have succeeded in recovering some portion of it in its rough state, from some of his preparatory notes; and this portion we give, as descriptive of the same christian character in a further advanced stage of development:—

I proceed according to your proposal, to state to you some of the reasons that induced me to wish for the ministry.

I.—It is not a few days, since I enlisted my name as a pupil of the General Assembly's Institution. The thorough christian motives, and principles by which the Superintendents of the Institution have been actuated from the first down to this time, attached me more and more closely even when a heathen to the Institution. If such was my attachment to you all as a heathen, with what new eyes and new feelings will I regard those, who brought me from the way of destruction, to a new and only way to salvation? Owing as I do, all, even the very knowledge of the alphabet to the Institution, I feel that I cannot leave you; for I am bound with an iron chain of christian love and affection that keeps me closer to you, to render assistance and succour to those who have rendered assistance to me.

I desire with the Apostle to render assistance and succour to those who have, in any way, assisted or succoured me; for thus he says in the epistle to the Romans, "I commend unto you, Phebe our sister, which is a servant of the Church, which is at Cenchrea, that ye receive her in the Lord as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succour of many and of myself also."

II.—In obedience to the parting injunction of our Saviour, "go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." The dying injunction of a man, however wicked and sinful, is observed with solemnity and rigour by his posterity: but with what solemnity and rigour will the dying injunction be regarded, when it proceeds from a man, who was holy, harmless and separated from sinners, and who continually went about doing good!

But the case becomes still stronger, when we know, that he was not only a perfect man, but the very God, God incarnate, who took our nature yet without sin, which is inherent in it. And why did he thus humble himself? was it to lead men to vice and sin of every kind, as was the tendency of all the Hindu incarnations, or properly, manifestations? Oh, no, his design was far the contrary. It was Godlike indeed to deliver men from the thralldom of sin and Satan, and to enable them to render allegiance to the great God, the maker of heaven and earth, and thereby to make them happy in the enjoyment of him for ever: this was his design.

1. What is the injunction? is it to avenge the injuries that were offered to him, while he dwelt on this earth? Oh no; it was to bless them and do good to them in all possible ways. His injunction truly breathes forth his heavenly origin; for what man is there on this earth, save the true followers of the lowly Jesus, that would love his enemies, bless them that curse them, and do good to them that hate them, and pray for them that despitefully use them and persecute them? Nay, what man is not there

on this earth, ~~except~~ he be the follower of the heavenly Jesus, that would not breathe vengeance and destruction upon the person that would afflict him or injure him in any way; yea, some men go so far as to keep as a legacy for their posterity to avenge the wrong. The injunction of our Lord is not limited to his friends but extended even to his enemies, who inflicted on him the severest punishment, even the death of the Cross!

2. Who are the persons to whom the command is given? the command is given to all who name the name of Christ, to all who take Christ to be the Captain of their salvation, to all who follow the banner of the Cross. But a person may say, that if all are to become teachers and preachers, then who are to become merchants, farmers, carpenters; and in short, how are we to be provided with the real necessities of life? True, but cannot a man in any of these occupations discharge this office? I say he can, for there is no such thing as isolated virtue, no one act of our conduct, can stand or fall by itself. It must in some way or other influence the conduct of others, either for good or for evil. There are two ways of discharging the office which Christ commanded his disciples to fill; one by making known directly the will of God for the salvation of sinful man; the other by manifesting in our walk and conversation the doctrine of Christ, or in other words, by becoming living epistles known and read of all men. No Christian man or woman is free from the obligation of teaching their fellow-men by example. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Herein is my Father glorified that ye bear much fruit; so shall ye be my disciples." There is another mode, in which we can virtually or in spirit keep the command; which is, forwarding the gospel of God by giving according to our ability some portion of our pecuniary assistance to those who are to be engaged in it.

3. Let us now take into consideration the nature of the commission which Christ enjoined his disciples to follow. It is a glorious office, to fill which God became man, left the heavenly glory, and took upon him the form of a man, bone of our bone, flesh of our flesh, that he might be a merciful high-priest. "And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." "Concerning his Son Jesus Christ our Lord, who was made of the seed of David, according to the flesh." The world was sunk in moral and spiritual darkness; the world by wisdom knew not God. Philosophers, not to speak of common people, set themselves to find out a way whereby the world would be freed from the darkness of ignorance and superstition; but how vain, oh utterly vain, were their proud attempts! When men despaired of any re-creation originating from themselves, God in the fulness of time sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." At this time Christ the great light of the world was born, to chase away the moral darkness. He poured celestial light on the eye-balls of the blind; proclaimed liberty to the captives; and the opening of the prison-doors to them that were bound. He proclaimed peace on the earth. "Peace I leave with you, my peace I give unto you, not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid." Men were freed from the observance of the burdensome ritual of the Mosaic dispensation; outward forms and ceremonies were done away with, he introduced a spirituality of worship, which was before unknown. "God is a spirit: and they that worship Him must worship Him in spirit and truth." He taught that there is no justification by the works of the law, no justification by good works, by penances, by pilgrimages, by any thing and every thing from sinful man: but justification is by faith, faith in the Lord Jesus Christ as the only Saviour and Mediator between God and man. This faith is accompanied by good works which proceed from love. He revealed unto man the whole will and counsel of God for man's salvation. He brought life and immortality to light. Not only did he all these, but signed and sealed these instructions by his own blood. He gave his life to atone for the sins of men. "But he was wounded for our transgressions, he was bruised for our iniquities, the chastise-

ment of our peace was upon him, and with his stripes we are healed." "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, curseth is every one that hangeth on a tree." "In whom we have redemption through his blood, even the forgiveness of sins, who, his own self, bore our sins on his own body on the tree, that we being dead to sins, should live unto righteousness, by whose stripes we are healed." Such is the glorious nature of the office, which he himself filled, and which he desires his people to follow. Accordingly we find the Apostles of our Lord, entirely devoted to the work for which their Lord had left them an injunction. They went about from place to place, proclaiming to the world that Christ is the only name under heaven given among men whereby we must be saved: Repent, forsake, and turn from your former sins and lusts, believe in the Lord Jesus Christ for the remission of your sins. But how were these persons that brought these glad tidings, received? Were they hailed and welcomed wherever they went? Were their doctrines received as the very oracles of the living God. No, they were persecuted from city to city as felons and as the worst of the human species, and this doctrine as seed which gave or will give birth to all manner of noxious plants. Did all these things daunt or discourage them, as cowardly men seeking their own pleasure, and that by their own strength? far from it. Opposition served to encourage their zeal to suffer. Christ was their privilege and their glory. God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

III. From the true and sincere love to God, follows another, which is inseparably connected with the former, that is, love to our fellowmen; so that where we see a person; that truly loves God, or at least fully desires to do so, we are sure to find in him love to his fellowmen.

It is also a principle of the human mind implanted by the author of it, to impart pleasure in speaking to others what has gladdened our own heart; from whomsoever, and from whatever source a person hears an interesting event or narrative, he is assiduous in communicating it to his friends and relations, or any other person who he thinks will take an interest in it. But what can be more interesting, than to speak to a prisoner, who is suffering the hardships of the dungeon, the way of escape? to a mariner who is in danger of losing his vessel, how to find the harbour? to the world that is under the wrath of God, and is ready at any moment he pleases to be doomed to eternal death, to proclaim how it is to escape the impending wrath of God and all danger? But a christian minister not merely proclaims to the world the way how they may escape temporal death, but he does still more, he tells the men of the world how they may escape eternal death.

Leaving out of sight the mere pleasure and desirableness of communicating to men their danger and the best way to overcome it, there is positive guilt in not so doing; if there be medicine with a person, and if some are perishing for the lack of proper remedy, and if he refuses it for some selfish end of his own, he will be reckoned in the sight of the holy and just God as their murderer; and will not their blood be required at his hands, and will not their blood rise up in judgment against him?

Considering what good has been done and is still doing for this country, I feel myself bound to co-operate in christianizing the people. India under the Mahomedans was suffering the burden of a tyrannizing power who unprincipledly and cruelly butchered and massacred the people when any dared to oppose them in their plans and proceedings, and they were no better even than the Hindus. But the omniscient and omnipresent God, who is present in every place, and knows all things told or untold, saw the greivances of this people, and was pleased to visit this country with mercy for which they never sought,

He at such a crisis sends to us a company of merchants. Nothing was farther from their minds than this that they were executing God's decree, while they were following the bent of their own ambition, which is eager desire for wealth. But God brought good out of evil. He made them at last lords and proprietors of this country, and that ultimately to promote his own glory, not through their means

personally and directly, but through the instrumentality of another set of men, who came not to this country for money, nor for honor, nor for fame, as was manifested in their conduct, but were actuated by love to their fellow men. They made settlements in different parts of the country, for propagating that truth, which the good men of old desired to look into—but saw not those truths, which have gladdened the heart, by giving peace and rest to the troubled soul. It is in this manner God has been pleased to impart this ever efficacious remedy of the Gospel to my countrymen and to me in these days: then, shall I not be engaged night and day in its distribution? I see hundreds and thousands of my countrymen are famishing for lack of knowledge, I feel myself bound to offer it to all, whether they ask me for it or not, whether it will be acceptable or not: I must not wait for their call; for what sick people will ask of themselves for medicine

we must be saved, that he is the great physician of the souls of men, that faith in him is the only way to escape the wrath of God, and the only way to heaven? and how were they and their doctrine received? were they hailed and welcomed as men that brought good tidings, and were their doctrines received as the very word of the true God? Far otherwise, they were persecuted from city to city, as infectious men, whose very living in a city, would be contagious, as men that propagated strange doctrines which turned or threatened to turn the world upside down;—and their doctrine, as the seed of division and discord between husband and wife, parents and children, brothers and sisters; or in short were considered as seeds which in future were to give birth to all manner of mischief. But were they daunted or discouraged, as cowardly men depending on their own strength? Far from it? The very opposition seemed to encourage their zeal. To suffer for Christ they counted their glory.

Having such an example before me, and knowing that God is with his people, and especially that he will be with those who are employed in his immediate service as ministers (“Lo I am with you even unto the end of the world,”) fear of persecution and fear of offending their taste would not hinder me. For, what is the business of a physician? should he be dissuaded from administering medicine to the sick who says he cannot take it, for it is bitter, pungent and insipid? Nay, on the contrary? will he not persuade him by showing its propriety and usefulness?

The moral disease under which my countrymen are labouring it is very sad to reflect upon. They are without God and without salvation in the world: they are carrying about with them the burden of sin, they are without the operation of the gracious Spirit who gives repentance, faith and perseverance therein unto the end; but still they pretend to have something within them with which they cover their wounds. They have for the one living and true God, a multitude of imaginary beings, fictions of their own intellect: “eyes have they but they see not, ears have they but hear not, noses have they but they smell not, hands have they but they handle not, feet have they but they walk not.” For the Divine attributes they have given them are quite characteristical—for eternity and everlasting existence, they have ascribed unto them genealogies and necrologies of men—for omnipotence they have ascribed unto them the weakness and imbecillity of men—for omniscience they have ascribed to them the short-sightedness of a man—for mercifulness, they leave but a blank—for holiness, they leave the blackest of human crimes and sins attributed to them: and what shall I say more? If these be the characters of their Deities, then what must be the character of their followers? will they not lie, steal, and burn with lust of every kind and principle? Nay, the only wonder is that some of their followers are to be found possessed of virtues which their Gods never possessed! Oh, for the demolition of these evil spirits from off the face of the earth, and the establishment of the worship of the supreme Lord of the Universe!

The more I think of the adaptation of the religion of Christ to the fallen condition of man, the more I am overwhelmed with the conviction of its being of

divine origin. There is nothing approaching to this in Hindooism; it presents to its votaries Works, as the first, the second, and the third cause, of their reconciliation with the offended Deity, and their salvation from sin. For an holy and heavenly Saviour, they have unholy and earthly beings, who will have, (if they are entities at all) to stand before the bar of heaven, to give an account of their conduct, and must stand or fall by their own works. If they cannot save themselves, how can they save others?

The invariable experience of those who think at all, that works cannot procure our justification, has led to many sore anxieties for another and better mode of our acceptance with God: but the wisdom of man failed to devise any better expedient. When man failed, God graciously opened a fountain in the blood of Immanuel, where all sinners may come to wash away their pollutions.

Having, though faintly and partially, experienced the blessing of the gospel-salvation, shall not my heart glow with love to my countrymen, to tell them what a dear Saviour I have found? shall I not labour night and day to impart unto them the knowledge of the heavenly Saviour? shall I not pray and watch the clouds with Elijah for a shower of divine influence? and shall I not rejoice with him in observing the first cloud? shall I not rejoice with the angels in heaven at the conversion of sinners? As yet there have been no Elijahs, no Jeremiahs, to warn the apostates of this country. India requires her Elijahs and Jeremiahs to warn the Ahabs and Jezebels of this country of their danger, and to lay open the sins and wickednesses of the apostate Israel of this country; for there have been and are many false teachers, Satans emissaries, that say, Peace, peace, where there is no peace! that bid them by false hopes to sleep: and who can tell but perhaps this sleep is eternal?

Gratitude to benefactors and to the Lord that bought me, and obedience to his parting injunction, and love to my fellow men, and desire to do them real good, have been some of the motives that induced me to wish for the ministry.

Oh may I be worthy of this high and holy calling!

In June 1843, these two young men Mohendra and Koilas, went to occupy the station of Ghoshparah, which had been lately been chosen as the seat of a Christian school by the Missionaries of the Church of Scotland in Calcutta: and there they assiduously laboured for some months, as both teachers and catechists, making known as best they could the way of salvation by Christ Jesus: and presenting to the surrounding heathen the healthful picture of brethren, with their families, (for these young men had shortly before married Christian young women,) living in harmony, confidence, and unimpeachable propriety, under one roof. Koilas' character together with that of his able colleague came here into exercise with great effect; and we know, that he raised up a peculiar testimony in his favour on the part of the Heathen around him, by his Christian humility, kindness, and zeal;—and that there was every appearance, had his life been spared, and had that station been continued, that he would have become a most acceptable and useful servant of Christ at Ghoshparah. He laboured in the school during most of the day; and at other times he went about visiting the people, and doing what good he could. He commenced keeping a journal of his doings; but he seems to have continued it only for a very short time. A fragment which we have found, will serve to illustrate still further, in active official life, that youth whose preparatory stages we have already contemplated. The journal seems intended to contain only a simple narrative of his missionary walks, and not the usual

matter of sentiments and reflections—and we much mistake if our readers will not greatly admire the humble and simple style of this youthful record.

JOURNAL.

10th May 1843.—I went to visit the Baboo. At the gate one of his relatives began to talk with me about Christianity. As I was speaking with him at the gate, the Baboo being informed that I was come to see him, sent for me. I was conducted by the person that came to call me, and was introduced into a hall where the Baboo was sitting with his attendants and courtiers. Immediately a mat was ordered to be brought, and I was seated before them. The Baboo had a mat for himself. In one seat his relatives, and in another the Brahmins, were seated. Among the Brahmins there was one who of all in the company seemed to possess a great deal of influence, whose words were listened to with reverence, and to whom was shown all manner of respect by the Baboo and by all the assembly.

The Baboo expressed his fear that we would force boys to become Christians : I told him, No. Christ does not inculcate on his followers, what Mahomed did. Mahomed went about with a sword in one hand and the Koran in the other. If the Koran was accepted, then life and peace were granted ; if rejected, their death was the inevitable consequence. Then I told him of the reasonable means to be used and that would be used here, instruction and persuasion ; and leave the rest of the work, that is of producing conviction of sin and faith in Jesus Christ, as the only Saviour, to the Holy Spirit whose work it is. Whereupon the Brahmin said, all well, that is right and proper. A relative of the Baboo said, will the teaching of Christianity be optional ? I was a little slow in replying, for I was thinking of the answer, and I was determined at all hazards to be frank and open (for honesty is the best policy,) and yet not offend in the least by my word or conduct. But before I began to answer the question, the Baboo said, all their books are saturated and incorporated with Christianity, as all our books with Hinduism ; therefore it is impossible to separate the two things. Then I addressing the Baboo said, that persons do not become Christians only by knowing what Christianity, and what its claims are. Then I told them of the grace of God and work of the Holy Spirit on the soul that makes a man a Christian. True, said the Brahmin. Then I brought examples of head knowledge alone never converting a man, from our Institution, and other quarters. The Brahmin asked me what is Christianity and what are its requirements ? that is, what works are we to perform that we may obtain eternal life, and who is Jesus Christ, and why we should believe in him, how is faith produced ? all these naturally arose from my answers. This Brahmin told me that he had read some parts of the Bible, which Mr. Sandys presented him ; he said they seemed so like the truth, and exciting love in a man, that he forbore the reading of it, lest, said he, my mind should be unhinged and shaken from Hinduism. Then came his remarks on Christian practices, "Good and praiseworthy." His remarks on European character are as follows ; industrious and persevering. The Baboo hearing and saying Amen, to all I said : he would now and then differ from the Brahmin, but did seldom differ from me. At last he called himself a Christian. I am a Christian, said he, for a Christian is one who is pious ; he often repeated it. Lest my silence should confirm him in the belief, I quietly told him, a Christian is one that believes in Christ for salvation, and does not depend upon his works, or what he can do himself. He said, Oh yes, it is the same thing, it is the same thing !

Oh what a sad spectacle to see a man honoured with Divine honors ! I was much delighted to speak with Ryots of the place ; they came to us every evening to hear us speaking to them, and the gospel was preached to them almost every evening.

Oh, may our coming to Ghoshpara be blessed of God : may Ghoshpara and the surrounding villages, nay, even whole India become the kingdom of God and his Christ !

22nd June.—Thursday evening, I went to Kantha a neighbouring village and visited a patshala there; had some conversation with the teacher and the owner of the house in which was the patshala, as I was coming home I met an old man and some elderly females, with whom I had some very interesting conversations, first he began by praising our religion, and continued for some time, till some young men came in, who gave to the conversation another turn.

After the above I left off writing, thinking it would be wasting of time.

In the month of July, I had several conversations with one of the Kartabhaja sect. He asked me to tell him what Christianity is? and I asked in return to tell me what Kartabhajaism is; to which he consented; but although I told him the whole truth, he told me nothing, but these words, "Live and you will know." I had conversations with the others of their sect, but they all appear to me to be very reserved, as if fearful of exposure.

12th November, (*Sabbath*).—I have been to Baganapara; there are ten or twelve families, all Mussulman. I met with an old Mussulman; after speaking with him about his farms, and whether he will get any thing this time by selling radishes, I asked him about the object of his faith, on which he trusted for salvation? to which he replied, I have no object of faith. No object of faith; what will become of you when you come to die? I do not know, replied the old man, will you kindly tell me? All sinners will go to hell, was my reply: if you be a sinner, as there is no doubt that you are, then you will go to the place for which you are now preparing. But if you repent and believe in the Lord Jesus Christ, then you shall be saved. Then a short narrative of Jesus and his works. As I was coming with him, I met another Mussulman, who, to his own satisfaction, proved the Trinity of God, by lifting one of his fingers—"If I lift this finger, it is one; so God is one!"

14th November, (*Tuesday*). God directs the hearts of his people and he also shews them the objects of it. As I was walking about *Panchghara*, I saw a track leading apparently to a large woody place. I continued thinking there must be some house inside, and to my astonishment I found a house and a man sitting at the door. I called out from a distance, Well, who is there? to warn the females, if there were any, to get in; the man called me, and gave a seat. He told me his whole history. He alone lives there, he has lost every relative of his, and seemed very poor. He told me that he suffers very much from cold; that one cloth he had, was stolen the other day during the day time. He said, it is the will of God, and that nothing befalls a man without his knowledge. I asked him whether he heard any thing about Christianity. He said, this only: that at Ghospara two young men are come as teachers, who are Christians. Then I told him something about Christianity, and pitied and brought to him a cloth the next day, which he received very gladly and thankfully, and put it on his head, as a sign of thankfulness, and said "this is my shawl."

15th November.—I met a rich man, who would not believe, that any man was free from the sin of adultery.

19th November, (*Sabbath*).—I visited *Baru*, a mile and half from the station. The place is chiefly inhabited by Hindu ryots. There is only one family of Brahmins. I sat in one of the houses of a respectable ryot; and as I was enquiring about the population and the occupations of the people, a crowd assembled around me, about fifteen, among whom was a Brahmin. The conversation turned upon the propagation and success of the gospel in India. The Brahmin remarked, that we will soon have a Church at Ghospara. Oh! that God would verify the words of the servant of Satan, for his own glory! When I spoke about the sinfulness and the inability of man to save himself, and the necessity of a saviour, the Brahmin began by charging God as the author of sin, and vindicating the innocency of man. Then I brought the history of Adam and Eve, their primeval innocence, and their subsequent fall—"that God

created man upright, but they have sought out many inventions." Then I brought out the holiness of God, and consequently his abhorrence of that which is evil, to show that God cannot be the author of that which he hates.

About charging God as being the author of sin, I gave this example as a confutation. Suppose I send a servant with a rupee to a bazar, to buy for me some sweetmeats, and he instead of doing according to my order, went to a common wine shop, and drank as much as would make him a perfect beast—now whom will you accuse in this case? me for giving him to buy, or the servant that ill-used the money. The Brahmin faltered and would not say yea or nay; but those that were around him, being simple minded and generally candid, at once said, certainly the servant; and they laughed most heartily at the Brahmin who would not frankly say the truth.

The Brahmin agreeing with the common people, defended idolatry. To shame him out of the position, I used this illustration. I asked his name and whether he had any children; then asked I, whom do your children call father? "Me certainly." "But suppose they instead of calling you father, make an image of a monkey, and called it father, how would you like it?" Then all the people laughed aloud, "it is well said, it is well said."

After the Brahmin was silenced, I had the delightful privilege of preaching the gospel. As I was coming home, I had presents of cocoa nuts and sugar canes from that respectable ryot under whose roof I had shelter.

24th November.—The place I visited is Canta, a mile from Ghosepara. As I was entering the village I met with a Brahmin smoking away at his back-door. When he saw me, he was all joy and said, "here is the master, here is the master." He offered me a seat, which I immediately accepted, for I was more anxious to have the opportunity of speaking to him than he to me. I had a small congregation, consisting of a dozen of Brahmins and Soodras; women were peeping from this and that side to see and hear what the wonderful man, the Christian, would say. I had the full satisfaction of speaking and reading to them the gospel of Christ. The people were very attentive all the time. The place is inhabited by milkmen chiefly. I always take with me a copy of Bengali Testament.

Near our house an old Ryot named Sengku Ghose used to watch his pumpkin, radish and other fields: one day I went near him. After other talk, I asked him, Well, old man, you seem (for he was already past threescore and ten) about to die; but have you ever thought what will become of you in the next world? to which he coolly replied, Why according to my works, I will become some animal in the next generation. I said, God says that there is no transmigration, and that man is the highest and noblest work of creation, and what punishment can there be in man's becoming a senseless brute creature! With this and few other words I parted that day. A few days after I went to him again. After the usual salutation of enquiring after each other's welfare, he told me, I have been thinking a good deal about what you told me last day, that there is no transmigration; is it so? Then what will become of me? I tried to propound to him the only way, with which he appeared quite satisfied.

4th December (Sabbath).—I visited Kathrapara, three miles from Ghosepara, near the bank of the river. The people of this place boast greatly of their intellectual acquirements. The inhabitants are chiefly Brahmins and Boidyas. I had visited this place once or twice before, and had talk with the people; but it is always of a disputative kind. They assume the profession of Vedantism, and as such argue against me a Christian. When I go there I have generally a congregation of between thirty and forty. They seem to attend to catch a flaw, either in language or in the sentiment expressed, according to their own views.

As to give all the details would be tedious and wearisome, I will give some of the questions with which the disputation was carried on. These are as follows. Why have you forsaken your own religion, seeing you have a religion of your father? In what respect is Christianity better than Hindooism? What is sin? God is the au-

thor of sin, say they. What is soul? says another. What do you gain by becoming Christians? Christians are despised by civilians and other respectable Europeans. Another came forth with this, what is God? There is no sin, says the third. Europeans do not eat with you, because you have changed your religion. A man that can change his religion, there can be no confidence in him. Who is Jesus Christ? Was he not the son of a virgin? How can two natures be in the same person? Christ is adored in the same way, as Rām Surai Pāl—the head of Karthābhaja sect is worshipped. Native Christians beg from door to door. Christ was a thief, and one of them; for he and his disciples brought an ass from a neighbour, without telling him, unless the owner asked, where do you take the ass: what is stealing? is not to take another's thing without his permission? did not Christ permit his disciples to do the same?

10th December, (Sabbath).—I visited Panchghura. It is a very small village, as its name signifies, five houses. It is just on the west of our house. This day I had little or no conversation of an interesting kind; the Brahmin, owner of the land on which our house is built, engaged me with other talk, which ate up my time.

12th December, (Thursday).—I took the first class of the day-Pātsālā. They were reading a conversation between a mother and her daughter. The lesson came about the girls' desire for study. I contrasted that with the desire and pursuits of the majority of girls of this country, eating, playing, and sleeping, to which the boys cordially acquiesced; and the boys were mentioning many similar things; when an old woman was standing by, and was listening to all the talk we had within; she instantly came forward and confirmed all our words—"Very true, very true, said she, we are nothing, we are nothing, having eyes we are blind, we eat and sleep;" and then she went away.

17th December, (Sabbath).—I was going to Marar Dāngā, and in the road I met with a certain ryot who asked me where I was going: I told him, where I was inclined. I hear from people that you have forsaken your father and mother and all your friends, and become a Christian—Is it so? Yes, said I; but I have done it for the sake of Christ's religion; for the Bible says, 'he that loveth father or mother more than me, is not worthy of me. But is Hinduisia false? Is not Hor and Hori the same,' i. e. he meant to say, that God is God, by whatever name he is called. Suppose, if I say, this hedge is God, and worship it as such; will it be your God? Yes, replied the ryot. Do you think, the attributes of God are in it? Yes, for it gives pain to those that hold it fast (for it is a prickly thing); and then he went on describing the holiness of his gods and goddesses, of course not without opposition. After all, he mentioned the case of a Boiddya coming into his house, who after taking a little refreshment expressed his wish to see the Christians; for which he entreated and besought him not to come to us. "Sir," said he, to the Baidya "do not go to them, they will take your mind from your own house, and will make you despise all worldly relations for Christ, in short they will persuade you to become a Christian." The Baidya smiled and perceived he should not go. I only told him, that I was sorry to hear that, and that he should not have done so. Seeing his son standing by, I asked him why he did not send his son to our Bengalee school, to which he coolly answered—I told my son to go and become a Christian, but he would not; he says I will serve my father and mother; but he is here before you; you can ask him: the boy answered, "No!"

20th December.—I asked a boy of the third class of the English school, why he was absent, his answer was. "Since I am come to this school, I have learnt to speak the truth; therefore kindly excuse me, I went to an invitation (*a party*)."

The boy might have escaped very easily, by saying he was sick, or he had something to do very urgent, which was not the case; but he chose to speak the truth and abide by the consequences, for he knew that we do not like that boys should be absent by going to invitations.

30th December.—(*Sabbath*)—This day I have been to visit Santa, for the second time. The mistress of the house, where I had been for the first time, said

through her boy that comes to read in our English school, that she would like to see me, and that she was very much grieved to hear of my illness. I gladly complied with her request, as I usually do in such cases. I had a congregation of about 8 or 9 males and 5 or 6 females, four of whom were the chief speakers. Immediately after my going, I had a blanket seat brought to me from within; and a certain elderly female, [I was sick for a day, which disabled me from attending the Institution] came to speak with me; "you have done very badly in leaving father and mother, friends, and all, and thus to become a Christian: you have grieved your parents, is it not sin? If you had remained at home, it would have been better. Your parents would have been proud of you, O! you are such a child. You resemble *Kartik* (god of beauty) O! a fine an appearance: oh! how your parents would be sorry because of you—oh, you were the son of a Brahmin!"

I tried to show her the reasons of my leaving home; Christianity is the only religion that can give salvation—Hinduism cannot give salvation. But my parents say, although Christianity be good and the only religion under the face of the earth, you must not become a Christian; for that will bring dishonour and disgrace on the family. But Christ says, 'he that loveth father and mother more than me, is not worthy of me. Now, whether I am to obey God or man, judge you. Then came the mistress of the house with her two sons, one of whom reads in our A B C class, the other a young man engaged in the active duties of life. She has lost a son whose name was Koilas Chundra (he used to read English) which made her very sorry, sorry beyond measure, and that most bitterly before me, and she asked me where her child was gone? Yes, said I, God says in His holy word, 'He that believeth on the Son hath everlasting life'; 'Every man shall receive according to the deeds done in the body, whether good or evil!' She cursed God, or more properly the gods. She said, since she lost her son, she has not bowed down to an idol, and has not as yet raised her hand to him, and said further, that she has not brought and will not bring any idol into her house; for, what can it do? where is my Koilas to see the exhibition? Her son said, "since you came, I have left off caring for my Paitá (the Brahminical thread); and if you continue to come for some time more, I will soon leave it altogether." Another son who was sitting, after many other queries, said, "we are poor, we cannot give much time to these things, if you kindly come to us for some time, we shall be very glad, for we cannot go to you." To which I heartily acquiesced, and even offered to go every day for one hour, if they would ask me to do so. In the meantime while we were carrying on the conversation, there came a certain matron, an outrageous and red-hot Hindu. She broke forth, "You are a robber, you are a robber, sir." 'He is a troublemaker,' said she, directing her eyes towards the bystanders. How could you hurt your parents so? could you not have served God at home?" I softened her the best way I could. The cause of her so much rage and sorrow was, that my namesake was her adopted son, and she seemed to have suffered much by his decease.

I have been told that a month ago, that is after my first visit,—the two patshalas which used to carry on their business every day without exception, have ceased to carry on their operations on the Sabbath days. Whether it is from what I said on my first visit to the place, about the observance of the Sabbath, or from mere imitation of what we do, I know not. I intend to ascertain more particularly in my next visit.

* * * * *

1st January, 1844. •

This little journal will shew, how fitted was our young catechist for the office which he had chosen, and especially for that department of it, which, above all, he loved, the direct teaching and preaching of the simple gospel of Jesus Christ. Let it also be remembered, that, at this time, he was under no local superintendence, and received no special instructions of any kind as to his work or movements; all that he

did was from principle, and of his own accord, from love to man, and regard to the claims and presence of his Lord. In this respect both he and his colleague differed from too many of their converted countrymen, who are ever dependent for their movements on the orders that may be given them, and for the amount of their work on the degree of supervision over them; but the youthful catechists at Ghoseparah were no such spiritual *automata*, no such evangelical locomotive machines. They loved their work, and therefore they performed it—and they did what they could, because love will not admit of less.

Such was the prospect of a happy, and useful ministry amongst his perishing countrymen, which seemed dawning upon the soul of our beloved young friend, Koilas Chunder Mookerjee: and in this prospect, we, as well as he, had begun to rejoice. But our Master's will is not to be guided by human wishes, neither to be regulated by his people's desires, even in those matters which would seem to us most likely to advance his own kingdom on earth. He has two fields of service, one above, and another below; and the one is to be replenished by the supplies of the other. Early in 1844, Koilas' health gave way; and in the month of March he was utterly prostrated by an attack of that overwhelming and crushing malady, cholera morbus—so that he was brought to the very verge of death. He expected at that time to have died—yet without fear, for he was then marvellously delivered from that bondage. “When Koilas had cholera last year,” says she who knew him best, “for the first time the fear of death was taken away: before then he was much afraid to die; but at that time, when he believed himself dying, he was quite calm, and repeated the Hymn—

“The hour of my departure's come,
I hear the voice that calls me home!
At length O Lord, let trouble cease,
And let thy servant die in peace!”*

* For the sake of some of our readers, who may not have in their collections this favourite and beautiful hymn, we subjoin all its verses:—

The hour of my departure's come,
I hear the voice that calls me home;
At last, O Lord! let trouble cease,
And let thy servant die in peace.
“The race appointed I have run;
The combat's o'er, the prize is won;
And now my witness is on high,
And now my record's in the sky!
Not in mine innocence I trust;
I bow before thee in the dust;
And through my Saviour's blood alone
I look for mercy at thy throne.
I leave the world without a tear,
Save for the friends I held so dear;
To heal their sorrows, Lord, descend,
And to the friendless prove a friend!

Thus was he prepared for what was to follow. His frame suddenly reduced and deranged, by one of the most crushing of all the diseases within the circle of human experience, never again recovered its tone or its strength. Intermittent fever alternating with violent diarrhoea seized upon him, and consumed or exhausted the slender stock of vitality that remained after the first violent shock; and when, through the influence of medicine and change of residence, they were at last subdued, they but left the field to another and more invincible form of disease; for he at last sunk into atrophic decline, and under its wasting power he gradually passed away. It would now seem as if it had been his Lord's will that he should glorify Him chiefly by suffering; for he laid upon him this heavy, very heavy, test of faith and patience, that he should be nearly a whole year in dying; and we may, and must also add, that he did glorify his Lord by extraordinary patience of spirit and by a peculiarly Christian death.

During the hot season he visited Calcutta, once or twice, for the recovery of his health; but after some temporary restoration, he was again thrown back. In the end of August he came once more to town, and never was he permitted to return to the scene of his ministry. It was the privilege of the writer to receive the sick youth into his house, and to be helpful in ministering to his wants, both temporal and spiritual: and this privilege has, in the end, been found to contain a rich and holy blessing—a legacy of sweet and sanctifying remembrances. During the earlier part of this confinement, neither Koilas nor his friends were aware of the extent of his danger; for he suffered no pain, felt no special sickness, exhibited no organic disease: only, he was weak, and he wasted; yet, this wasting was so imperceptible in its progress, that it was difficult for him, save at intervals, to realize it. He was at first tried by a temptation, but too natural in such circumstances,—by a painfully anxious and impatient desire, to be again engaged in his work. Occasionally, too, the use of various remedies, had the effect of so far reviving his frame, as to kindle something like a reasonable expectation, that he might, after all, recover and return to his work: and in such instances, his expectation of death was, for a time, broken up, and his mind again thrown back on all the agitations of anticipated life. On one or two occasions also he was drawn into darkness and restlessness of soul; so that for a few days at a time, he seemed scarcely to be *himself*; he seemed neither peaceful nor happy. But these were times when Satan was permitted

I come, I come, at thy command,
I give my spirit to thy hand,
Stretch forth thine everlasting arms,
And shield me in the last alarms.
The hour of my departure's come,
I hear the voice that calls me home:
Now, O my God! let trouble cease;
Now let thy servant die in peace!

for needful reasons to tread down his soul into the dust : and out of them all he was speedily, mercifully and triumphantly delivered. On one occasion, when he was thus distressed by this spiritual morbidness, he was exhorted to pray for deliverance, and to set himself to seek the Lord's face and favour. His reply was, "I *cannot* pray—when I attempt it and wish it, I cannot attain to prayer—my soul refuses to pray." He was then counselled to read over such Psalms as bore on his state of mind, as the 42d and 43d, and especially the 77th and the 143d, and to read them as his own prayer ; in fact, to *pray them*. On my return, a few hours afterwards, he said, "Sir, I am now happy :—I have done as you desired me ;—and I feel happy in my mind." The "Breathings of Henry Dorney," one of the most spiritual and profitable works of Christian experience in the English language, was at that time given him to peruse ; and so deeply interested was he in that Saint's experience and sayings, that he would no more part with the book ; and it lay on his table until the day of his death. On another occasion, after some days of very painful depression, the effect chiefly of bodily disease, he said on my entering his room one morning, "Sir, I have been thinking of some words of Christ, that have pleased me very much : the very hairs of our head are all numbered—so that not one of them can fall to the ground without our Father who is in Heaven ; then what have we to fear, when God numbers our very hairs ?—why do we not believe this ?—why are we not *always* happy ?" And he seemed truly happy when he said this ; he was evidently without a burden—all was lost in the faith of God's minute and affectionate care.

The gradual decline under which he sunk, although unaccompanied with pain, yet carried with it many occasions of restless weariness, and demanded for itself much painful passiveness of mind. Still it would not have indicated to an unwilling mind, what it did indicate to *him*, and that at an early stage, the probability of a fatal termination. He conveyed to me a hint on this subject four months before his death. He said one day, when speaking of his health, "I think I am like *Madhub* ;" * referring to a very pleasant and pious youth of our mission

* DEATH OF A YOUNG NATIVE CHRISTIAN BELONGING TO THE GENERAL ASSEMBLY'S MISSION : 1843.

Died on the 17th February, Madhab Chandar Basak, a Christian convert of the General Assembly's Institution. He had been ill, apparently of decline, for some time, and had been sent for change of air to Krishnagar, where he died. He was baptized about eight months ago : and had maintained a quiet, humble, and most dutiful deportment :—and in his death he seems to have been supported and comforted by that Lord whom he followed. He had been accompanied in his journey by two others of his Native Christian brethren, who attended him most affectionately and assiduously :—they themselves had been baptized only a few months before him, but in years were older than he :—and perhaps the following extract of a note, received from them, intimating his death, may be accepted as the testimony of *three young Hindus* (of him who died, and of those who saw him die), to the mercy and love of the LORD JESUS displayed to His people in their death.

who had died three years before, of pulmonary consumption. I did not at the time quite apprehend his full meaning; but I afterwards found that the remembrance of that youth, when dying, was much present with him, and helped him in a peculiarly tender manner to anticipate his own death. Oh, how much has the death-bed of one believer helped another dying believer!—and how many of Christ's flock have been comforted on recognizing, even in the valley of the shadow of death, the foot-marks of those who passed before them into glory, and whom they had well known and loved, as their brethren in Jesus Christ the Lord!

Yet, although Koilas had this anticipation of death and this willingness to die, he readily tried every means suggested to promote his recovery. He enjoyed the benefit of the best professional skill, in the friendly and constant attendance of a Christian medical friend Dr. Nicolson; for whose great kindness the dying youth expressed much and tender gratitude, in the prospect of his final departure: and with this were conjoined the occasional friendly visits of Dr. H. Chapman, who helped to alleviate, what he could not remedy. Koilas, however much impressed with the anticipation of death, yet readily and thorough-

“We are sorry to relate to you the death of our dearly beloved brother Madhab, on the 17th instant. Amidst all our sorrows and distresses, the God of consolation hath given us a great deal of comfort in the state of his soul at this trying and dismal hour. He died not like a poor idolatrous and wretched Hindu, destitute of all hopes of God, of heaven and of eternal bliss—whose mind is constantly dismayed at the thought of the great day of judgment, and at the unquenchable flame of the eternal hell-fire—whose conscience is perpetually biting at the remembrance of past sins—and above all, who is horrified by that great enemy, through whose dark valley all must pass. But his death was like the death of a most holy and pious Christian. His heart was full of the most glorious hope of heaven and all its blessedness, and especially of the immediate presence of his dear Redeemer. His mind greatly rejoiced at the happy prospects of the great day when his Redeemer shall call, saying, ‘Come ye blessed of my Father, inherit the kingdom prepared for you, before the foundation of the world,’ and he was not in the least afraid of the last great enemy, but was able with the holy apostle to say, ‘O death, where is thy sting! O grave, where is thy victory,’ and also, henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day—and not to me only, but unto all them also that love his appearing!’” Sir, there was this very marked in his death, that though he endured inconceivable troubles and sufferings from the nature of his disease, yet he was *very, very* firm in his Saviour; so that about three minutes before the departure of his soul from this earthly tabernacle he was able to hear with attention what was addressed to him, and even to *PRAY* too!”

Poor Madhab—nay rather, happy Madhab! raised beyond the reach of sin—confirmed beyond the reach of falling;—of him there is now no more fear, for him now no more anxiety:—already, although amongst the youngest saints in heaven, he is higher than the highest saints on earth—his teachers might now be his learners. He was an amiable Hindu, a gentle scholar, a pleasant convert, a patient sufferer; and he is now, we trust, a perfected saint, a trophy of Christ's grace to India!—*Calcutta Christian Observer.*

ly submitted himself to the prescriptions given for his treatment—and frankly acknowledged whatever relief he was sensible of deriving from the means employed. In all this he acted consistently ; not making even his strongest feelings as to the future the rule of his duty as to the present : acting unconsciously in the spirit of the venerable old missionary Elliot, who said shortly before his death—“ Were I sure of dying to-morrow, I would exercise myself in plucking weeds out of my garden *to-day* !”

The last time that our young friend went out was in the first week of February, to visit the Missionary Institution. He was lifted both into and out of the conveyance which carried him thither—and his companions may well remember his exhausted and emaciated appearance on the occasion of that last visit ; for some of them were evidently affected at the time by the sad and touching sight presented to their view. The fatigue and exposure of that day were too much for him ; and on his return, he entered his room never more to leave it, and laid himself down on his bed never more to rise from it. During twenty more days he seemed hastening home, both in body and in spirit—and he seemed in mind finally and forever separated from all earthly concerns. He was no longer able to read his Bible, which caused him much pain ; but a member of the family read to him from time to time, as opportunity served ;—by which he seemed to be made very happy—so that he used to say, “ I long till you read to me again !” To those friends who visited him about this time, he expressed his perfect tranquillity of soul, and connected this declaration of peace with the blessed name of Jesus, giving them also cause to be happy in having seen him. His beloved colleague Mohendra, says—“ During the last stage of his severe illness more especially, he was most resigned, and full of the glorious hope of immortality. The last time I saw him, he asked, whether we were all well and comfortable. ‘ I am, said he, most comfortable and happy—this is the last stage of my illness—Either way I am happy—I cannot speak ; there are sores all over my mouth—but the face of a friend revives the spirit.’ So saying, he was about to embrace us ; the minds of us all were solemnized—we felt it was the doing of the Lord.” A few days before his death, the family Pundit, who had always been much struck with his demeanour as a dying man, asked him what kept him in such peace—he replied—“ It is the Lord’s will that I should thus suffer—if I ever recover, the glory will be to God : if I die, the Lord Jesus Christ will take me to Himself.”

There was nothing marvellous or extraordinary in these and many other sayings of his ; but they are all the more satisfactory on account of their gospel simplicity. “ My thoughts are full of Christ—I have nothing more to wish, for soul or body—I am quite comfortable”—surely these are the natural words of the children of God, when sincerely and consistently uttered. The day before he died he desired his wife to read to him the fifteenth chapter of first Corinthians, as also the xxist and xxiid chapters of the Book of Revelations :

and on the day of his death he had read to him a portion of scripture, and that rich gospel hymn,

Rock of Ages ! cleft for me,
Let me hide myself in Thee,
Let the water and the blood,
From thy side, a healing flood,
Be of sin the double cure ;
Save from wrath, and make me pure.

Should my tears for ever flow,
Should my zeal no languor know,
This for sin could not atone ;
Thou must save, and Thou alone ;
In my hand no price I bring,
Simply to thy cross I cling.

While I draw this fleeting breath,
When mine eye-lids close in death.
When I rise to worlds unknown,
And behold Thee on thy throne,
Rock of ages ! cleft for me,
Let me hide myself in Thee.

This he requested might be read a second time, saying—"How sweet, how sweet!" After this, he rapidly sank, so that by the evening he was scarcely able to whisper ;—and the last time he spoke was, on being asked to take some refreshment ; when he breathed out, rather than articulated, these last words of grace, "*I am hungering after Christ and His righteousness!*" He soon sank into a deep stupor ; and without a sigh, a struggle, a movement of any sort in his attenuated bodily frame, his spirit gently departed unto the LORD, at one of the morning of the 26th February. On the evening of the same day, his earthly remains were, agreeably to their Lord's sentence, committed to the dust—in the sure hope of the resurrection into everlasting life. In life, he was amiable ; in death, he was lovely ; and in remembrance, he is dearly cherished. Spiritual peace, and spiritual love, peculiarly marked him as one with CHRIST, both in life and in death ; and his latter end seemed, but as a prolonged effort on the part of his regenerate spirit, to disengage itself tenderly and kindly from its body, in order to be with its LORD for ever, in its own heavenly mansion. We are reminded of the Poet's words,

How bless'd the righteous when he dies,
When sinks a weary soul to rest ;
How mildly beam the closing eyes,
How gently heaves the expiring breast !

So fades a summer-cloud away,
So sinks the gale when storms are o'er,
So gently shuts the eye of day,
So dies a wave along the shore !

A holy quiet signs around,
 A calm which life nor death destroys;
 Nothing disturbs that peace profound,
 Which the unfetter'd soul enjoys.

Farewell, conflicting hopes and fears,
 Where lights and shades alternate dwell !
 How bright the unchanging morn appears ;
 Farewell, inconstant world, farewell !

Life's duty done, as sinks the clay,
 Light from its load the spirit flies ;
 While heaven and earth combine to say,
 " How bless'd the righteous when he dies !"

In the way of *eulogy*, we shall add nothing to this simple record of facts :—to exalt even a saint is not our object ; for it were neither a useful nor a lawful end ; but our desire is, that the dead should yet speak, and shew forth that grace of God which was in him, and which has brought him to his present glory in the presence of his Saviour. Yet I cannot forbear adding, from the pen of his attached and accomplished brother Mohendra, a little sketch of his character as estimated by one who knew him so intimately :—and this sketch is rendered more affecting by the touching fact, that within a few days after the writing of it, the writer was himself summoned to follow the brother, whom thus he loved, into the same blessed and glorious presence !—for, in six weeks after the death of Koilas, died his bosom friend and ministerial colleague, Mohendra ! Beloved and endeared young men, our FIRST Native Catechists ! "They were lovely and pleasant in their lives, and in their death they were not divided !"

" Our departed brother did not much distinguish himself in intellectual attainments ; but he possessed in an eminent degree all the Christian graces. He was gentle, mild, peaceable and most social. But all the excellent qualities of his soul were sanctified by the blessing of God's Spirit : so that together they formed a consistent beautiful Christian character.

As a Christian he was *devotional*. His conscience was very tender ; and he was very scrupulous in his daily morning private devotional exercises. I knew him daily for five years ; and I do not remember a day in which he did not read his Bible with out-pourings of the heart to God. His prayers proceeded from the heart. His very language was the language of sincerity. And as far as I remember, he never approached God but as his FATHER in Christ. He loved the House of God. At Calcutta he regularly attended the Church : but at Ghosepara he expressed his sorrow, that he was so far distant from the house of God.

He much loved the Word of God. At family worship it was my habit sometimes to devote much time to reading the Paraphrases which he did not like, saying that he liked much better the very words dictated by the Spirit of God.

He was very zealous to honor his Redeemer. All the time he was well at Ghosepara, his whole heart was in his work. He complained when he had much to study for other purposes. It was his *delight* to speak of the crucified Redeemer.

On the Sabbath he was in the habit of giving alms, which he always took as an occasion to preach the gospel to the poor.

He was always for peace. Sometimes the people insulted us: on which I would remonstrate. But he would have me especially to consider, that we did not raise any quarrels, lest we should hinder the gospel of Christ.

He was humble and most frank in acknowledging faults. If he had offended me in words, he would come with tears in his eyes, acknowledge his faults, and embrace me as a brother. I remember with joyful sorrow the occasions when we acknowledged our mutual misunderstandings, and mutual slight offences, and actually embraced each other.

Never have I seen a Christian more unassuming, more humble and more frank. On remembering him I remember Nathanael in whom "was no guile." Really his mind was transparent. Both in words and deeds the whole man was seen through.

He had great tenderness of heart, was full of affection and Christian love. I remember when I once saw him after a month's absence from Calcutta, he embraced me, saying—"I am inexpressibly happy, brother, to see you after so long an absence; for I was very miserable in being so long without a Christian companion."

Native Christians are generally charged with covetousness. But this I must testify concerning my departed friend, that his heart overflowed with generosity. He was in the habit of making presents to his Native Christian friends, and that not out of his abundance, but denying himself. At Ghosopara he was really the friend of the poor. To a sick poor child he used to send milk daily. Once a person falling down at his feet, asked him a loan of some rupees for the marriage of his son. He lent him 11 rupees; and when the man could not easily return it, he forgave him all.

He would never tolerate any thing evil spoken of Christian brethren. He would not endure slanders: nay, he could not endure the relation of the evil deeds of professing Christians, however just the narration might be, as well as instructive. This was a predominant feature in his character—"Charity thinketh no evil; rejoiceth not in evil, but rejoiceth in truth."

We close this memorial by appending a short discourse which Koilas had prepared for the use of the Presbytery, as a specimen-sermon or Exercise, for their examination and approval. We leave it to speak for itself, premising simply, that the circumstances under which

it was prepared, may perhaps have made it some what less *lively* than, it otherwise would have been ; but as it is, it is full of heart, full of truth, full of CHRIST ; and it was his FIRST AND LAST DISCOURSE.

SERMON.

In writing this sermon, I have imagined myself placed in the situation of a native minister, addressing a mixed congregation of believers and unbelievers of his own countrymen.

ROMANS X. 1—4.

1. Brethren my heart's desire and prayer to God for Israel is, that they might be saved.
2. For I bear them record, that they have a zeal of God, but not according to knowledge.
3. For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.
4. For Christ is the end of the law, for righteousness, to every one that believeth.

In the former part of the preceding chapter, and in the first few verses of our text, the apostle manifests great earnestness for the salvation of his kinsmen according to the flesh ; so much so, that even he could "wish himself were accursed from Christ for his brethren the Israelites ; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises : whose are the fathers, and of whom as concerning the flesh Christ came, who is over all God blessed for ever. Amen."

What a gracious disposition of mind does this indicate in the apostle Paul, when he is wishing well to another to his own hurt ! And this will be your own individual experience, my dear friends, if you be the true followers of Him, who gave his life for sinners.

Christianity, my friends, roots up and destroys every selfish principle in man, and implants instead all the generous and benevolent feelings of which his regenerate nature is susceptible.

A Christian reads in his Bible, that God is good to all, even to the chiefest of sinners. That Christ Jesus is offered to all without distinction of rank or merit. That salvation is proffered to all, to the king on the throne, and to the poorest beggar in the streets. And as to the gifts of nature, are they not freely granted to all without money and without price ? So from the freeness of God's mercy to all, he is accustomed to ascribe every thing to God, and to the praise of his glorious grace. Suppose he possesses anything peculiarly, that is withheld from his neighbours ; does he boast of his superiority over them ? Oh no ! He still gives God the glory, who giveth to every man whatsoever he wills, and to whom no man can say, what dost thou !

The apostle in the latter part of the preceding chapter, contemplating the absolute sovereignty of God over all his creatures; and the folly and the sin of men in murmuring against his righteous dispensation of providence; and contemplating too, the rejection of the Jews, as a consequence of their unbelief and disobedience; and the calling in of the Gentiles as a free and undeserved favour; breaks out as a man overwhelmed with grief and sorrow at the unavoidable misery that will come upon his people—"Brethren, my heart's desire and prayer to God for Israel is, that they might be saved!"

Oh, how affecting ought this to be to every right thinking Jew, who really feels the danger of his own position!

Although the apostle knew thoroughly well from the close inspection of the prophecies, and from the obstinate and obdurate nature of their resistance of Christ and his cause, their impending and implacable danger; still, commiserating their condition, he addresses them with the most affectionate term "brethren." Although, brethren, as if the apostle had said, you have chosen your lot of being in hell instead of heaven; although you have preferred satan to Christ; although you have preferred dead works to salvation by grace; still I, a countryman of yours, and a kinsman according to the flesh, feeling pity and compassion for your souls, heartily desire and pray to God for your salvation. "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved!"

Oh, that every son of India would feel in the same way for his country! Would to God that every child of India were actuated with the same patriotic feeling which stimulated the great apostle of the Gentiles! For India, as Israel of old, requires the heart-felt pity and compassion of her sons. For although the glorious gospel is come from a far distant land; although the heralds of the everlasting gospel are proclaiming peace and pardon to the troubled minds; although the salvation through a crucified Saviour be often reiterated in the ears of the people; although the punishment to be inflicted on the unrepenting and impenitent be again and again laid open to their view; yet India, as a country, has not repented in sackcloth and ashes.

India may thus address her children, I have nourished and brought up children, but they have all deserted me, and take no care of me. For India truly, does bring up many of her children in Government and Missionary colleges and schools, with the hope that they being educated intellectually, morally and religiously, and moved with compassion to their ignorant and unenlightened brothers and sisters, will use all the means in their power for their illumination. But oh, the apathy, and the dead-like sluggishness and unconcern, which the educated portion of India manifests towards fulfilling their mother's fond wish! Friends and countrymen, when shall we rise from this paralyzing and lamentable stupor! and be up and doing while it is called to-day, for the night cometh when no man can work!

Oh, the happy day for India, when all the educated and enlightened portion of her children, shall engage with the white brethren of the far west, in extending and spreading the light and life brought by the gospel of Christ Jesus ! Oh, for the day when India will be able to produce her Luthers, Knoxs and Wickliffes as of old ! Oh, for the day when many in India, who are now manifesting apathy and unconcern, will quote language of the holy apostle, and say, "Brethren our heart's desire and prayer to God for India is, that her children might be saved !

Why is the apostle so much concerned about the Israelites ?

1. They were his countrymen and kinsmen according to the flesh.
2. They were men, and as such, they came under the apostle's care and love ; for a Christian is told to love his neighbour as he loves himself.

3. A person would be sorry for any loss ; but a person is more sorry for the loss which might have been prevented by a very little carefulness on the part of the loser. For instance, a cargo full of sugar from Hooghly had a fine sail down all along ; but near about Nimtola Ghant, through a little neglect or carelessness on the part of the manjee or the person at the helm, the boat sank, and the cargo full of sugar was lost. Would not the disappointment felt by the person at Calcutta waiting for this supply, be greater than if the boat sunk about Chinsurah, that is, further off ? Certainly it would.

Our disappointment of a thing increases, according to the anxieties with which we hope for it, and according to the near prospect of our getting it.

The Jews to all appearance were nearer to salvation than any nation under the face of the earth. For to them pertained the "adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises ; whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever. Amen."

The apostle in the second verse of our text bears record concerning the zeal of the Israelites ; but regrets bitterly its being misdirected ; for thus says he, "I bear them record, that they have a zeal of God, but not according to knowledge."

The zeal they had, if directed to proper and suitable objects, would have been the means of their salvation ; but they applied it to improper and unsuitable objects. It was blind zeal, zeal misdirected, zeal as to the letter of the law, and not to the spirit. It was not that pure zeal which flows from the calm and candid consideration of all things and all circumstances. Their zeal being turned to wrong channels, led them further and further astray from salvation.

Oh, as if the apostle had said, for the proper direction of their zeal ; which should have been the means of their everlasting blessedness !

Have not we, my friends, to complain of the same misdirected zeal of our countrymen? Indéed, verily, verily, we have!

Look at the time of pujás, how many thousands, yea, I may say, how many lacs of money are spent, at each and all of these festivals! Look at the murderous rite of throwing infants at Sagur island; the rite of Charuk pujá, and such like inhuman abominations; are not all these indications of the misdirected zeal of their votaries? Look at Hinduism itself, is it not a patch-work of the misdirected zeal of many?

Oh, that God would, in mercy, visit us; to raise amongst us, Jeremiahs and Pauls to bemoan and lament over the condition of our countrymen! Oh, that God, in mercy, would direct the zeal of our countrymen to right channel!

The apostle explains further in the third verse, what he said about his countrymen's zeal in the second. "They being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth."

Let us consider what is meant by "the righteousness of God."

The righteousness of God, in this place, means the perfect obedience, which Christ Jesus has yielded to the law of God, in addition to his own absolute and inherent righteousness.

Dear Friends, we have all sinned; and are, therefore, fallen from the estate in which we were created by our heavenly Father. "All have sinned, and are come short of the glory of God." In consequence of which, all the powers and faculties of our nature are deteriorated, aye, alienated from God, and from every thing that is good. All the affections and the emotions of our minds are become carnal and sold to sin; and, therefore, are become incapable of yielding perfect obedience to the law of God. But God, as a just judge and governor of the universe, could not pass transgression and iniquity unpunished and unheeded. And seeing the inability of man to save himself, far less his brethren, "when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem that were under the law, that we might receive the adoption of sons." The Son, in accordance with the will of the Father, left the glory which he had with him before the foundation of the world, and assumed the form of sinful man; and tabernacled on earth; and fulfilled all God's holy law perfectly, which fallen man never could have done; suffered and at last died, to atone for the sins of many. This is, what constitutes the righteousness of God.

This the Jews were ignorant of, although all the types and ceremonies of the law, prefigured Christ as the end of it; yet because of the darkness of their understandings they were incapable of perceiving it; and if perceived, because of the blindness of their hearts, they were unwilling to believe it; still "they went about establishing their own

righteousness, not submitting themselves unto the righteousness of God."

But you may ask me, what is meant by "their own righteousness?"

Righteousness unsanctioned by the word of God. Righteousness by the works of the law, by which, says the apostle, no man shall be justified in the sight of God.

They depended on the ceremonies, on the fasts, and on the feasts of the law for righteousness, which God had appointed only as the means whereby they shall know the perfect righteousness of Christ. For the Mosaic ritual was a preparatory economy to the dispensation brought about by Christ Jesus. But they, instead of taking the means, as that by which they shall obtain the end, depended on the means as the very end, and there rested. God struck them with such judicial blindness, because of the hardness and impenitence of their hearts, that they did not see their folly and their blindness. They preferred their own filthy rags to the royal robe of Christ Jesus. They did not see Christ as the sun of righteousness, "the brightness of the Fathers glory and the express image of his person." They did not know that "Christ was the end of the law for righteousness to them that believe." They tenaciously adhered to the law and to the prophets, but they did not see Christ in them; for the end and the object of the law was Christ and him crucified. The persons and the different sacrifices introduced in the law were types of the great person, even Christ Jesus, the lamb slain from the foundation of the world.

Now, my fellow sinners, let us ask each one himself and herself, whether we be truly depending on the righteousness of Christ for our justification, or are we going about establishing our own righteousness? If we are doing the latter, then we may be sure, as sure as the sun is in the firmament, that it will be to our ruin, and to our certain destruction! But are not the majority of our countrymen, yea, almost all of them trusting to their own righteousness for salvation?

Alas! alas! the blindness of men not to see the glorious Sun which has, of late, been shining in our clime! Oh, for the speedy demolition of all the obstacles that impede the course of the sun of righteousness! Oh, for a season of refreshing from on high, to touch our dull and sluggish spirits to see the degraded state of our country, both intellectually and morally! And oh, for active exertions for the glory of our God, and the extension of his kingdom!

The apostle, in the fourth verse of our text, asserts the true secret of the Jews's not submitting to the righteousness of God, and going about to establish their own righteousness; for says he, "Christ is the end of the law for righteousness to every one that believeth."

It was unbelief then which hindered the Jews from believing Christ as the end of the law. Ah! That unbelief! That unbelief! It is

this which has destroyed nations and individuals. It is this that led our common mother to fall from her primeval innocence. It is this also that was the cause of the children of Israel's various wanderings in the wilderness for forty years. It is this also that was the cause of their numberless abominations on high places, in groves and in valleys. It was unbelief that brought upon them judicial blindness, so as not to be able to see things plain and evident to any honest and candid mind.

Friends and Brethren, let us beware of unbelief, for it is attended with imminent danger. Thus the holy writ testifies, "He that believeth not is condemned already."

Now, my unbelieving brethren, are you not in this condemnation? Yes, you are. But how long will you remain in this state? Will you not come to Christ and be saved? Come to him ere it be too late! He is waiting to be gracious. He is able and willing to save even you, who have so long despised the holy One of Israel, and have followed sinful vanities instead. He is inviting you in the most affectionate terms possible, as though you had not sinned against him—"Come unto me all ye that labour and are heavy laden, and I will give you rest." "Turn ye, turn ye, from your evil ways; for why will you die, O house of Israel?" But the day is coming, when he will no more speak in the language of entreaty, but will command and sentence as a Judge: "Depart from me ye that work iniquity!" and will assign their place with the devil and his angels, there to suffer the torments of hell for ever and ever!

But it is the privilege and delight of believers to behold Christ as the end of the law. Indeed a believer finds Christ in every thing, overruling and presiding over all the actions and doings of his people.

Let, my dear friends, those of us that have embraced the Lord Jesus Christ examine ourselves whether or not we behold Christ as the end of the law for righteousness? Whether or not we find him in every thing, and overruling all for our good? Whether or not we find him altogether lovely? Whether or not we love to think about him, and all that he did for us? Whether or not we love to read of him, to speak to him, and to speak for him? Whether or not we love his presence wherever we are, and whatever we do? Whether or not we love his people, and their fellowship? Whether or not we hate sin, and hate every thing that brings dishonour on Christ's name and cause? According as our experience tell us, yea or nay, so we shall belong either to the class of believers or unbelievers. If of believers, then what happiness here, and what eternal blessedness hereafter? Then we will have God the Father, to be our Father; God the Son, to be our Redeemer; and God the Holy Spirit, to be our Comforter: and be ever before the presence of the Most High in the heavenly Jerusalem; and with the blessed spirits of heaven sing

hallelujah, before the Father, Son, and the Holy Ghost, the triune Jehovah.

But if we belong to the class of God's enemies, then we will be sure to share our lot with our father, the devil. Amen.

KOILAS CHUNDER MOOKERJEE.

24th November, 1843.

IX.—DEATH OF MOHENDRA LAL BASAK.

"They were lowly and pleasant in their lives, and in death they were not divided."

The hand of the LORD is heavily upon our Mission. He afflicted us lately by the removal of one of our two Catechists, and now he has taken away the other! MOHENDRA LAL BASAK has been taken from us, and thus have we another heavy loss, over which to mourn. These two youthful ministers were full of promise; they had peculiar endowments, both of nature and of grace; and were esteemed and beloved and confided in by us, as peculiarly fitted for the work which seemed before them. But that which fitted them for earth, prepared them also for Heaven, whither we trust they have now gone; and what are *we*, sinful and unworthy children, that we should murmur at the Lord's doing! Rather let us humble ourselves, that the Lord should see it needful thus sorely to chasten us, even when we are engaged in his own work! Mohendra fell under the stroke of cholera, or at least from the effects of it, on the night of the 6th instant; and has left a widow and an orphan to the care and sympathy of the Lord's people. Instead of any further record of our own, at present, on this subject, we extract from a contemporary's pages, an account of his death, written by one who knew him well, and was much with him in his illness: and we are glad to find, from the same source, that there is the prospect of our having some more extended memorial of this accomplished and pious young catechist. "The Lord gave—and the Lord hath taken away—blessed be the name of the Lord!"

From the Calcutta Christian Herald.

A few weeks ago we were called on to record the lamented death of Koylas Chandra Mookerjee, a catechist in connection with the Mission of the Free Church of Scotland; again the Mission is made to smart under the stroke of God's uplifted hand. The friends of the Mission both here and in Scotland, had formed the highest expectations, regarding the future career of Mahendra Lal Basak, who has been often mentioned in public as the most distinguished student in the General Assembly's Institution, and latterly as a most hopeful labourer in the Missionary field. Having known Mahendra well for many years, we

hesitate not to say that he had the most original mind of any native of Bengal. His youthful talents gave forth the promise that when matured by years and directed by experience, they would place him first in the first rank of his countrymen. But it pleased God otherwise—Mahendra has been called to join his fellow-labourer Koylas in another department of his master's service. On Monday, the 31st ult. he was seized with cholera; and during the night between Sabbath and Monday last, he was removed from this world of pain and sorrow, and, as we humbly trust, received into the mansion of eternal rest. During the early part of his illness he expressed a calm but assured hope of eternal felicity through the merits of his crucified Redeemer, and zealously testified to his fellow Christians who watched over him, and to his heathen countrymen who visited him, the excellency of that Saviour in whom he trusted. During the latter part of his week's illness he was almost constantly insensible, but even in the ravings of his delirium his thoughts evidently strove to fix themselves on heavenly things. The only intelligible sentence that he uttered, on the last night of his earthly pilgrimage was this—"They will not know the day of their merciful visitation"!

We have not time now to go over the numerous notices that are to be found of Mahendra in the Missionary records of the Established Church and Free Church of Scotland for several years past. We hope, however, to be able to do so at some future time, and to digest them into a short memoir, which will, we believe, however imperfectly it may be executed, prove interesting. In the mean time, we extract a notice from a letter by Dr. Duff, contained in the *Free Church Record* for February last, which reached us only a few hours before his death.

"At first it was deemed more expedient, that for some time, the two should labour unitedly in one place, in order to strengthen each other's hands in over-mastering the difficulties of breaking the fallow ground, and in acquiring for themselves an accession of more mature experience. Accordingly, in June last year, when the Ghosepara premises were ready, the two catechists, with their wives, went to take possession of them. They entered on their work with all the energy of fresh zeal, all the hope of future promise, and, we have reason to believe, all the humble confidence of an assured faith in the blessed Saviour, the alone Lord of the harvest. Their labours proved most effective; and, as far as general favourable impressions are concerned, it cannot be doubted that their success was great. On suitable occasions, morning or evening, they were wont to visit the neighbouring villages, enter into friendly intercourse with the people, and, in appropriate terms, unfold unto them the glad tidings of great joy. Many of the people were also wont to visit them in return, to receive instruction from them. For this end, a class of adults was, at one time, regularly formed. Many of the women of the villages also ventured, from time to time to pay friendly visits to the catechists' wives, who were both able and willing to recommend to their heathen visitors the

gospel of salvation. The English school, under their charge, flourished far beyond what any of us could have anticipated. The progress made, in so short a time, was really remarkable. And the impressions produced, of a general character, favorable to Christian truth, and hostile to heathen error, have, in some instances, been more than ordinarily deep and penetrating. Who, then, need wonder that we could not contemplate the abandonment of a station under such promising culture, otherwise, than with unfeigned regret ?

“Accordingly, when tidings reached us of the fate of the Calcutta premises, and the catechists at Ghosepara had signified their warm and unconditional adherence to us, our recommendation to your Committee was, that if the St. Stephen’s congregation were disposed to part with the Ghosepara station, the entire sum expended on it should be refunded to them. Pending the issue of any negotiations which might be opened on this subject, we simply resolved to let the catechists quietly labour on in their chosen avocation. Having, however, finally understood that there was no hope of our being allowed to retain the premises, we last month gave due intimation to the corresponding Board of the Established Church here, that, on the 1st instant (November), we would abandon them, and resign into their hands the entire charge. This, accordingly, has been done. On the 1st of this month the school at Ghosepara was closed, and the mission house evacuated, to the great regret of many parents, who had learned to appreciate the great advantages which had been enjoyed by their children ; and to the deep distress of many of the pupils themselves, in whom had been created an ardent thirst for knowledge. Of the latter several, rather than forego the pursuit of studies which they had begun so greatly to relish, had already made up their minds to proceed to the Government College at Hugli ; and others, to come all the way to Calcutta. One youth, of rare talent—the most advanced in the school—who regarded Mahendra, in particular, as a father, declared he would follow him wherever he went ; and he has done so to the neighbourhood of his present temporary residence at Baranagar, close to Calcutta.”

Mahendra died in Calcutta, whither he had been brought some time ago, and where he was laboring with his usual zeal, both as a teacher in the Institution and as a preacher to his heathen countrymen. Of Koylas and him we may well adopt the language of scripture and say, “they were lovely and pleasant in their lives, and in their deaths they were not divided.”

The removal of these two excellent young men is a peculiarly severe blow to the Free Church Missionaries. Their hopes were high as to the amount of good to be achieved by two such native agents, so richly endowed by nature, so well-prepared by laborious training, and so highly qualified by grace. But the Lord’s ways are not as our ways, neither are his thoughts as our thoughts. He will accomplish His own work in His own way, and will ultimately cause all to acknowledge that His way is the best.

THE

FREE CHURCHMAN.

VOL. IV.]

THURSDAY, MAY 15, 1845.

[No. 5.

I.—“WHAT HAVE YOU GAINED?” OR, THE LAST TWO YEARS.

“*Why Separate?*” This *was* the question which two years ago was asked of us, when we disjoined ourselves from the Church-Establishment subsisting in our native land, and in the colonial dependency of British India. The reasons we then gave, as a Free Church Body, whether at our Scottish Head-quarters, where the disruption first began, or in our own dependent locality, where it has not yet ceased to work, have remained as they were at first, good, true and sufficient, for ourselves—and unanswered and unanswerable by others. It is one of the most remarkable facts connected with this whole movement, that the REASONS OF PROTEST, laid on the table of the General Assembly of the Church of Scotland, on that hour when the Free Church Body left its fellowship, have to this day *not been answered*, even in form: the attempt has been made again and again, but wholly in vain; there they lie, in their first form, a record of undestructible truths, until the end of all things come. The fact is, honest men cannot answer them, and wise men dare not answer them; the bigotted Moderate is afraid to let others answer them: and the residuary Evangelical trembles himself to meddle with them. Thus all such men have ceased to ask us “*why separate?*” because our answers have been as stones between their teeth, which may be easily mouthed, but not masticated—and which though swallowed, can never be digested—but must remain for ever as simple irreducibles in the preserved records of the Establishment-Assembly.

“WHAT HAVE YOU GAINED?”

This is *now* the question, asked usually by those who prefer estimating duty by its results than by its principles; and who are therefore never sure of any thing until certainty come too late—that is, until the thing be over:—or asked by those by-standers, interested or disinter-

ested, who are prompted by a selfish or by a friendly curiosity. And we can have no objection to answer this question. Men who have pursued a reasonable course of conduct, can have no objection to answer any reasonable enquiry regarding it; and men who have simply walked in the path of duty, rugged and narrow though it be, may always have enough of honest consciousness to enable them to tell what have been the results of a determination which has already entailed on them a heavy cost. And we may add, that we answer the more readily the question put to us, for in the whole circle of our acquaintance and correspondence we do not know one intelligent or spiritual Free Churchman, who is not glad because of the step which he took in separating from the Civil Establishment of the Scottish Church as now existing:—nay more, we do not know of one such Free Churchman, who has not, during the interval, been confirmed in all the judgments which he was led to form on the merits of the disruption, at the time of separation. So much is this the case, that we boldly state as our *first gain* during the two years that have elapsed,—

I. That we have attained to *a more full conviction*, a more confirmed persuasion, that our special cause is the right one, and that those whom we left have indeed the wrong one. We have had time to cool down from our first fervour (if indeed any of us needed to cool):—we have had, not only to count our costs, but we have had to pay them down too, in various forms;—we have had to carry out our first sacrifices and trials to the full, having in some matters more to encounter than we at first expected;—and yet, as a body, we have grown in the belief that we did but what we ought, when we separated from an ecclesiastical relationship whose continuance would have identified us with sinful and dangerous error. The longer we calmly contemplate the perilous condition of the Scottish Establishment, and of its incorporated branch here, the more clearly do we see that our separation was not schism; and the more that we have seen of its ecclesiastical procedure since we left, especially as to the chief matter at issue in Scotland, the appointment of ministers, the more are we convinced of our first belief, that it is a church in bonds, and not free: the congregations are bound up in the *arbitrium* of Presbyteries, and the Presbyteries wear the chains of a Civil Institute, so that if the Presbyteries be slaves, the congregations must be the slaves of slaves. We need no *new* reasons;—but if we have our old reasons confirmed by new ones, we feel thankful that our first decision has been made stronger; and that the providence of God has built us up in that, which his Word had taught us. Time and trials thus have but confirmed us in our original grounds of disruption; and we feel thankful that the state of separation has only been to us as a seal on our first act of separation, stamping it with the signet of Christian experience. Is this not a gain, which some of those whom we left, would give much to possess? Is it not a gain for which, we who enjoy it, ought much to give thanks?

II. We have gained a measure of *peace and rest*, by our past separation and its continuance. Remaining in our former fellowship, we

should have been but subjects of mutual distrust, or victims of unceasing controversy. Coming into perpetual collision on a subject as to which two parties had made up their minds so very oppositely, we should either be tempted over to be in the painful attitude of conflict, or else to make compromise with error, and so destroy all the peace of conscious integrity in our own breasts. But now, having fully declared our minds, spoken our message of warning, witnessed the whole present truth, made known our serious convictions, invited our brethren to join with us, answered all objections, embodied our theory in practice, and separated ourselves from all corporate communion or complacent fellowship with the adherents of *crastian* error, we have settled down in a new spiritual home; and we now enjoy our quiet rest from strife and conflict, with a measure of joyful peace in the thought, that this part of our conflict is for the present over, and that we have been safely carried through all the breakers of our late tremendous trial. More trials doubtless yet await us; but the same Lord will be with us: and our prayer now is, that we may be kept awake from the slumbering influences of self-complacency, and from the dangerous dreams of a false delusive peace. But surely rest after labour is gain, when the labour and the rest are both in the Lord: and we find such an issue from trouble not unacknowledged in the Word of God, when (in the Acts of the Apostles) it is written, “Then had the Churches rest; and walking in the fear of Lord, and in the comfort of the Holy Ghost, were multiplied.” May the latter blessings be ours also!

III. In the conduct and results of our past controversy, we have had *the name of our Lord Jesus Christ proclaimed* and exalted as supreme in the Church. The question really at issue was, the supremacy of Jesus Christ over his own Church, as its sole and absolute Head: and in such very words and terms was the conflict carried on by those who ultimately were compelled to withdraw from the establishment. The world hates and casts out such expressions as these—“The Lord Jesus, King of His Church”—“the sole Headship of the Lord Jesus Christ:”—but the Powers of the world were compelled to hear them, and to hear them in document after document, in appeal after appeal, reiterated—nay more, were compelled to think, deliberate, speak, write and legislate, concerning such expressions as these;—they were constrained to deal with this our testimony, and so were they compelled to *know* it, at least as ours. And yet more, the enemies or the false friends of Christ have been compelled to behold and contemplate a large multitude of those whom they professed to respect in former days, making large and valuable sacrifices for maintaining free and unfettered the recognition of this kingly authority of the Lord Jesus Christ; and forming themselves into separate congregations and into a united self-supported corporation, distinguished by this peculiar testimony, The Church, in all Church-matters, knows no authority but CHRIST. This testimony has indeed been rejected, but it has been felt: it has been written, printed, read, heard, discussed, disseminated, over the whole Christian world: so that everywhere some have been startled out of their past apathy, and compelled to ask, “What

meaneth this doctrine, the sole Headship of Christ?” Individuals, societies, assemblies, courts, parliaments, governments, and monarchs have been constrained to hear THE NAME OF JESUS CHRIST proclaimed as they heard it not before—to hear it exalted as supreme above all their names, and above every name that is named in Scotland, in England, or in the whole earth on which we dwell. We deem this alone no small privilege granted to our despised Free Church community, that by it Christ’s name has been thus openly, boldly, and fearlessly proclaimed;—and however unworthy, and imperfect *we* may be, we feel that so much the greater grace has been shewn to us. This surely is a further gain; if *we* but know how to profit by it, and how especially it becometh “every one who names the name of Christ to depart from iniquity.”

IV. We have gained *deliverance from an oppressive dead-weight*, the dead-weight of a worldly ministry, or what we may call clerical secularism, so long the incubus of the Church. Long had the spiritual ministers and people of Scotland struggled to prevent or neutralize this evil within their own body, which so long had threatened their very existence as a Church of Christ. Many prayers had been offered up for the sifting and purifying of the Church; but how the answer was to come, no man saw. How could a sufficiency of discipline be exercised, to throw out from Church communion those unconverted and inconsistent ministers, who perhaps presented no accessible points of gross immorality or deadly error, or who from their numbers and influence could quash or check every process that might be raised for the purifying of the ecclesiastical body? This was the sad and wearisome problem that tried the Lord’s servants in the Church of Scotland for many a day—and for which no human solution could be found. At length He who will not suffer his people to be tempted above what they are able to bear, opened up for them a way of escape.” A question was moved, ultimately involving in it the first elements of Moderatism or secularism; no effort could retard the begun movement of God’s Providence: onwards and onwards it went, separating, adjusting, and finally setting in array on opposite sides all concerned, in the most marvellous and regular order, until at last the measuring line was struck down upon the earth with a sharp and a clear stroke—and Moderatism, as a body, was gone! This surely is gain. We mean not to say that on the side of the Free Church all is spiritual—but we do say, that so far as we can judge, her ministry, as a *whole*, is a living ministry, fitted by the blessing of God for converting sinners unto him, and for edifying his people unto all godliness and holy consolation;—and we do also mean to say, what was said by a most disinterested judge in such a matter, the senior Presbyterian chaplain of this city, a few weeks before the disruption—“If these men (the Convocationists) go out, almost all the spiritual life of Scotland will go out with them!” Alas, that we have still so much of old habit, influence and character adhering to us! but we were indeed ungrateful if we did not acknowledge as a benefit attained, that we have been delivered from that deadweight of organised ecclesiastical secularism, which is

now left to engross that fallen Establishment which we have now for ever left behind us !

V. But, we have at the same gained *the sympathies of the spiritual Church of Christ* in almost every part of the world. There is scarcely a portion of the earth possessing the light of the glorious Gospel of Christ, that has not in some form or other shewn sympathy with our Home Free Church in her struggles for liberty and support. Europe and America have in this most largely united ;—Asia and Africa have joined, according to their lesser ability. The Congregational and Baptist Christians, with the whole body of Wesleyanism, have in varied form, and in various measure, declared their sympathy with a suffering Church for whom formerly they nothing cared : and even Episcopacy, Nicodemus-like, has privately conveyed the individual regards of not a few of her children to the Emancipated Presbyterianism of Scotland. And how many Christians who formerly knew not each other, have been mutually introduced and become reciprocally endeared through the intervention of the Free Church movement—So that for some of their dearest and most profitable and precious ties, they are indebted to the long dreaded and much-deprecated Disruption ! These are things which may be every where seen, and which are by some every where acknowledged :—they are not hidden in a corner ; for, why should they ? seeing they are to the praise of him who always fulfils his own promises. Has not Jesus Christ said, “ Verily I say unto you, there is no man that hath left house or parents, or brethren, or wife or children, for the kingdom of God’s sake, *who shall not receive manifold more in this present time, and in the world to come, life everlasting !* ” Has not this been truly fulfilled—and have not our new spiritual relationships been more and better than the old and more secular ones which we lost ? True, indeed, there are amongst us some who in their Church-movements have never been actuated by a spiritual motive, and never made any other sacrifice in the matter than that which the politicians of this world make for the interests of their party, and who therefore must be insensible to holy sympathies which they cannot appreciate ; but *their* inconsistency must not rob Christ of our tribute of grateful thanks, that he has granted to us as a Church a large accession of Christian sympathies ; so that a small loss has become a mighty gain—the gain of much Christian love.

VI. Nor can we omit that, in connexion with this movement, many individuals have *derived much spiritual benefit* ;—this may not be doubted, for it is a matter of fact. As the stirring of the pool of old had connected with it certain beneficial effects ; or as even the storm and the hurricane are followed by most evident benefits to animal life ; so likewise will the agitation of vital and deeply practical principles, when followed by consistent conduct, have ever a healthful effect on some at least of the many who come within the sphere of agitation. And in the case before us, how many have been constrained to think, and read, and determine their judgments on a topic involving one of Christ’s many prerogatives, who never before thought or spoke about Jesus

Christ at all? How many, when they have seen the earnestness and sincerity with which no small multitude of Christians have moved on in a course of voluntary sacrifice and of deliberate self-denial, have been led to join this healthful current, and for the first time in their lives have been induced to take up public religious ground? How many have, during the late crisis and its continuance to this day, learned to open up their own hearts to the claims of Christ on their worldly property, and learned how richly true are those words of the Lord of glory—“It is more blessed to give than to receive?” How many too have been induced to break up old worldly habits of company and expenditure, in order that they may be able to bestow more largely for maintaining their Saviour’s cause in opposition to the secularism and selfishness of the times? And now many have been attracted by the peculiarities of the controversy, to attend upon the ministry of men who at least seemed to be in earnest, were it in “turning the world upside down,” and to listen to doctrines and exhortations which in former times they carefully shunned to hear? Have not some such men, nay, many of them (in Scotland), been touched in heart by the Spirit of God, so that now they are leading the life of “new creatures”, and thanking God for the stirring of the waters? How many have been, by this crisis, delivered from the temptation secretly lurking in their hearts, “Is there any sincerity in the religion professed around me?” and how many having been led to honour Christ as their church-Lord, have been further brought to rejoice more in him as their personal Redeemer?—We cannot tell *how much* of all this blessing there has been, or how many persons have in all these ways been benefitted by our Free Church movement; but we *know* that there has been much good in this way done, and we doubt not that more has been done than we shall ever know. And shall we not rejoice in the gain of SOULS?

VII. THE WORLD has, in this instance, received a *severe rebuke*—a rebuke which it will not soon forget—and is this no gain? Is not this a portion of that grand victory over the world, which it is the privilege of the true Church of Christ to be ever obtaining? Because there had been an alliance for good between the civil and ecclesiastical polities, in which the civil promised to protect and support the ecclesiastical, and the ecclesiastical promised to instruct and evangelize the civil, therefore the world thought that by means of such compact the Church might be bribed and constrained, by a sort of pecuniary necessity, to serve the State, and become the dignified slave of political masters—but in vain: “The Virgin, the daughter of Zion, hath despised, and laughèd thee to scorn—the daughter of Jerusalem hath shaken her head at thee,” O thou proud World! The World had to learn what yet it cannot understand in Christians, the supremacy of the Bible, the power of Faith, the dominion of Christ, the might of the indwelling Spirit of God, and the strength of Christian brotherhood, to be found in the hearts of the children of God, when an extreme and common exigency calls them to the field of holy warfare. The world

believed not in these glorious things belonging to the city of our God, and became confident of victory over the poor Church of Scotland: but its confidence has been turned into shame, and its loud boastings, have terminated in the sullen silence of a disappointed triumph. The lesson was needful, most needful in our most worldly age; and it will be to the world's condemnation if it learn not hereafter, to be more careful and less bold in meddling with the Prerogatives of Christ's crown, and the Privileges of Christ's peculiar kingdom. Whilst our great men have only been humbled, or exasperated by what the Church has done, many of our more respected opponents have been constrained to compromise their convictions by giving donations and contributions to that which they would not ecclesiastically adopt as right, yet could not deny as morally superior to their own; and not a few of the scattered people of God, of many denominations over the world, have been secretly refreshed by this public and modern manifestation of the truth—"That which is born of God overcometh the world." No doubt, and we readily admit it, many of our people are still but poor unconverted worldings, and not one whit less of the world by being nominal adherents of the Free Church;—but we may say two things in reply; *first*—That must indeed have been a strong cause in natural equity, which drew so many men of the world away from the worldly, to the suffering or (in the ordinary sense) *losing* side: and *secondly*,—It is better to see *bad* men on the *right* side, than to see *good* men on the *wrong* side! Is it not?

VIII. But, to sum up all; *the Church has gained much instruction*, by this singular crisis of her existence. She has been taught many and important lessons, which she may not soon or easily forget: lessons tending to her increased holiness and usefulness as a Church of Christ; and lessons which it becomes us, as her children, carefully to lay to heart, as the Lord's own personal teaching. Have we not learned, that the Lord will not suffer his people to be tempted above what they are able to bear; but that when the temptation becomes so heavy that they are in danger of fainting or yielding, he opens up for them a way of escape from the pressure of evil, so that they may become free and happy?—Have we not learned that separation from evil is not schism, but unity; for, in such a case, we are not separating ourselves from the Church, but the Church itself is coming out still more from the world; and if stragglers remain behind, *they* are the virtual schismatics, who have forsaken the body of the emancipated Church?—Have we not learned that the World, as such, cannot be made to comprehend the things of Christ, that they are foolishness unto it, so that it will not receive them; so that the plainest claims of equity are denied to the Church by the world; when these claims are of a spiritual and heavenly nature?—Have we not learned that the Church has in her own divine patrimony, boundless resources; co-extensive with all her obligations of duty towards God and her neighbour, and sufficient for her heaviest day of trial and of need, if she but labour, and suffer, and gather, and pray and wait in faith?—Have we not learned, that the Lord will honour them who honour Him;—and

that he will compel their very enemies, either by their silence, or by their wonder, or by their rage, or by their fear, or by their calumnies, or by the very intensity of their dislike, to pay homage to that triumph of Principle which has been alike to the honour of Christ—and to the good of His Church?—And have we not also learned, that “he walketh surely who walketh uprightly”—and that the simple duty of the Christian is always to abide by the word of the Lord, going straight on, step by step, as he sees before him—regardless of all consequences, and leaving all burdens with Him who has said, “Cast thy burden on the Lord, and He will sustain thee!”

And have we not also had a painful lesson to gain as to *our own selves*?—even this—that Church-denomination is not soul-conversion, and that the profession of Christ’s Headship will not serve us instead of the effusion of the Holy Spirit? How many amongst us remain still unconverted! How many sermons are still preached that seem unaccompanied by the power of salvation! Are there not still amongst us, those who after an occasional shew of seriousness, are now relapsing into former apathy and deadness of soul? Have we not amongst our Christian people those, who yet are but too self-indulgent and self-complacent in their habits, and have not yet learned the full extent of that first duty of a Christian, to be a “living sacrifice” unto God? Is there not much unholy temper, uncharitable speaking, proud deportment? Is there not much neglect of ordinances, violation of the Lord’s Sabbath, indifference to Gospel ministrations, and coldness to the fellowship of God’s people? Is there not in short, amongst us, much of spiritual *death* in the unconverted, and of spiritual *deadness* among those who have been converted? Has not this been made very manifest to us of late? Is it not becoming more and more apparent to us, both at home and here? Are we not now *gaining* this important but painful DISCOVERY? Is it not indeed great gain to know what we ourselves really are? Then shall we not be deceived any more; but will we more earnestly cry unto the Lord to interpose for our salvation, and to pour out his Spirit upon us! Two YEARS have shewn us, that, no change of outward circumstances will change the heart of man towards God—that no change of Church-relationships will bring rebellious sinners to the foot of Christ’s cross, or to the footstool of Jehovah’s throne of grace—that no amount of gifts, sacrifices, or zeal, even in the best of causes, can ever purchase the effusion of the Spirit, or a work of God’s saving power, for the conversion of sinners, or the confirmation of saints! The experience of the past months has taught us all this, with all the pain and with all the weight, of not a new but of a sadly renewed discovery—a discovery brought home to our own particular congregations, and felt in our own individual selves. This instruction we have surely gained—that, as the Church has no HEAD but CHRIST, so has the Church no LIFE but the HOLY SPIRIT;—that, as without the former there can be no salvation, so without the latter, no conversion; and that, whilst, on the one hand we should say, “What shall we render to the Lord for all his benefits towards us!”—so on the other we must cry, “God be merciful to us

sinner!" Surely, the production of such a spirit in our Church is to us great *gain*; yet such is but a part of the gracious fruit of the past two years in our short Free Church History both at home and abroad: and we have no doubt that this spirit of humiliation is the fore-runner of some great and signal work of grace which the Lord will *yet* perform in the midst of his expecting people. For *that* we pray.

"AWAKE THEN, O NORTH WIND, AND COME THOU SOUTH:—BLOW UPON OUR GARDEN, THAT THE SPICES THEREOF MAY FLOW OUT! LET OUR BELOVED COME INTO HIS GARDEN, AND EAT HIS OWN PLEASANT FRUITS!"

II.—A PRUSSIAN TESTIMONY TO THE FREE CHURCH.

A Prussian testimony to the merits of the Free Church cause in Scotland, has all the advantage of being alike disinterested and unexpected, and cannot be read with indifference by any lover of justice and of fair-dealing. We already know that our cause has been more highly estimated on the continent of Europe, than in all broad England; and we believe that *grafts* or *slips* from our young tree are now being conveyed to all parts of the world. Perhaps the time may come, when it will be seen more clearly than it is now, why SCOTSMEN are to be found on every part of the earth; and *perhaps*, at some future day of larger spiritual blessing than we have yet enjoyed, this may be found to be, that the universality of Scottish colonization presents a basis and elements for an almost universal Free Presbyterian Church of Christ. Meanwhile we are glad for the truth's sake to have such testimonies as that of our continental friend, the Rev. Mr. Sydow, Chaplain to the King of Prussian.

(*From the Border Watch.*)

The Rev. Adolphus Sydow is Chaplain to His Majesty the King of Prussia. As such he occupies a position of no inconsiderable influence and importance. Situated in regard to the Prussian sovereign somewhat in the relationship in which the Archbishop of Canterbury stands to our own, he enjoys more of the confidence of the king, and though invested neither with rank nor title, is admitted as fully into the councils of royalty.

In 1843, he came to London with His Majesty, and from thence he hastened to Scotland, to be present at the memorable General Assembly of that year. Returning to the South, he remained a considerable time in London, partly, it is said, at the request of Her Majesty and Prince Albert, with whom he had frequent intercourse. During that

intercourse, it is rumoured that the Scottish Church question was frequently the subject of conversation, Prince Albert especially taking no small interest in it. In this way the real nature and merits of our controversy were brought into high places, and expounded in the hearing of those from whom they would have been otherwise totally excluded. It is farther reported that these conversations did not end there, but gave origin to a work which Mr. Sydow has just published, and to which we shall take opportunity to refer.

Whether all these rumours be correct, we shall not undertake to say. But it is certain that, Mr. Sydow is Chaplain to the King of Prussia,—that he was in Edinburgh in May 1843,—that he was in London during the summer following,—that he had interviews with the Queen and Prince Albert,—and that he has now published his thoughts upon our Free Church question, in the shape of an octavo volume of about 200 pages, which of we shall in due time furnish our readers with some extracts.

God has his own way of carrying the truth into places by man deemed hopeless and inaccessible. None of us conceived it likely that a true representation of our case would ever reach our own Court or the Court of Prussia. They might hear the vague rumour of the mighty movement, they might also be furnished with all manner of distortions and misrepresentations as to our object and proceedings: but we scarcely thought it possible that there would be placed before them a volume in which the whole question is clearly and fully stated,—and this too by one whose station and character will tend in no small degree to disarm prejudice, and secure for us, at least, a calm and patient hearing. But so, in the good providence of God, it has been ordered. An impartial witness has been raised up in our behalf in the Prussian Court. This witness is not content with testifying for us in private, he comes boldly forward before his own sovereign, and before the world, to maintain our cause. Though occupying a high station, and enjoying the confidence of his sovereign, he hesitates not to cast in his lot with the Free Church of Scotland, and to proclaim before Europe his opinion of the righteousness of their cause. Nor does he do so as a generous spectator might do, who admired the conduct of a party and yet withhold his approbation from their principles. In both our proceedings and principles he is thoroughly at one with us. He has studied the question most minutely. He has examined the nature and bearing of our principles. He has made himself master of its whole history, from the Reformation downwards. And being thus prepared and warranted to deliver his opinion, he unhesitatingly gives his verdict in favour both of the past proceedings and present position of the Free Church.

We thankfully accept the testimony, both because of its own intrinsic value, and because of the quarter from which it comes. It may help to dissipate many a prejudice, and secure an unbiassed hearing for the truth in places otherwise unapproachable. And we cannot help observing in this, another of the many instances on record in which, when

man has shut every door by which truth can enter, God opens, in some unexpected way, one of his own, through which it enters, and has free course, in spite of all the hostility of man.

It is a mistake to suppose that the contest is ended, and that, therefore, such a work as this is needless, as well as out of date. The warfare, so far from being ended, is only beginning. The heat of battle may be over in Scotland, but it has passed over to England, and is there kindling up with terrible vehemence, and not the less so because a blind and infatuated Episcopate is setting itself to smother it with mere unreasoning force. Not will it end with England. It will soon reach Continental States and Churches, and perhaps, in the course of ten years, Mr. Sydow may be branded by one party and hailed by another, as the originator of a revolution in Prussia only second to that in which Scotland has led the way.

Having alluded to the peculiar circumstances in which the volume of Mr. Sydow is written, it will be desirable to enter a little into its contents, that our readers may understand something of its merits. It is the work of a man who is in earnest,—who writes not as a controversialist, but because he loves the truth and feels aggrieved because Christ and his Church have been assailed and dishonoured. It is the work of a man who is seeking the glory of Christ and the advancement of His cause. It is the work of a man who, though placed in circumstances that might have blinded his vision or trammelled his conscience, speaks his whole mind with a clearness that is marvellous in a foreigner, and with a boldness which is not often to be met with in those who are accustomed to the Courts of Princes.

In his Preface he tells us at once that he considers the events which have happened in our Church to be “most important and instructive objects of contemplation to the Churchmen and Statesmen of Protestant Europe.” No doubt our adversaries affect to deny the importance of our late movement, and attempt to dismiss it from their thoughts as too insignificant to absorb any permanent attention; but here we have the testimony of an impartial witness, and no less a witness than the Chaplain of the King of Prussia, that it is an event worthy of the attention of Europe. And what this witness thus affirms is amply borne out by the effects which it has been producing,—the influences which it has set in motion. These emanating from Scotland as a centre, have been extending themselves on all sides,—circling outward and outward,—widening and widening their compass, till now there is scarcely a country on the face of the earth which has not been in some measure affected by the ripple of the disquieted waters. Well may Mr. Sydow characterize it as “one of the *most important ecclesiastical events* that have occurred since the Reformation.”

At the outset of the Introductory Remarks we have some shrewd and forcible observations regarding the respective provinces of Church and State, and of the consequences which may yet result to Europe from overlooking these.

“The two great powers that God has placed over the affairs of men, the Church and State, each of which, in its own province, lays claim to the *whole* man, with all his faithful obedience and affection, have appeared at issue in the course of this struggle, with respect to the bounds of their respective provinces. The assumption of the State, that in all such disputes the ultimate decision rests, and must rest with itself, would probably receive an overwhelming recognition in all Protestant countries in which there exist an Established Church. Nor would this be received as more than an axiom among the generality of Protestant statesmen and lawyers. As Romanism exalted the Church as far above the State as the Divine is exalted above the human, so it has been supposed, that with regard to ecclesiastical polity, the peculiar effect of the Reformation has been to restore to the State its absolute supremacy “over all persons and in all causes.” But in this it may be found that one form of falsehood has been exchanged for another, and that the latter evil is of no less magnitude than the former. Men, in general, are apt to make a virtue of necessity, and to assume that what exists *de facto*, ought also to exist *de jure*: and thus, because the supremacy both in Church and State is found united in an ambiguous and indefinite manner, in the persons of Protestant princes, a similar ambiguity has been admitted into the theory of their union. This ambiguity is already beginning to work most fatally in many Protestant states, and recent experience, both in Germany and England, teaches us, that it is weakening Protestantism, and must weaken it, in proportion as it is cherished and fostered. It is the author’s firm opinion, that the contradictions and conflicts of interest, caused by the ambiguous definition of the limits of the two powers of Church and State, contain within themselves the elements of very unhappy future discord; and if he may be allowed to look forward into time, he would confidently predict that they will terminate in very serious collisions at no very distant period.”

In his next paragraph he proceeds to shew that Scotland has alone, of all other nations, maintained in her constitution, the germs of sound principles on this point.

“However this may be, in Scotland matters have stood, and do stand, in a position quite different from that in other Protestant countries: different, not as has been so frequently and unfairly objected, because of the wilful obstinacy of a Puritanical zealotism; not because of a crafty agitation striving to use, for foreign and selfish purposes, the deep love which every Scotchman entertains for his Church; nor because of the systematic operation of an ambitious and power-loving clergy; but different, because of statute laws and liberties of the Church, acknowledged by the State itself. Scotland is that spot on earth where providence has introduced into history the germs of sound principles in the relations of Church and State, and the English Government has received from the hand of God, the honour and the conditions to give free action to these principles. The spirit of the Scotch Church, which has come forth out of all its conflicts since the Reformation,

mation, one and the same, uncoerced and untrammelled, is no vague unknown thing against which the State has always suspiciously to be on its guard; on the contrary, it is plain and intelligible to every one acquainted with her history."

These sound and scriptural principles, incorporated into the very framework of the Church of Scotland, that Church sought to carry into effect. But here she was met and overborne by the tyranny of the civil Power. And being thus denied the liberty of obeying the laws of Christ, her only alternative was to cast off her connection with the State, which was resolved to make absolute thralldom the price of the civil benefits conferred by it on the Church.

"This declaration, however, having been once authoritatively pronounced, and the Legislature pertinaciously denying, or at least delaying, any measure of reconciliation, the Church of Scotland has been left no alternative but to determine whether she would give up herself or her established connexion with the State. The Church has, under existing circumstances, found herself compelled to adopt the latter course; freely and honourably she has restored to the State the benefactions she had received from it; as soon as she found that under the conditions enjoined on her she could no longer serve the State as an Establishment, she has abandoned the advantages of a British Establishment for the protection of a British toleration; but before taking this step, she has done all she could to avert it by *commissions, petitions, protests, declarations, appeals, claims of right, addresses, memorials, statements, remonstrances, &c.*; she has appealed from the Court of Session to the Upper House, from the decision of the Upper House to the Legislature; and at last, when she found no hearing, she has appealed at the last tribunal, above which stands only the everlasting holy Judge himself,—she has appealed to the conscience of the Church. Her course on the 18th of May of the present year (1843) was in execution of the bidding of his conscience, which she has obeyed, and in doing so, has made heavy sacrifices. Scotland's people and Scotland's strength are with the Church of its ancestors and martyrs. The author does not pretend to be a prophet, but is content to await God's decision in the issue. He is content to leave the remaining portion of the Establishment to prove itself, by its spiritual efficacy, to the Church feeling of the Scottish people, to be the veritable Church of their ancestors; and if it can do this, by this very act to cite the Seceders as grievous sinners before the bar of history and their country."

Immediately after this, Mr. Sydow gives his opinion as to the character of the Free Church as follows:—

"After having, however, as he humbly hopes, carefully completed the work of investigation, the author would beg to announce a decided, though unpretending opinion; and if he has allowed himself to anticipate, in his previous remarks, the results of that investigation; if, after weighing right and wrong, as each may be found on the one side of the 'Free Protestant Church of Scotland,' he trusts that this will not be

attributed to an obstinate partisanship, but to his desire honestly, freely, and openly to pronounce his opinions, in order that his kind reader may entertain no doubt as to his intention and meaning."

In our Church question, and the facts evolved during its discussion, will be found the elements for deciding aright on the nature of that relationship which ought to subsist between Church and State. These elements the author has been at much pains to collect together; and thus collected they go forth in his volume to the nations, Churches, and Governments, of Europe as *data* on which to rest their opinions in a matter which touches the interests of all, and as a test or standard by which the constitutions of European Churches and States may now be fairly and decisively tried. God has been speaking to the nations of the earth. He has been showing them what a Church ought to be: and he has also been teaching us the sad lesson that no earthly Government, even the best and most righteous, will tolerate a Church framed in all things according to the apostolical canons and cast in the primitive mould.

"The interest he takes in the important question, which he is about to examine, is a universal Protestant one. He considers that the relation between Church and State, which has arisen out of the Reformation in the various countries in which the Reformed Church is established, is still far from satisfying the claims which the Church of Christ on earth is bound by the Word of God to assert for her unfettered efficacy in providing for the spiritual welfare of the souls intrusted to her.

"He considers these claims to be as widely different from those of the Church of Rome as the headship of Christ himself over his Catholic spiritual kingdom is different from that of his supposed Vicar on earth.

"On this account they have, on the one hand, the higher authority and purer ends, and, on the other, they do not, if rightly understood, encroach upon the due powers and privileges which are given by God to the civil magistrate."

Those extracts must suffice for the present. They are altogether from the Introduction; but they will furnish the reader with sufficiently ample specimens of the author and his work. We trust it will not remain in its present English dress, but go forth over Europe clothed in the garb of every language in Christendom.

(From the Free Church Magazine.)

In his brief preface, Mr. Sydow declares that "he considers these claims to be as widely different from those of the Church of Rome, as the Headship of Christ himself over his catholic spiritual kingdom is different from that of his supposed vicar on earth. On this account they have, on the one hand, the higher and purer ends; and, on the other, they do not, if rightly understood, encroach upon the due powers and privileges which are given by God to the civil magistrate." Such a statement as this, from such a man ought to rebuke for ever the slan-

derous accusations, brought against the Free Church, of aiming at a power essentially Popish. In a few pages of introductory remarks, Mr. Sydow expresses his conviction of the wide and widening magnitude of the influence which the Scottish Church question must exert beyond the limits of the present time, and beyond the boundaries of Scotland; and candidly states his own peculiar position, and the reasons which led him to publish his opinions. In this part of the work, it is peculiarly interesting to find him stating, that not until a few months before the writing of his book could he come to a clear conviction as to whether the Evangelical party (now the Free Church) were *legally* and *formally* right, although he had no doubt that they were right *rationally* and *spiritually*. He felt, he says, "that had he been a member of the Scottish Church, he should have been a decided Non-Intrusionist; and and yet found no difficulty in believing, at the same time, that had he had the honour of being a member of the British Government, he should probably have acted as the ministers of the State have done. Since that time, he has been forced to abandon this view of the matter, and ventures, in the following observations, to realize the position that, all things taken together, the Free Protestant Church of Scotland is legally as well as actually in the right."

This is a manly statement, and valuable on many accounts. It indicates the calm and deliberate judgment with which Mr. Sydow surveyed the whole subject, withholding his approbation on any point where he had not obtained conviction—yet remaining open to conviction, should fuller investigation, produce sufficient proof; and it may not unfairly be regarded as already intimating the conclusion to which intelligent and honourable minds will inevitably come in future ages. The Free Church may well afford to appeal to futurity, as, indeed, she has already done, and need not greatly be annoyed by the revilings with which she is still assailed.

As the great primary *fact* of the contest was necessarily that which first attracted Mr. Sydow's attention, he devotes the first section of his work to treat of it: "The passing of the Veto Act, considered in its connection with the ecclesiastical state of Scotland at the time, and with preceding and subsequent events." In this section there are many accurate explanations given of patronage, and its position with regard to the Church of Scotland—of the leading principles of that Church herself—of the principles of Non-Intrusion and spiritual independence—of the Queen Anne's Patronage Act—of the two parties in the Church, the Moderates and Evangelicals—of the Call—of the relation of the Church to Voluntaryism—and of the passing of the Veto Act, or Act on Calls, and the opinions entertained respecting it at the time when it was passed. While giving his view of the two parties, Moderates and Evangelicals, Mr. Sydow makes one of those profound remarks which indicate the philosophical thinker: "Two views may be taken of the Church, which may be called *institutional* and *personal*. That is to say, the Church may be viewed, on the one hand, as an authoritative spiritual *institution*, which rears, trains, and

rules the individuals ; on the other, as a congregation of faithful individuals or *persons*, through whose spiritual activity alone it is that that institution acquires its duration and forms of existence on earth. The Church is in herself inseparably both the source and the result of spiritual life. The character of the Scottish Church appears to consist in the combination of both views, with a preponderance of the personal." The Evangelicals he regards as the spiritual successors of those who effected the establishment of the Church of the Scottish Reformation against a hostile State, and who, as representatives of the genuine spirit of the Church of their fathers, zealously adhere to the *personal* view of the Church, and to the principle of her spiritual independence. The Moderates, he thinks, may be justly characterised as those who, with regard to the Church herself, prevalently hold the *institutional* view ; and, with regard to her relation to the State, with more or less disguise, the Erastian principle. He further declares his opinion, " that Moderatism, in the abstract, may be said to be that constituent element of the Scottish Church which originally united itself to her by conformation, without an appropriate reformation in her spirit," or without 'an appropriation of her reformed spirit. In this view, which we believe to be historically, philosophically, and theologically true, we entirely concur ; and we venture to draw the conclusion, that, separated as they now are, it is no more possible to recombine them again into one Church, than it is for man to reunite the departed spirit to the dead body, and thereby reconstruct a human being. The spiritual and living Church has too thoroughly learned the peril and the pain of being bound by conformation to the material, and the dead, ever again to submit to that fearful and hideous constriction for any earthly consideration ; and spiritual inducements there can be none. Certainly the result of William Third's comprehension scheme has been such as to furnish ample warning to the Church, never again, in any circumstances, to consent to a similar pernicious junction of mutually destructive elements.

Mr. Sydow thus sums up his conclusions respecting the Act on Calls : The Veto Act was passed, not wantonly, but through necessity—not with any crafty design, but to meet the exigencies of the moment—not with any assumption of a right to make arbitrary laws on its own authority, but only to revive, and at the same time to moderate, the established law and practice, which had been suppressed, not repealed—not from hierarchical motives, but for the interest of the people—not in haste, but with moderation and forethought, and with the highest legal advice and approbation—not secretly, but in presence and under cognizance of the representative of the Crown, the Lord High Commissioner, and with public praise in the House of Lords. The Church's object was to do her duty in the best way towards the State, the nation herself, and her people ; and even had she completely failed in her choice of means, she would not have merited the treatment which she has suffered."

The second section is an " Examination of the provisions of the Veto Act, and of some charges brought against it." In this section

there is given what we think any unprejudiced man must regard as a complete vindication of the Church from all the accusations brought against her; and a very clear and able statement of the great principle which that Act was meant to embody. As we have now but little interest in the Veto Act, having obtained a more perfect freedom than it strove to secure, we may pass that part of the work without further remark, though we strongly recommend its perusal to any person who wishes to understand what it really was, and what objections were urged against it by people whom even Mr. Sydow cannot help charging with exhibiting "either ignorance or concealment of truth."

What was really important in the Veto Act, was its re-assertion of the fundamental principle of Non-Intrusion; and, accordingly, Mr. Sydow proceeds, in the third section, to adduce "historical proof of the legality of the principle of Non-Intrusion." This is one of the ablest portions of the work, indicating both an intimate acquaintance with the facts of history, with the Acts of Parliament passed from time to time, and with that inner life of the nation which history does not always reveal, but which gives both form and character to all events; and also the possession by the author of a remarkable degree of clearness of conception and force of reasoning. We have perused the ponderous and most wearisome productions of the former Dean of Faculty (Hope), and of the former minister of Ellon (Dr. Robertson), together with the various elaborate answers to these pamphlets; but we are persuaded that by far the greater part of ordinary readers will obtain a clearer conception of the whole historical argument, on both sides, from Mr. Sydow's mode of stating and tracing it, than from a similarly fatiguing perusal of these voluminous documents.

In the fourth section, the subject advances to what became its most important aspect. The very heading of this section shows how well Mr. Sydow understood the subject: "The Auchterarder Case, before the Court of Session and the House of Lords; giving rise to the controversy on the limits of civil and ecclesiastical jurisdiction." For, to every one tolerably acquainted with the subject, it must always have been perfectly evident, that the real importance of the Non-Intrusion principle, in the recent momentous controversy, consisted in its being the means by which it has raised into prominence, the immeasurably more important principle of the spiritual independence of the Church in her own sacred province. And when we heard some timid Non-Intrusionist, during the last year or so of the conflict, expressing a hope that Government might at last consent to give some good and *bona fide* Non-Intrusion measures, we always concluded that such person was wholly unaware of the true nature of the conflict, and would be found recreant at its close—nor were we in a single instance mistaken. Mr. Sydow has understood the question better, and, therefore, traces the Auchterarder decision minutely; not so much for the sake of its own intrinsic merits, as on account of the great principle to which it gave rise. We strongly recommend a perusal of his remarks.

The fifth and concluding section displays the "historical proof of

the legality of the claim of the Church for independent jurisdiction in spiritual matters." Here, again, the comprehensive, and yet minute acquaintance of the author with Scottish Church history is very signally displayed. He divides it into three periods—from 1560 to 1592, then from 1592 to 1640, and then from 1640 to 1690; proving to demonstration that, although assailed by craft, by corruption, and by persecution, still the true Church of Scotland never relinquished her sacred claim to the possession of spiritual independence. To this section, also, we would earnestly direct the attention of our readers. We cannot follow the very able and enlightened writer through this part of his valuable work; but feel it to be our duty to lay its conclusion before our readers:—

"The Church of Scotland has been constrained, through the persisting refusal of her rightful claims, to withdraw from the position of an Establishment in the month of May of this year (1843). She has perfect right to lay all the unhappy consequences of this event on the conscience of her opponents; for she could not have acted otherwise than she did, without committing a great dereliction of duty. As matters stand, it is her opponents who have committed an oppressive fault. The entire mistaking of the true position of the affair is evidenced even in the judgment passed on her final truly glorious, though tragical step; for it had been asked of her to continue an honest and conscientious opposition in the Assembly, but not to leave it, and thereby consummate the present lamentable Disruption. The truth is, that under the circumstances in which it was placed, the General Assembly of the Establishment could not be the General Assembly of the "Kirk of Scotland," and that the seceders felt the obligation of *keeping their cause pure*. The grounds of secession are quite satisfactorily given in the "Act of Protest," with which they effected on the 18th of May 1843, their very peaceful and orderly dissolution from the Church of the State, and saw the Church of their fathers once more in the same position in which, as history proves, she had been placed several times before, through an hostility which does not scruple to set aside established concessions and to violate solemnly granted rights.

"In conclusion, the writer would remark, that the question relating to the so-called "*quoad sacra* ministers," was decided by the Court of Session against the Church; quite consistently, it is true, not with several previous decisions connected with this question, but with the views of Church jurisdiction with which that court had set out in the Auchterader case—but just as unwarrantably as in this. This decision necessarily extended the difference of principle even to the examination of the roll of the House of Assembly itself. Thus, strictly speaking, the General Assembly of this year (1843) being unable to constitute itself, a split was rendered inevitable, and, as matters stand, it seems to the writer rather promising, with respect to a future settlement, so very desirable, that for the present the two opposite parties separated from each other upon their own antagonistic principles.

The Free Church claims the right of styling herself the Church of

Scotland ; and this is derided, in many quarters of the Establishment, with scorn and contumely. The unhappy question has now arisen, Whether the former or the latter is to become the Church of the nation ? In the opinion of the writer, futurity will declare in favour of the Free Church ; and either the injustice which has been committed will be redressed, or the present Establishment of Scotland must gradually lose its effectiveness and the respect of the nation ; an event which cannot but be accompanied by the most disastrous consequences towards all the relations of the country."

III.—THE STATE OF RELIGION AMONGST US.

In a former paper we have stated it as an advantage gained by the late crisis in our Church, that we have been brought to see more clearly the actual state of religion amongst us ; and in the following extract the reader will find a confirmation, in addition to many preceding ones, of the truth of this statement. The source of the Extract is a Pamphlet entitled, " Second Report on the state of Religion by a Committee of the General Assembly of the Free Church of Scotland—August 1844." This Report is drawn up under several distinct heads, intended chiefly for further consideration ; but the first Head contains, within short space, some most useful and fertile suggestions, on a subject but too little considered and too easily put aside even by the Lord's servants viz :—" The existing state of Religion, viewed in relation to the warrantable expectations of the Church."

SECOND REPORT, &c.

" Your Committee lost no time, after the rising of the General Assembly, in preparing and forwarding, as they hope, to all the ministers of the Church, copies of the first Report, and also of the Assembly's proceeding thereon. And returns more or less full have been made by thirty-two Presbyteries ; and letters have also been received from various other quarters, some of which are deeply interesting, as well as important.

In attempting to digest the Presbyterian returns, your Committee thought it best, to adhere to the arrangement of the former Report, only subdividing the principal branches of enquiry, as circumstances rendered advisable ; and keeping in view as an object of the remit, that the Report should, if approved of, serve the purposes of an Address.

I.

THE EXISTING STATE OF RELIGION, VIEWED IN RELATION TO THE WARRANTABLE EXPECTATIONS OF THE CHURCH.

1. And first, as regards the measure of divine power, which the Church ought to expect.—Under this head, there seems to be but one opinion. It is, that the

measure to be expected is greatly beyond any thing usually enjoyed. It has been pertinently remarked, that we still live under "the ministration of the Spirit;" not indeed as regards miraculous gifts, but in every thing essential to the conversion of sinners, and the edification of such as believe. (See John xiv, 16, 17: John xvi, 7—11; II. Cor. 3—11.) It has also been alleged in confirmation of this, that the world's harvest has yet to be reaped, and that as it was in gathering the first-fruits, so is it likely to be, in the general harvest. Prophecy carries these expectations still farther. Believers are yet to be seen flocking to Christ, as doves hastening to their windows, and darkening the air with their number (Is. lx, 8;) they are to "spring up as among the grass, as willows by the water courses," (Is. xlv, 4,) and the preaching of the word, in circumstances as unfavourable as would the sowing of seed on some bleak mountain top, is to be accompanied with effects as remarkable, as if such sowings were to spring up rank and strong like a forest of cedars. (Psal. lxxii, 16.) And it is farther observable, that such predictions stand usually connected with a corresponding enlargement of divine power. (See Is. xlv, 3—5; Ezek. xlvii, 1—12; Zech. xiv, 8, 9.)

In the returns made, the position of the Free Church is also spoken of, as pointing to duties, in the successful discharge of which, a more than ordinary measure of such power seems necessary. Your Committee would add, that this position has not been of man's choosing, but rather the result of a divine quickening. The rising tide of divine power within the church, was doubtless the cause of growing hostility from without. And now that the Free Church has been carried forth of all her wonted enclosures, and has been made to spread over the land as a flood, what more natural than to interpret providence as if it were said,—“Thou shalt see greater things than these.”

In a letter from one of the fathers of the Church, whose labours have been much owned of God, your Committee are put in mind, that God is in all things sovereign. And feeling the importance of having this ever in view, they would now guard the above statements, by disclaiming all right on man's part to any thing not freely given by an act of divine sovereignty. Man's shortcomings are always sufficient to warrant the suspension, even of promised blessings. But this must have been true of Apostolical as well as of later times, and the exercise of divine sovereignty is very observable, throughout the whole Apostolical period. (Luke iv, 23,—27; Acts xvi. 6—10; Acts xvii, 5—11; Acts xxviii, 23—29.) Moreover the expectations above described all rest on the sovereignty of God, and on what that sovereignty seems to indicate. And proceeding upon these grounds your Committee are of opinion, that enquiries ought to be instituted concerning the cause as often as promised blessings are withheld. Such passages as the following seem to point to this very duty: “O thou that art named The house of Jacob, is the Spirit of the Lord straitened? are these his doings?—Behold the Lord's hand is not shortened that it cannot save; neither his ear heavy that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.” (Mic. ii. 7; Isa. lix. 1, 2.)

2. And on now turning to the existing state of religion, it is proper to remark, that in several of the returns, special grounds of comparison are assumed. The state of matters now for example, is compared with what it was previous to the disruption. And in this view it is uniformly represented as greatly improved. Attendance on the means of grace, and the attention of hearers under the preaching of the wards, are said to be every where greatly altered for the better. And even more remarkable is the increase of brotherly love, and of a willingness to take part in the work of God, whether at home or abroad. The state of religion, also, all over the country, is compared with what it was a number of years ago. And under this head also, there is much, on account of which to give thanks. Means of grace have, in a variety of ways, been increased, various habits of piety have begun to be revived, and in different parts of the country God has of late years been making bare his only arm in the sight of all men.

But comparing the state of religion even in these altered circumstances, with the warrantable expectations of the Church, all the brethren seem to regard it as sadly

wanting. And it is remarkable, that in the places which have been most honoured of God, there seems to be the deepest sense of woeful shortcoming.* The effect of whatever quickening God has vouchsafed, has been only to open men's eyes so as to see and believe in the moral desolation of the country, as a whole. In some of the returns, this is dwelt upon with a depth of feeling which no abstract can convey, and the following extract is therefore submitted:—

“We are agreed in thinking, that the state of religion around us, and in the country at large, is exceedingly low. And this not so much because of the prevalence of opinions and principles verging on infidelity, nor because of gross and flagrant immoralities.—What strikes us most, is the all but universal reign of spiritual insensibility,—of exceeding great deadness among all classes as to every thing invisible, spiritual and eternal. In comparison with the multitudes, who are entirely given to the idolatry of the world, few are in earnest about their souls and the things of eternity. Few seek after God. Few agitate the question,—What must I do to be saved? The grand heresy of the day, is the living without any deep sense of God's love upon the heart; and hence the prevalence of a state of spiritual death. The great bulk of those whom we meet, are obviously not spiritual but carnal—not born again, not living to God and for eternity. And what in these circumstances can it avail, that men attempt to cover from themselves and their fellow men the dreadfulness of their condition, by spreading over it the garb of a Christian profession, and of the external decencies of common life? They are practically atheists, notwithstanding; seeing they live without God, without Christ, and without hope in the world. Sometime ago, a considerable number in this country-side, seemed to turn to God from such evil courses. But this only served the more to show, how deep-seated and wide-spread such practical atheism really is.”

Your Committee, in explanation of views such as these, would remind the Commission, that *the country at large* had, nevertheless of many tokens for good, been gradually sinking both morally and religiously. The cares and pursuits of life, were allowed to trench on times and seasons formerly set apart to the concerns of eternity. Secret and family worship gave way to protracted labour and the urgency of business; sometimes also to vicious courses. Many strangers unaccustomed to the wonted habits of a Scottish population, settled in the country, and gave currency to looser manners. Not a few were allowed to grow up ignorant of God, and ambitious of new ways. And as iniquity prevailed, the love of many even among God's people waxed cold. This progress of degeneracy, was especially observable in mercantile and manufacturing districts. But besides the general tendency of this downward course, there were special causes also at work in agricultural districts. And, in particular, some of these were long placed under a cold and unedifying ministry. And so general and withering was the influence thus allowed to fall on the country as a whole, that the Church many now, as of old, say, “Except the Lord of Sabaoth had left us a seed, we had been as Sodom, and been made like unto Gomorrah.” (Rom. ix, 29.)

God in his mysterious providence, *and among other means*, has been throwing the Free Church into an attitude of observation, and apparently for the purpose of employing her in some great work. He has been summoning her as he did the prophet of old into a valley of vision, and bidding her look on the multitude of dry bones which lie scattered on every hand, and putting to her also the question, “Can these bones live?” And if this be the case, then ought she, and especially her ministering servants, to take a full view of the scene opened up, so as to be enabled to reply with the prophet, “O Lord God, thou knowest!” It is of much importance, that all should be brought to realise the desperateness of their country's condition, *as regards of human means*, and thus to look away from these, to the free sovereign grace of God; waiting in prayerful expectation for the outgoings of divine power. (Ezek. xxxvii, 1—10.)

* This is a very striking, instructive, and encouraging fact. — Ed. F. C. M.

IV.—THE OLD GREY FRIARS.

This building which, like an old martyr, closed its history on the morning of Sabbath last in smoke and fire, has witnessed some of the most striking scenes recorded in our ecclesiastical annals. It was erected after the accession of James to the throne of England, at a time when many of our better ministers were languishing in prison or in exile; and when the hirelings who had supplied their places made oath at their ordination, as a part of the ceremony, that they recognized the ‘King’s Highness as the onlie supreme Government of this realme, as weel in all spirituall or ecclesiasticall things or causes, as temporall.’ But the spirit of the nation was not dead, nor could it be excluded from the Greyfriars. Baillie tells us that a few days prior to the famous scene in the High church, which proved pregnant with two great revolutions, ‘on the Sunday morning, when the Bishop of Argyle, in the Greyfriars, began to officiate, incontinent the serving maids began such a tumult as was never heard of in our nation since the Reformation.’ And the tumult which these Edinburgh serving-maids thus commenced,—for there chanced to be deep meaning in their quarrel with the bishop,—employed Leslie, Cromwell, and William III. completely to finish.

In the following year the church of the Greyfriars witnessed the subscription of the National Covenant. “As the hour drew near,” says Hetherington, in his singularly eloquent and graphic narrative, “the people from all quarters flocked to the spot, and before the commissioner appeared, the church and churchyard were densely filled, with the gravest, the wisest, and the best of Scotland’s pious sons and daughters. The meeting was constituted by Henderson, in a prayer of very remarkable power, earnestness, and spirituality of tone and feeling. The dense multitude listened with breathless reverence and awe, as if each man felt himself alone, in the presence of the Hearer of prayer. When he concluded, the Earl of Lauder stood forth, addressed the meeting, and stated, explained, and vindicated the object for which they were assembled. He directed their attention to the covenants of other days, when their venerated fathers had publicly joined themselves to the Lord, and had obtained support under trials, and deliverance from every danger;—pointed out the similarity of their position, and the consequent propriety and duty of fleeing to the same high tower of Almighty strength,—and concluded by an appeal to the Searcher of hearts, that nothing disloyal or treasonable was meant. Johnston of Warriston then unrolled the vast sheet of parchment, and in a clear and steady voice, read the Covenant aloud. He finished and stood silent. A solemn stillness followed, deep, unbroken, sacred. Men felt

the near presence of that dread Majesty to whom they were about to vow allegiance, and bowed their souls before Him in the breathless awe of silent adoration. * * * Again a deep and solemn pause ensued ; not the pause of irresolution, but of modest diffidence, each thinking every other more worthy than himself to place the first name upon this sacred bond. An aged nobleman, the venerable Earl of Sutherland, at last stepped slowly and reverentially forward, and, with throbbing heart trembling hand, subscribed Scotland's covenant with God. All hesitation in a moment disappeared. Name followed name in swift succession, till all within the church had given their signatures. It was then removed into the churchyard, and spread out on a level grave-stone, to obtain the subscriptions of the assembled multitude. Here the scene became, if possible, still more impressive. The intense emotions of many became irrepressible. Some wept aloud,—some burst into a shout of exultation,—some, after their names, added the words, *till death*,—and some, opening a vein, subscribed with their own blood. As the space became filled, they wrote their names in a contracted form, limiting them at last to the initials, till not a spot remained on which another letter could be subscribed."

In the year succeeding the one in which this impressive scene took place in the church of the Greyfriars, Alexander Henderson was appointed its minister. To-day (the 22d), making the necessary allowance for the change in the style, is the two hundred and sixth anniversary of his induction ; and his tombstone may still be seen in the adjoining churchyard. He passed away ; a long and dreary period of persecution ensued,—the echoes of the church were awakened, day after day, by the clank of hammers from the neighbouring street, busied in erecting gibbets for the martyrs of that Covenant, so ominously subscribed in blood ; and their venerated remains lie interred in the malefactors' corner, some half a stone-cast away, at the foot of the grave-covered slope, over which the building rises. On the opposite side of the burying ground there is a retired alley of tombs, an Egyptian-looking street of the dead, in which the prisoners of Bothwell Bridge were cooped up by hundreds and kept in the open air, exposed to every vicissitude of the seasons for nine months together. The Revolution came round ; the principle of the Covenant triumphed, and the Greyfriars became once more a Presbyterian Church. The second century after its erection wore on ; Moderatism became potent in the Church ; and, by one of those curious chances which occur so rarely in the history of institutions or states,—if chance we may term it,—the two great leaders of the antagonist parties,—Principal William Robertson and Dr John Erskine,—were associates in the collegiate charge of the Greyfriars. We need scarce remind the reader of the well-known anecdote associated with the place, and so characteristic of not only the men themselves, but of the opposite sets of principles which they so adequately represented. "If virtue," said the Principal,—full of confidence in man's natural love of the just and good,—"if virtue were to take to itself a human form and visit our earth, all men would

love, admire, and worship it." "Let it not be forgotten" remarked his venerable colleague, on referring to the sentiment in the after service of the same day, "that virtue did once take to itself a human form, and did visit this earth, and that men, instead of loving it, admiring it, worshipping it, reviled, persecuted, and finally crucified it!" It is further worthy of notice, that the last truly wise man of his party, Dr. Inglis,—a man, however, who, as he advanced on eternity, receded from that party more and more,—who originated the Indian Mission,—and who, had his life been spared, might have prevented the suicidal course pursued in the late struggle by Moderatism, which precipitated the Disruption,—was one of the ministers of the Greyfriars. His immediate successor, with the successor of his colleague the late Dr. Anderson, were the last collegiate ministers of this church; and they are now ministers of the Free Church. The last of the twain in charge,—for Mr Guthrie had been draughted to St John's a year or two previous,—the good and able man who laid down his living at the call of sacred principle when the hour of trial came, and quitted a pulpit rendered venerable by many a high and interesting association, when he found it could no longer be usefully and honourably occupied,—was standing in the middle of the ruins as we entered, looking around him, as if striving to recall, in the utter desolation of the place, the venerated features by which he had so long known it. The remark with which he greeted the writer was a very simple one, and yet it was fraught with meaning,—“I was not here before,” he said, “since the Disruption.”

We may remark, in conclusion, that the history of the perished building strikingly illustrates the vicissitudes to which the principle of spiritual independence has been subjected in this country during the lapse of little more than two centuries. In the course of that period, the building had been twice in the possession,—at one time for a hundred and fifty years together,—of an Establishment whose thorough independence in matters ecclesiastical the State recognised; and thrice in the hands of an unchristianized corporation, that had bartered away its spiritual liberties for bread.—*The Witness.*

V.—PROSPECTS AND HOPES OF UNION.

(From the *Free Church Magazine.*)

Dr. King's Essay, is on the subject of "Union among Christians, viewed in relation to the Present State of Religious Parties in Scotland." We have expressed our opinion, that Dr. King's Essay is remarkably calm, candid, and judicious. Its author makes no attempt to evade the difficulties of his task; but neither does he take an exaggerated view of them. He states them clearly, enumerates the various

parties, then proceeds to inquire into the purport of their denominational distinctions, to ascertain whether these really imply the existence of mutually repellent principles. The following is the result of his inquiry :—" On examining the designations of the various sects, all contentions as they appear at first view, they will be found, in most instances, to present a distinction without a difference. The 'Free Church' is not more free than other unendowed Presbyterian bodies ; nor can it protest more resolutely than they do against the Erastianism of the Establishment. The 'United Secession' Church is no more in a state of secession than other Presbyterian Dissenters ; and after the discussions which have taken place in its judicatories, there is room for questioning whether the attribute of superior union belong to it above others. The 'Relief' Church relieves, no doubt, from the yoke of patronage ; but so do the Churches already named, and many more who have not founded on this circumstance a distinctive appellation. We must not, then, be frightened by a schismatic nomenclature, or imagine that dissensions and designations are of commensurate prevalence. Passing from mere names, and looking into principles, we find a marvellous accordance very general in Scotland, as to doctrine, discipline, and government." Taking this view of the subject—which, in reality, is the true one—it would appear there ought to be very little difficulty in the above-named Churches becoming, ere long, the One Free and United Presbyterian Church of the Scottish people.

But the Voluntary principle, it may be said, interposes an insurmountable barrier. Perhaps it does ; perhaps not. The Voluntary controversy is, we trust, at an end, so far as regards the unendowed Presbyterian Churches in Scotland ; consequently, the angry spirit evoked by that controversy need no longer disturb, embitter, and even confuse our discussions. We ought to be able now to investigate the subject with as much calmness as we would any abstract question in theology or philosophy—to write or reason on it as deliberately as if we were inquiring into the freedom of the will. If this were done, it might be found, that, in the heat of controversy, both parties had overstated their own arguments, and misunderstood those of their opponents. What, then, do we really mean by the Voluntary principle ? One who thinks himself a Voluntary may answer, " I mean, that professing Christians ought voluntarily, and as a Christian duty, to contribute to the support and propagation of the gospel." A member of the Free Church would answer, " In that I perfectly agree with you, both in principle and in practice ; but I regard that as the Voluntary *system*—not the Voluntary *principle*." " What, then, do you understand by the Voluntary *principle* ? " " By the Voluntary principle, I understand its advocates to mean, that the civil magistrate has nothing whatever to do with religion, that he owes no allegiance to Christ, and that he ought to show equal, not impartiality, but indifference, to all religions ; and this I regard as a principle involving national infidelity, if not national atheism." Almost every Voluntary would at once disclaim all intention of holding any such conclusion ; and the question might become a purely logical inquiry, whether the position, that the civil magistrate has nothing to do with religion, does indeed necessarily involve a conclusion which both disputants agree in rejecting : or, it may be, that the Voluntary would endeavour to retaliate, and would charge his opponent with holding a principle which necessarily subjected the Church to the power of the State even in spiritual matters, and, at the same time, infused into it the spirit of a corrupting secularity. This the member of the Free Church would instantly repudiate ; and would triumphantly appeal to recent events, as proving, unanswerably, that, in his view at least, the principle of an Establishment did not involve any such subjection, but the very reverse, as he had proved, and was still ready to prove at all hazards.

Some such course of thought appears to have been engaging Dr. King's attention, as the following extract will testify :—" Perhaps it might be found, in a friendly conference, that the difference was not so formidable as has been sometimes alleged ; that the Free Churchman has no wish to secularize religion, by connecting it with the State ; and the Voluntary Churchman just as little design, through a dissolution of this connection, to make governments infidel. On both hands, it might be allowed, that Christ is Head over the nation ; and that, if there be any question, it does not respect the fact, but only the mode of his rule." We hail this statement

with sincere delight. We regard it as a token for good. And we feel persuaded, that if the leading men among our brethren of the United Secession Church will enter upon and prosecute the line of thought indicated by Dr. King, there will not long remain an insurmountable barrier between us. It is our thorough conviction, that a very considerable proportion of those who regarded themselves as Voluntaries, have never deeply studied the great idea of Christ's mediatorial sovereignty, not only over the Church, but also over nations; and that when they come to do so, apart from the disturbing elements of controversy, they will then see why the Free Church still holds the principle of an Establishment, which we regard as involved in Christ's great title, "King of kings, and Lord of lords." We can no more surrender the principle of his crown-rights over nations, than we can that of his Headship over the Church; and surely our conduct proclaims loudly and distinctly enough, that we "have no wish to secularize religion by connecting it with the state." But we must quit this subject, though we cannot deny ourselves the gratification of again expressing our entire approval of Dr. King's admirable Essay.

But, more particularly, we deem it our duty to give all possible prominence to the following proposal for a

GENERAL PROTESTANT CONVENTION OF
MEMBERS OF EVANGELICAL CHURCHES,

To be held in London in the middle of this year,

for the purpose of giving to Protestants, in all parts of the world, an opportunity of lifting up a standard in defence of the PRINCIPLES OF THE REFORMATION. The scheme has originated with Dr. Patton of New York, whose letter to the Rev. James Angell James, as well as Mr. James' accompanying remarks, we extract from the appendix to his Essay. We sincerely trust that the matter will not be allowed to fall to the ground :—

"Since the foregoing Essay was written, I have received a letter from my esteemed friend, Dr. Patton, a Presbyterian minister of New York, from which I give the subjoined extracts, premising that my correspondent was not led to the subject on which he writes by any knowledge of the present scheme, but by the state of things in his own country. Popery, and its new ally, Anglo-Catholicism, are rapidly diffusing themselves over the United States. The American Protestant Episcopal Church is fast sinking under the spell of Tractarianism, notwithstanding the intelligent and zealous efforts of Dr. McIlvain, bishop of Ohio, and some others of the clergy; and clerical assumptions, all suited, if not actually dangerous, to the simplicity of a republican form of civil government, and cast of general society, are now put forth in that land of democracy. Romanism, aided by a tide of immigration, consisting of thousands of Irish Papists, is making prodigious efforts to seize the great Western Valley, watered by the Mississippi, and which, at no distant time, must be the very heart of the United States. It is matter of little surprise, therefore, that the Protestant ministers of that country should survey this state of things with anxiety, not unattended with alarm, and should desiderate, for the defence of the principles of the Reformation, a general, close, and hearty union among its friends :—

"The providence of God," says Dr Patton, "is most singularly moving in the religious world. The Romanists and the Prelatists are becoming quite sympathetic, and unite in denouncing all but themselves as not belonging to the Church, as being no ministers, and the like. This is producing stronger sympathy among the Non-prelatic Christians, and a greater disposition to make common cause. It appears to me, that the time cannot be distant when it will be most proper to call a Convention of delegates from all evangelical Churches, to meet in London, for the purpose of setting forth the great essential truths in which they are agreed. I know of no object which would command the attendance of some of our strongest men from all evangelical denominations; and the result would be, a statement of views which

would have the most blessed effect. Such an invitation should, with propriety, come from your side of the water. But if you think it desirable to have certain men here unite in such a case, I have no doubt I could procure a goodly list of names to any one paper you and your brethren might send over. Will you consult your brethren, perhaps of the Congregational Union, as also such of other denominations as might unite in the matter? The Convention might be held in July of 1845, in London. Delegates could come from the evangelical Churches of the Continent, of America, of Scotland, Ireland, &c., &c., &c. The document, calling that meeting should be well drawn up, clearly setting forth the object of the Convention, *as lifting up a standard against Papal and Prelatical arrogance and assumption, and embodying the great essential doctrines which are held in common by all consistent Protestants.* Peculiarities of Church order to be excluded. I am persuaded that such a Convention would meet with the hearty concurrence and co-operation of a vast multitude. It would exhibit to the world an amount of practical union among Christians of which they little dream. It would greatly strengthen the hearts of God's people and would promote a better state of feeling among the denominations. I trust, my dear brother, that you will act in this matter; and, before you are called home to your rest and your reward, strive to secure such a meeting. Open a correspondence with Dr Chalmers, Dr Wardlaw, and others of Scotland; with prominent men among the Baptist, Methodist, Moravian, and other denominations; Sir Culling Eardley Smith will go heart and soul with you. Now may our blessed Lord, who prayed that his disciples might be one, graciously guide you and others in this matter, and make you instruments of great good! Should a document be published on your side of the water, calling such a Convention, our ecclesiastical meetings would sanction it, and our religious papers would forward it. I name July as the time of meeting, as at that time our clergymen could more readily attend, and only be absent from home during the hot season, when they can be better spared. Also, our pious laymen could then more readily leave their business. The Convention need not be together more than some ten days at most, but the result would be blessed for all future time."

The subject of this letter is of momentous consequence; it presents a splendid conception of the human mind; and I have thought this the best and most appropriate medium through which to exhibit it, for the contemplation and examination of other minds. The letter shows the earnestness of Dr. Patton's solicitude to accomplish the object. The subject is not quite new to some of us; we have looked at it, and conferred about it; and with some it was a matter of regret that it had not been tried, instead of the meeting last year at Exeter Hall. But, perhaps, it is an object that can be better approached, and one that can be more certainly arrived at, by slow and cautious steps, than by one mighty stride or bound of the public mind. It was in my own view, though but vaguely apprehended, when I sent forth the circular that led to the meeting in Exeter Hall. The publication of this volume, and Dr. Patton's letter, furnish an admirable opportunity of putting out feelers to try the public sentiment. Here, then, is the scheme—"A General Protestant Convention," not for amalgamating all Protestant bodies, but uniting them for the defence of their common Protestantism. Is it practicable?—Is it desirable?—Will it be practically useful?—Will it pay for the cost of money, time, and labour, that it will require?—Will it check the efforts and the hopes of Popery? or, if not, Will it confound and abash Puseyism? or, if not even this, Will it give new life to Protestants and new publicity, circulation, and power, to their principles? Who can doubt it? But, how should it be brought about?—whence shall the grand movement begin? "O Thou who art light, and with whom is no darkness at all—Thou who art love, and delightest in everything like thyself—show us Thy will in this matter!"

VI.—OUR AFRICAN MISSION.

Our Friends must not forget that we now have a Mission in AFRICA, claiming our Christian remembrances. It was originally formed, and had been for many years carried on, under the care of the Glasgow Missionary Society, the members of which were chiefly of the Church of Scotland as it existed before the disruption, and have since then almost entirely joined the Free Church in its constitution. The charge of this Mission has lately been made over to our Church's spiritual care, with all its present agencies and all its future responsibilities, yet under the most favourable circumstances, as will be seen from the extract which follows. Let our readers remember that the Designation "*The India Mission*" has been exchanged for the more enlarged one of "FOREIGN MISSIONS;" and that with *Calcutta, Bombay and Madras*, we have now to associate the *Caffre-land Mission* in Southern Africa, with all its new names and peculiar associations. May it largely prosper; for to injured wretched Africa we owe a large return, which only the Gospel of salvation can pay.

SOUTH AFRICA—CAFFRELAND.—THE CAFFRE MISSION.

We have much pleasure in laying before the Church, extracts from the Report of the Glasgow Mission, lately printed. That document will, we trust, be read by many of our friends entire. It will be found that the whole mission has been placed under the direction of the Assembly's Committee, free of any debt; and that all the arrangements gone into have been adopted with perfect cordiality on both sides.

The mission itself is deeply interesting, and occupies, as will be seen, a most important sphere amidst the native population of Southern Africa; and it will now be the duty of the Free Church, as a Church, to render to the work of God in this new field all the aid which her resources may command. The friends of the mission in the West will not, we confidently trust, withdraw their special support from this mission; but will, on the contrary, cherish it the more, because of its connection with the Church. But it will also be the duty of the friends of our missionary scheme, as a whole, to bear in mind that we are now engaged on two great continents—Asia and Africa; and that, while there is thus a wider field to interest our minds and engage our prayers, there is also the duty of our making corresponding provision for the additional expense which will thus be incurred.

We are glad to learn that the Glasgow Female Association, on behalf of Female Education in connection with this mission, is not only resolved to carry forward the operations already going on, but so to extend these, if possible, to keep pace with the other departments of the mission. The education and improvement in domestic arts of a race so degraded and enslaved, is a work deserving of all commendation; but requiring, also, under God, great and continued exertions. And we hope, that the friends of the Free Church, in particular, will take part with them, and help them on.

The intelligence sent home from time to time is in every respect encouraging. But, as the mission is to many of our readers new, we are anxiously waiting answers to special inquiries sent out soon after the union took place.

It is right, however, to correct a statement which was published in our January programme of the different stations. Instead of what was then inserted under "South African Mission," read as follows :—

1. LOVEDALE SEMINARY.

Rev. William Govan, tutor in the seminary.
Mr. Richard Ross, assistant.
Jacob, native schoolmaster—normal class.

2. LOVEDALE MISSION.

Rev. James Laing, missionary.
Mr. James Weir, catechist and mechanic.
Robert Balfour, native catechist.

3. BURNSHILL.

Rev. John Bennie, missionary.
Mr. Alex. M'Diarmid, catechist and mechanic.
Charles Henry, native catechist.
Robert Croig, native schoolmaster.
John Beck Balfour, do.

4. PIRRIE.

Rev. John Ross, missionary.
Joseph Williams, native catechist.
Thomas Hoe, do.
Miss Thomson, female teacher.

EXTRACT FROM REPORT OF GLASGOW MISSIONARY SOCIETY.

The field of the Glasgow Mission, as the religious public must be generally aware, is in Southern Africa, in the land of the Caffres, which runs along the coast, east and north of the Cape Colony. The Caffres are black, but they differ from both the Negroes and the Hottentots, and also from other races less known in this country. They are tall and muscular, living partly by agriculture, but chiefly by their herds of cattle. In their heathen and uncultivated state, they are, as most others in similar circumstances, indolent, and given to the indulgence of all animal propensities; the strong also oppressing the weak, and their women being little better than slaves. In this state, they have among them many of the traces of a forgotten faith, such as circumcision, feasts called sacrifices, and many curious distinctions of clean and unclean; but they have scarcely anything like positive worship, or even idolatry, as that term is usually understood. They seem to have passed nearly through all those intermediate conditions which separate between pure worship as instituted by God, and a state of mere animal existence, and to be closely bordering, as regards religion, on this lowest of all conditions. Still they are not wanting in natural capacity, and their consuetudinary laws and political arrangements, though apparently the mere off-spring of circumstances, are wonderfully adapted to their condition.

The district of Caffreland bordering on the colony is well peopled. The natives live in small hamlets, containing an average of about seven families each; and these

are so clustered in some districts, as to admit of a population of seven or eight thousand within a radius of perhaps ten miles; and in some places mere hamlets or kraals have grown into something approaching the character of little villages. The art of cultivating the soil, and of irrigating their otherwise parched fields, is gradually gathering around the missionary stations a greater number of natives than could in other circumstances be supported.

The missionaries hitherto labouring in the district now referred to, principally belong to the London Society, and the two sections of that of Glasgow. Within the colony, and also at a greater distance from it, there are other missionaries, such as those of the United Brethren, those of the Wesleyans, and others of less name; but the brethren of the London and Glasgow Societies mainly occupy the district now spoken of; and although they are under the direction of different Societies, they may be said very much to labour as if they were all of one; for they have the country arranged among them by a mutual understanding or concurrence, and they co-operate in all matters of common interest. Even the native converts at the different stations have occasionally their meetings for concerting measures common to all.

Among these different sections, the brethren of your mission occupy three stations—Lovedale, Burnshill, and Pirrie—and at each of these there is a church and one or more schools; and at one of them, namely, Lovedale, there is a seminary for the education of natives who give promise of being useful as instructors of their benighted countrymen. This seminary is taught by the Rev. William Govan, assisted by Richard Ross, a son of one of the other missionaries. There are both natives and other boarders, chiefly the sons of missionaries, taught here; and all of them mainly with a view to future usefulness. The Rev. James Laing is missionary at this station; Mr. James Weir, catechist and missionary mechanic, is chiefly occupied with the lands and other temporal concerns of the seminary; and there are, besides these, at the same station, Robert Balfour, native teacher or catechist, and Jacob, native schoolmaster. At Burnshill, the Rev. John Bennie is missionary; Mr. Alexander M'Diarmid is catechist and missionary mechanic; Charles Henry is native catechist; and Robert Craig and John Beck Balfour are native schoolmasters. And at Pirrie, the Rev. John Ross is missionary; Miss Thomson is female teacher; and Joseph Williams and Thomas Hoe are native catechists.

At each of these stations there is a little church of native converts. There is also a considerable number able to read in the Caffre Scriptures, and some are able to read in English. In many families, the worship of God may now also be heard morning and evening; and such as have read the publications of the Society will recollect some pleasing instances of Caffre death-beds.

And it may be added, in conclusion, that there are now at some of the stations cottages of stone, containing each two apartments, built and roofed by natives. They have trained oxen, and plough with them; and they raise crops of wheat, barley, and potatoes. Nor has female education been without like fruits. The females at the stations go generally dressed. Some of them win their bread by their needles; and Miss Thomson has taught the girls of Pirrie to plait a kind of native grass, and make straw hats of it.

Still the work is in every department but begun. Caffreland itself is swarming with poor blind brethren, ignorant of God and of eternity, and living very much as the cattle they tend do. And beyond Caffreland, east and north, there is little else than the wide, unbroken wilderness. It is skirted here and there with little bands of missionaries, and patches have been cleared, and handfuls of seed sown. But what are these? Africa is, as a whole, a wild, and her sons and daughters are still, with such partial exceptions, as if the fulness of the time had not yet come. The eyes of the world are, however, upon it. The wonted tide of rapine and of blood does not now, as aforesaid, flood from its shores. British cruisers guard the African coast, and British missionaries are penetrating where, till lately, the adventurous traveller scarcely dared to set his foot. The white man is becoming known as a friend, and is

being forgotten as a robber ; and the Book of God is in the course of being translated into tongues which were never before expressed in alphabetical signs. All is hope as well as toil ; and we may be strong even in faith when our eyes see not. For of this we are sure, that " Ethiopia shall soon stretch out her hands to God."—*Home and Foreign Missionary Record.*

VII.—ON THE MEDITERRANEAN SEA.

BY THE LATE R. MACCHEYNE.

O Lord, this swelling, tideless sea,
Is like thy love in Christ to me ;
The ceaseless waves that fill the bay,
Through flinty rocks have worn their way ;
And thy unceasing love alone
Hath broken through this heart of stone.
The countless smile that gilds the deep
When sunbeams on the waters sleep,
Is like thy countless smile of grace
When I am seen in Jesus' face.
No ebbing tide these waters know,
Pure, placid, constant in their flow—
No ebb thy love to me hath known
Since first it chose me for thine own.
Or if, perchance, at thy command,
The wave retiring leaves the sand,
One moment all is dry, and then
It turns to fill the shore again :
So have I found thy wondrous grace
Forsake my soul a little space ;
Barren and cold, deserted, dry,
A helpless worm to thee I cry ;
Thy face is hid a little while,
But with the morning comes thy smile—
Jesus once more his beauty shows,
And all my heart with peace o'erflows.

These deep blue waters love the shore
Of Israel, as in days of yore !
Though Zion like a field is ploughed,
And Salem's covered with a cloud—
Though briers and thorns are tangled o'er
Where vine and olive twined before—

Though turbaned Moslems tread the gate,
 And Judah sits most desolate—
 Their nets o'er Tyre the fishers spread,
 And Carmel's top is withered—
 Yet still these waters clasp the shore
 As kindly as they did before !
 Such is thy love to Judah's race,
 A deep unchanging tide of grace !
 Though scattered now at thy command
 They pine away in every land,
 With trembling heart and failing eyes—
 And deep the veil on Israel lies—
 Yet still thy word thou canst not break,
 " Beloved for their fathers' sake !"

18th July 1839, near Acre.

..VIII.—HOME CORRESPONDENCE.

To the Editor of the Calcutta Christian Herald.

SIR,—The condition of the Church of England is a subject of supreme interest and importance at the present time. All classes in the religious world, in this country and the continent, study it, and speak of it, or write upon it. It presents so many aspects, it suggests so many speculations, it is plainly fraught with so many great consequences, that I do not wonder at the attention it everywhere engrosses. Alas, for the Church of England ! Multitudes of members of that mighty magnificent institution, that might, if animated by the right spirit, be that very champion of revealed truth, and the bulwark of Protestantism, seem to be possessed by a lying spirit, that deludes them unto the worst errors of Popery. Fifteen years ago, what a different appearance she presented ! Within her, as the germ of new vitality and energy, there appeared to be growing up a great Evangelical party, that was computed to number at that time, no less than 3000 Clergymen, and which promised to pervade the whole Church and land with a higher and holier influence. But now where is that party ? As a powerful, and influential body it has disappeared. Of late years its ranks have been sadly thinned, and not recruited ; mournful to say, many of its prominent members have deserted to the enemy, and are now the most uncompromising Tractarians. Many of those that remain are destitute of the spirit and vigour they so much require ; many of them seem supinely to float down the current they cannot stem. Some allowance undoubtedly must be made for their situation, and the system in which they are entangled. Isolated in the different dioceses, with imperfect means of united and concerted action, with few opportunities of personal intercourse, or friendly conference, having no recognized share, and therefore no acquired skill, in the government of the Church, they lack many of the advantages for originating and sustaining a great reforming movement presented by that Presbytery which they are so apt to undervalue or despise. But still we cannot forget what great things have often been done by a faithful few, struggling against all difficulties and hoping even against hope ; and we are entitled to say, that it is the manifest duty of all lovers of evangelical truth in the English Church to shew a bolder front against an enemy that seems to triumph in putting down all

resistance. Could we only see in England 500 Clergymen, battling humbly yet manfully for Protestant truth, and resolved to uphold it at all hazards, to be true to their principles, even though it should cost them their livings, we might indulge a brighter anticipation than we do now. We might expect to see, at no distant day, a FREE CHURCH OF ENGLAND, thoroughly evangelical in spirit, and most blessed in its influence. I would speak with humility on such a subject, but this appears to me almost the *best result* that could happen. Present appearances, however, so different from what were witnessed but very lately (for the aspect of the whole question is most variable,) seem to forbid the expectation of such a thing. It is rather expected by many sagacious observers, among others by D'Aubigne, that a hundred or two of the extreme Puseyites will openly join the Church of Rome, which, in their hearts they already idolize almost more ardently than the Romanists themselves. But if this happens, as is not unlikely, will the Popish leaven be purged out of the Church? By no means; but it will remain almost as strong and as widely diffused as ever, though lurking perhaps in a more insidious and covert form. Only the zealots of the party will secede; the cooler heads, and more determined hearts, the men of deep sagacity, and of intellectual power, the real Jesuits of the party, will remain; they will not desert the ship, which they are rather bent on taking possession of. The successful resistance of the laity of Exeter to the innovations of the Bishop and some of his Clergy is hailed by some as a cheering symptom, as if a reaction were at hand. But I cannot lay much stress upon it. It proceeded from no profound appreciation of Protestant principle, but rather from a blind repugnance to a change of ritual. It related to outward more than to inward things. Congregations that could patiently hear a Clergyman preach the rankest Puseyism, could not and would not hear him preach it in a surplice. Hence all the commotion; and hence, the surplice having disappeared from the pulpit, the people of Exeter are as much a prey to Tractarian influence as ever.

I write not these things in bitterness of spirit, but in sadness and in lamentation. I never fully sympathized with that utter repugnance to Episcopacy which in Scotland is almost hereditary. I always thought I could bear with the Church of England, if she were true to herself, if she acted upon the principles of her Articles, and trod in the path of her Reformers. And were she a revived or reviving Church I could bear with her still. But now when so many of her children are actually renouncing Protestantism and the Reformation, and even among the best of her sons the love of many is waxing cold, what can I think of her condition and conduct? what can I do, but with all my brethren, condemn and deplore? I cannot in a letter of this kind, enter into all the grounds of my opinion, but I shall simply here express it, and I believe it is the opinion of very many who have reflected much upon the subject; namely that the Church of England never will be truly reformed, but a reformed Church will be brought out of the Church of England. Let such a reformed Church have its Bishops and its Episcopal government; I would not greatly quarrel with these; only let her come forth and gladden the land, nay all Christendom, with her existence.

We are anxiously looking forward to our approaching General Assembly, which we trust will tread in the path of the Assembly of last year. The state, the prospects, and the means of advancing true spiritual religion will certainly be one of its main topics. It ought, I think, to have the first place assigned to it: for as true religion flourishes, so will our Church, her Missions and all her schemes. Let her ministers and people be animated with the life of the Spirit, and all their undertakings will prosper; they will be blessed and owned of God. Deputations will probably be again appointed to evangelize over the land; only not upon the same scale nor exactly on the same system as last year. Steps will also be taken to encourage the idea of a great Protestant Council, for the purpose of uniting all God's people in defence of the truth, and of one another. The progress of Popery will soon render a Protestant league indispensable. Unlike many unions, however, which have borne that name, it must be of a highly spiritual character, and carried on by spiritual weapons. The policy of the British Government runs decidedly in favour of Popery. Passive with regard to Tahiti and Madeira, active in respect of the endowment of Maynooth, and other Irish measures of encouragement, our ministry have excited the wonder and alarm of many of their best friends. But yet no

amount of remonstrance and opposition has yet appeared sufficient to arrest them in their infatuated career. There is a *languor* at present in the Protestant world, which it is sad to observe, and of which the enemy is not slow to take advantage. Sir Robert Peel will, I think, carry his Irish measures, but our Free Church will offer a decided opposition. There are symptoms of resistance in England which I trust will not be found fallacious. Oh that all the lovers of the Saviour in our country knew one another, and were united as one man to oppose the man of sin ! They will at first not unite, I fear, and they will rue it afterwards. But God will guide and preserve his own. He will lead them as heretofore by his Providence, and send them salutary trials.

I am yours, &c.

A FREE CHURCH MINISTER.

East Lothian, 18th March, 1845.

IX.—THE COMMISSION OF ASSEMBLY.

(From the Witness.)

It will be seen that the Commission of Assembly,—which was numerously attended, and excited considerable interest,—resolved to take up the subject of the increasing support of Popery on the part of the Government, and to petition Parliament on the subject, as well as correspond with other evangelical denominations, to see what additional means ought to be adopted. We trust that this is the beginning of an universal movement. It is high time for Protestants to awake. We may well ask, where are now our M'Neiles and Stowells, our M'Ghees and O'Sullivans, who were formerly so loud in opposing the Popish leanings of the Whigs ? Where is Mr. Colquhoun, and where Dr. Muir ? Now is surely the time for the exertion of all their energies. But we suspect that they will all be found mere broken reeds, now that a real struggle has arrived. It is not to talking politicians, but to earnest Christians, that we must look for aid ; and we trust that opposition to the manifest advances of the " Man of Sin " may form the basis of an extended and energetic evangelical union amongst the true Protestants of the empire.

The question of the refusal of sites was also taken up ; and it will be seen that the Education Committee was empowered to send a deputation to Sutherland, in which sites for schools are still refused ; and the Building Committee to send deputations to the other parts of Scotland,—including, of course, the estates of Applecross, Panmure, and Buccleuch,—in which sites for churches cannot be obtained. This is a most salutary step. It will give courage to the people in all those districts,—it will enable the Assembly to ascertain the true state of every case,—and it will tend to convince the landlords that the Free Church will never give up this struggle. Having ascertained the facts,

the Assembly itself may probably go forward, and in her own name offer a full value for such sites as are required ; and if they are still refused, she must then go direct to Parliament.

The Sabbath question was again brought before the Church. It is daily growing in importance, and we are happy to see a determination to oppose the profanation of God's holy day rising in proportion to the prospect of its more extended desecration. Why do not other bodies of Christians aid us more in this struggle ?

A strong desire was manifested that the competing plans for the New College should be publicly exhibited, including, of course, that which is to receive the prize.

The interesting case of Dr. Kalley engaged attention at the evening diet. We hope the Doctor may visit this country, and expose the true nature of Popery where it is allowed free course, and where, as in this country, the tiger's claws are not muffled, for they cannot be said to be parod.

X.—SUSTENTATION FUND OF THE FREE CHURCH.

EXTRACT FROM ADDRESS BY DR CHALMERS.

On Wednesday night, Dr Chalmers, on the invitation of the Free Presbytery of Glasgow, addressed a crowded meeting, in Dr Buchanan's Church, of elders, deacons, and collectors of the Free Church, on the subject of the Sustentation Fund. The admittance was by tickets, which had been in great request for several days before, although they were issued almost exclusively to the office-bearers and collectors of the Free Church in this city. The audience was highly respectable, and every available part of the spacious church was occupied. The proceedings were commenced with devotional exercises, conducted by Dr Buchanan. Dr Chalmers then rose, and addressed the meeting. Alluding to the rumour that the Sustentation Fund is going down, the Rev. Doctor spoke as follows :—

“ I hold in my hand a paper, furnished me by the Treasurer to the Sustentation Fund, giving an account of the receipts during the half-year from May to November, that is, for six months after the last Assembly ; and he calculates that, if the receipts come in during the winter half of the year at the same rate as they did during the summer half of the year (and they come in at a faster rate during the winter than the summer half), then the total amount to be received through the medium of the associations alone will be £.70,220. 18s. 1d. Now, compare this with the produce of the associations last year, from May 1843 to May 1844 ; and I beg you will recollect that there was a greater number of associations last year than this. I will presently explain the reason of this. In point of fact, the number is not

so great as it was last year, and therefore the produce of this year is from a smaller number of associations than the produce of the former year. In 1843 there were 800 associations; now there are 756. I have yet another paper here, stating what was the produce of these 800 associations throughout the whole of the twelve months from May 1843 to May 1844,—it was L 50, 198. Now, there is every reason to believe that the whole sum which will be received from the associations, from the Assembly of 1844 to that of 1845, will be L.70,220, making a difference of L.20,000, more received through the association than last year. (Cheers.) Still, however, there is one thing we have to recollect in regard to associations, that last year the individual contributions were greater than they will be this year, and that is very naturally to be accounted for. You can understand that some individuals, under the sudden impulse of the great event of the Disruption, came forward with great sums; these were not annual contributions; they were donations, generally speaking, not to be repeated. The annual sums expire with the death of the subscribers, and besides that, in the course of the year a good many of the annual sums have come to us through the medium of the associations. Still, this does not account for so great a difference; it may account for L.10,000 or one-half of the whole difference; and, therefore, making allowance for this being in virtue of individual contributions merged in the associations, the 756 associations of this year have exceeded the 800 of last year, by the sum of L.10,000. We have individual contributions besides this year to the extent of L.4967. 10s. 5d. We do not expect so great a sum from individuals as from associations; the fact is, the associations form the great source to which we look for the future revenue of the Free Church; and the right working of the associations is the great sheet-anchor of our financial system. Some people may say it is a symptom of decay that the associations are fewer. It is a symptom of the very reverse, if they knew it. What is the reason of this falling off? There are 756 associations now, and 625 ministers now. Very well; there were 800 associations and 470 ministers at the time of the Disruption. It was not to be expected that the associations should keep up, if they got no ecclesiastical service in return for their money. It is extremely difficult to supply men to give service of any sort, even the most scanty, to various parts of the country. What is the reason of our difficulty? Because the people have multiplied so fast on our hand—because they like us so well—because our Church is so very popular—that we cannot keep up with them, with our supply of churches and ministers; but we are going on progressively, and overtaking them as fast as we can. In our Free Church College, for example, I presented fifty ready for licensing last year, and we are proceeding at the rate of about fifty a-year, and it may be some time, perhaps three or four years, before we can overtake the want of ordained ministers. The moment we get men enough, there is a disposition quite indefinite in all localities to come forward and rally round the cause of the Free Church. If this go on progressively, as it has done, provided it is adequately sus-

tained by supplies of the necessary money for the planting of churches and the maintaining of ministers, I see no other terminus to our progress till we have fully occupied the whole length and breadth of the land. I am almost afraid to let out anything because of the mischievous effect it may have in operating as a lull in distant parts of the country, but I may just mention that we have a tolerable prospect of a dividend of L.120 for the present year. Last year it was L.100. I don't say it is so high as it ought to be, or as it easily might be, but still that is the progress we are making; and you are not to estimate it by saying that it is in the proportion of ten to twelve, because the L.100 of last year was the dividend to 580 ministers, and L.120 of this year is the dividend of 625; and the addition of forty-five ministers since last May is a fact which certainly speaks very much for the disinterestedness of the clergy. I must say thus much for them, that they are doing what they can to supply the existing deficiency, not only in the ordination of ministers, but by bringing forward a sufficient number of qualified men, all of which operates to the prejudice of the dividend; but if the work of the ministry be a thing of greater value than the maintenance of the ministry, no one will say they do wrong; and accordingly, for the purpose of supplying a greater amount of Christian service to the people of the land, they are increasing the number of ministers,—and I wish the other element may increase in proportion, so that these ministers may be kept at an income adequate to the station they occupy." The reverend Doctor had been speaking of results, he now proceeded to speak of tendencies:

"If these tendencies are given way to, if they are not effectually resisted, here is the kind of system into which we are lapsing,—the great tendency is to lapse into a system of each congregation supporting its own minister. Well, then, my object is not to ride over existing difficulties, but my object is to lay an arrest, if possible, on this tendency, and this with a view, not of saving a present, but of saving a distant consequence, the consequence of our at length sinking down to the condition of a stationary Church, incapable of any farther, or at least of any great expansion, because lapsing into a system of each church supporting its own minister. I confess I have a high ambition for the Free Church. I want to occupy the whole length and breadth of the land; but if your tendency is to support your own minister exclusively, and you turn away with indifference and apathy from the support of external Voluntaryism, then the Free Church will shrink and shrivel within the dimensions of a narrow and paltry sectarianism. The Free Church will still subsist, but it will throw away the reality, though it may retain the empty title of being the Free Church of Scotland. Now, I speak of this tendency, because, if it is given way to, we shall shrink and shrivel in the manner I have been describing; but if this tendency be effectually arrested, if I can just open your minds sufficiently to its danger, and can set up anything like a counter-acting moral force, I say, in virtue of this counteracting moral force, not only keep up external Voluntaryism, but extend Voluntaryism, till the whole outfield of our Scottish territory

has been reclaimed, and not a single destitute place in the land is left unprovided with its own church and its own minister. This is the magnificent object I set before you; and it is upon the merits and claims of this object that I call upon you to give your liberal and persevering support to the Sustentation Fund,—the Central Fund in Edinburgh,—the great organ through which the money is distributed over the length and breadth of the land, and by which we aim at something more than merely supporting the existing ministry. We have not confined ourselves to the 470 ministers who went out in May 1843. In May 1844, these had become 580. It was external Voluntaryism that enabled us to do that. Then we have not confined ourselves to these 580, for in the month of March the whole number is 625, and we expect some more by the next General Assembly. We are educating as fast as we can,—we want you to subscribe as fast as you can. (Laughter.) In order that an adequate number of ministers be appointed over the people, we endeavour to qualify for the charge of congregations. That is the first tendency; some people speak of another; but I shall not say a word about it. I don't think it is a tendency. It is said there are two distinct tendencies adverse to the Sustentation Fund; but only get the better of the one, and I am sure that the other will give way. Well, then, the tendency which some people, I think falsely, apprehend,—I don't share with them in their apprehension,—is, that the people will be tired of giving. That is no apprehension of mine. They not will tire if you make head against another tendency. They will not tire giving if you do not tire acting. There is no want of willingness on the part of the people, provided you speak home enough to their consciences and understandings. Neither do I want any one to give a farthing beyond their convictions. Some people say, how much should I give? I have felt myself prepared with a very ready answer. They expected something very definite no doubt, and very decisive. The answer I return to the question, how much should we give? is,—give just as much as you can, and no more than you can give cheerfully. Whenever you go beyond the point at which you have given cheerfully, that is an intimation for you to stop. “God loves a cheerful giver;” and we don't want any thing but what comes spontaneously, through the medium of your own intellect and your own conscience. You must allow me, however, to state the merits of the case with all the urgency and power of moral suasion,—not to carry you by the force of a compulsitor laid upon the muscles of the outer man, but by the compulsion of the motives of the inner man. That is a very different thing; and I say I am not afraid of the disposition to give, if the cause is well understood in all its magnitude and mighty claims on the affections of the people,—on their attachment to the Lord Jesus Christ,—on the obligations under which they lie to make his name and doctrine known universally throughout the land. I say, if I can succeed in laying hold of the consciences of the people, I have no fear of their disposition to give. My apprehension is not that they will tire of giving; but my apprehension is that ministers—I begin with

them—that minister, and elders, and deacons, and collectors, may tire of representing the merits of the case,—that they may tire of going forth in their respective districts assiduously plying the understandings and consciences of the people, and going on regularly and indefatigably in the prosecution of their assigned task.”—*Witness.*

XI.—CALCUTTA FREE CHURCH MISSION.

The year 1844 heavily closed, as regarded the spiritual fruits of our Calcutta Native Mission. Every thing seemed drear and dead, as to the spirit or work of conversion. • The Session too of 1845 commenced with two heavy strokes of chastisement;—our two Catechists, our only two, were removed from us;—and we seemed as if we were about to diminish, and not to increase. But the LORD has granted us mercy;—and He has within these few weeks given us one *more* than he took away from us. We have already announced the baptism of Gurû Das Moidra; and now we have to record the baptism of Omesh Chunder Sarkar and his wife. This latter is a peculiarly interesting case: it is the first instance in which we have had the happiness, in our Mission, of seeing a HINDOO WIFE emancipated at once with her husband, and that by her own urgent desire, from the external bondage of superstition and sin, and giving herself up to Christ. May it be the fore-runner of many more such cases! • We subjoin an extract from our cotemporary the *Calcutta Christian Herald*, to which we have nothing to add save this, that we believe the young Christian pair continue steadfast in their solemn profession, and that since their baptism they have been comparatively unmolested by their persecuting relatives.

The gratifying fact may also here be added, that within these few days, two other youths, of whom we hope well, have taken refuge in one of our Missionary homes, with the expressed desire of being admitted into the Church of Christ. One of them has since been carried away from his refuge, by a combination of fraud and violence on the part of his relatives; but will, we trust, in time be recovered:—and the other yet remains. Thus has the Lord visited us most graciously: and we doubt not that the feeling and confession of sorrow and abasement with which we mourned over the unfruitfulness of 1844, in our *Hindoo* mission, have been accepted of the Lord, through Jesus Christ our Head; so that now He is “making us glad according to the days wherein He has afflicted us.”—“LORD, the work of our hands, establish thou it!”

(From the Calcutta Christian Herald, of April 29.)

It is with sincere and humble thanks to the God of all grace that we have to record the admission into the Christian Church of two more natives of this land of darkness and idolatry. The solemn service of their baptism took place at the house of the Rev. Dr. Duff on Sunday afternoon. Umesh Chandra Sarkar has been for several years a student in the College Department of the Free Church Institution. About two years ago it appears that the heaven of divine grace began to operate in his mind; at this period he began to instruct his wife, in the hope that she might become a sharer of the same grace. In humble faith it appears that he set about and persevered in a work that many of his compeers have abandoned in despair. Nor were his exertions in vain. Not only did she prove a most apt scholar in respect of the acquisition of knowledge, but we have reason to hope and believe that she was a subject of the teaching of the Spirit of God. Some time ago he received for her a copy of the Pilgrim's progress, from our dear and deeply lamented friend Mahandra Lal Basak; and scarcely had they commenced the perusal of it when she exclaimed, "We also are in the city of destruction, and we also must no longer delay in setting out on our pilgrimage,"—or words to that effect. This was just the resolution that her husband had formed and expressed some time before; and those who have labored and prayed in behalf of beloved ones will easily conceive the joy with which he heard the proposal made voluntarily by herself. On Sabbath the 19th they escaped from their father's house, and took refuge in that of Dr. Duff. Umesh being a member of a family among the higher class of Native Society, it was not to be expected but that all means should be put in action to avert the disgrace of the baptism of himself and his young wife. Accordingly every method was tried to shake their steadfastness, and when all failed, a desperate effort was made by their relatives to obtain by a notoriously false affidavit, possession of their persons. So far, however, did they outwit themselves by striving to make their case as strong as possible, that the Judges of the Supreme Court did not feel themselves warranted to grant a writ of *habeas corpus*. The relations however to the last persevered in their efforts to prevent the baptism, and it is a matter of solemn thanksgiving that the young converts had grace given them to bear the fiery trial through which they were called to pass. May it be an earnest of the large measure of grace to be yet vouchsafed to them!

On Sabbath morning intimation was given in the Free Church place of worship that the baptism should take place at Dr. Duff's house in the afternoon. Accordingly in the presence of a large proportion of the Free Church congregation, and of several Christian friends of other communions, the solemn rite was administered by Dr. Duff. The service was a most impressive one, and we believe it not soon be forgotten by any Christian who was present.

From HOME, in connexion with our Mission, there is little else to communicate than the following :

DR. DUFF'S LIBRARY FUND.—We rejoice to hear that this subscription has prospered well. The sum of L.850 has already been forwarded to those who originated the scheme, and they have reason to hope that the balance, or the greater of it, is also subscribed or collected. We would beg of all those who have subscribed or collected, or intend to do so, to forward their several sums without delay to Alexander Thomson, Esq. of Banchory, by Aberdeen, in order that the exact amount may be ascertained. Our readers will remember, that the original proposal was to raise L.1000 in the month of February. Some time necessarily elapsed before the scheme could be fully set in operation, so that, in fact, the sum of L850 was collected in about three weeks,—a delightful proof of the interest felt by the Free Church in the missionary cause ; and we would ask our readers, who have not yet availed themselves of the privilege of contributing, to consider whether there be at this moment an object presented to their minds for which a portion of their money can be expended, which is so likely, by God's blessing, to promote the advancement of Christ's kingdom upon earth, and the pulling down of the strongholds of sin and of Satan. We understand that, by the advice of the India Mission Committee, the money is *not* to be remitted to Dr. Duff, but to wait his orders, as probably the greater part of it must be expended in this country.—*Witness.*

XII.—PRAYER FOR THE GENERAL ASSEMBLY.

THE GENERAL ASSEMBLY of our Free Church will meet in a few days more. In our last number we called the attention of our friends to the duty of PRAYER on its behalf, that all the assembled Representatives may be specially blessed of the Lord, with the Spirit of His grace, in all their deliberations and in all their decisions—that they may in all their corporate transactions be conformed to the mind of Christ their sole and living Head. It may help to guide the minds of those amongst us who *would* thus pray, to see what others like-minded have already done in this matter ; and we therefore subjoin a little document, which a kind christian friend has put into our hands for this purpose : and though the proposal which it contains belong originally to 1844, yet it needs nothing but the simple transference of faith, to make it still more the property of May 1845.

Reader, consent thus to pray with us, for a blessing upon the FOURTH General Assembly of the Free Church of Scotland!—

UNION FOR PRAYER FOR THE GENERAL ASSEMBLY, 1844.

The following particulars are suggested as common subjects of prayer:—1. That the Lord Jesus Christ may, by coming in the power of His Spirit, make his Kingly presence to be felt by the Assembly. 2. That, ‘setting the Lord continually before their eyes,’ they may conduct their deliberations as in his presence, ‘with reverence and godly fear.’ 3. That, in all their difficulties, they may, ‘as obedient children,’ seek direction by going to the Word and Throne of their Heavenly Father, ‘in the spirit of grace and of supplications.’ 4. That, on such occasions as may call forth a diversity of judgment, they may avoid ‘carnal strife,’ and commune together ‘with all lowliness and meekness, with long-suffering, forbearing one another in love, endeavouring to keep the unity of the Spirit in the bond of peace.’ 5. That ‘their love may abound more and more in knowledge and in all judgment, ‘to that,’ as children of light, ‘they may, on every question, be able ‘to prove what is the good, and acceptable, and perfect will of God.’ 6. That God may ‘search them with candles,’ and ‘make manifest by the light,’ those impurities which still mar our comeliness as a Church of Christ, so that we may be led back by the spirit of Him who is our Head, to all ‘the good old ways,’ of apostolic example.

XIII.—A CHRISTIAN EXTRACT.

(*From Life of Mrs. M. Baxter.*)

Mrs. Margaret Baxter was the wife of the eminent Richard Baxter. She was a woman of deep and practical piety; and the most worthy “help-meet” of that holy and useful servant of God. Her spiritual remains, contained in her little biography (by the Religious Tract Society,) we commend to every Christian woman. In reading it the other day, we alighted on the following little specimen of her early aspirations in Christian life—written by her whilst yet she was but Margaret Charlton, the young convert of a year’s standing.—

“I have cause to be humbled that I have been so unprofitable under mercies and means; it may grieve me, now he (my pastor) is gone, that there is so little that came from him left upon my soul. O let

this quicken and stir me up to be more diligent in the use of all remaining helps and means. And, if ever I should enjoy this mercy again, O let me make it appear that this night I was sensible of my neglect of it.

“And now here is comfort, that I have to deal with a God of mercy, who will hear a poor repenting sinner ; a God who will in no wise cast out those that come to him, but loveth whom he loveth to the end. This is the God whom I have chosen and taken for my portion ; the same God is his God, his Guide, and Comforter. The whole world is but a house where God’s children dwell a little while, till he hath fitted them for the heavenly mansions ; and, if he send them out of one room into another, to do his work, and try their obedience ; and if he put some in the darkest corners of his house, to keep them humble, though he separate those that are most beloved by each other, it is but that they may not love so much as to be loth to part and come to Him who should have all their love. However it fareth with his children in this house, or howling wilderness, the time will come, and is at hand, when all the children shall be separate from the the rebels, and be called home to dwell with their Father, their Head, and Husband, and the elect shall all be gathered into one. Then farewell sorrow ! farewell hard heart, ! farewell tears and sad repentance ! And then blessed saints, that have believed and obeyed ! Ever so unworthy, crowned thou must be ! This was the project of redeeming love. When the Lord shall take our bodies from the grave, and make us shine as the sun in glory ; then shall friends meet and never part, and remember their sad and weary nights and days no more. Then may we love freely. What now is wanting to dispel all sorrow from my heart ? Nothing but the greater hopes that I shall be one of this number. This, this can do it. No matter if I had no friend near me, and none on earth ; if God be not far from me, it is well enough ; and whatever here befalls the church and people of God, it is but as for one day, and presently the storm will be all over. Let me, therefore, cast all my care on God. Let me wait on him in the way of duty, and trust him ; let me run, with patience, the race that is set before me, looking to Jesus, the author and finisher of my faith, and believingly go to him in all my troubles ; and let me so labour here, that I may find rest to my soul in the rest that remaineth for the people of God.

“Rest ! Oh, sweet word ! The weary shall have rest, they shall rest in the Lord.

“April 10, on Thursday night at twelve of the clock ; a day and night never to be forgotten by the least of all God’s creatures, yea, less than the least—thy unworthy, unthankful, hard-hearted creature.

M. CHARLTON,”

XIV.—THE SPIRIT'S REST.

Few, we think, can read the following lines without admiring them. The beauty of the illustrative images, and the tenderness of the idea dwelt upon, are worthy both of the Poet and the Christian.

[Lines found in the pocket of a clergyman, who was killed by a fall from his horse, at Bath.]

What dost thou, O wandering Dove !
 From thy home, on the rock's riven breast ?
 'Tis fair ; but the falcon is wheeling above,
 O, fly to thy sheltering nest :
 To thy nest, wandering Dove, to thy nest !

Frail Bark ! on that bright summer sea,
 That the breezes now curl but in sport ;
 Spread cheerly thy sail, for though pleasant it be,
 Ne'er linger till safe in the port :
 To the port, little Bark, to the port !

Tired Roe, that the hunter dost flee,
 While his arrow's e'en now on the wing ;
 In yon deep green recess there's a fountain for thee,
 Go rest, by that secret spring :
 To the spring, panting Roe, to the spring !

My Spirit, till hovering, half blest,
 'Mid shadows so fleeting and dim ;
 Ah ! knowest thou, thy Rock, and thy Haven of rest,
 And thy pure Springs of joy, are in HIM ?
 Then to HIM, fluttering Spirit, to HIM !

NOTE.

May 14th.—Last night, at the Free Church weekly meeting, was baptised by the Revd. D. Ewart, Bonko Behari Bose, one of the two Hindoo youths referred to in Art. XI. as having taken refuge with the Missionaries. The other youth has not yet been recovered.

THE

FREE CHURCHMAN.

VOL. IV.]

MONDAY, JUNE 16, 1845.

[No. 6.

I.—A SHORT MEMOIR OF THE LATE MAHENDRA LAL BASAK,

CATECHIST OF THE FREE CHURCH OF SCOTLAND, CALCUTTA.

THE prophet of the Apocalypse was commanded by a voice from heaven to write "Blessed are the dead which die in the Lord from henceforth: Yeah saith the Spirit, that they may rest from their labours; and their works do follow them." The apostle of the Gentiles wrote to his beloved Thessalonian converts—"I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope: For if we believe that Jesus died, and rose again, even them also which sleep in Jesus will God bring with him:"—Also, to the Corinthians; "Death is swallowed up in victory. O Death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

These are passages of Holy Writ replete with precious consolation; and the copious stream of comfort which flows from them, and from similar portions of sacred truth, is then only fully felt, when individual experience familiarizes them to the mind, as the appropriate balsam for the deep wounds of grief, caused by the departure of those followers of the Lamb who have been much endeared to us, by the sacred ties of kindred or friendship. The Blessed Gospel of the grace of God presents to us, indeed, a remedy for every ill to which man is liable, in this sublunary sphere; but more particularly are its consolations felt, when it pours into the mourning soul of believers those blessed assurances, which, connected as they are with the foundation of all their own hopes and all their own joys, raise their thoughts from the frailties and

sorrows of earth, to the glories of that eternal abode, where "God himself shall be with them, and be their God, and shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." The followers of the Blessed Saviour, when they are privileged to entertain the well grounded hope, concerning those who are taken from them, that they have fallen asleep in Jesus, feel their condition to be widely different from that of those who sorrow "even as others who have no hope." Although the visitation be heavy and sudden, still it is felt to come from the Father of mercies, who seeth not as man seeth, and who often calls his own suddenly unto himself, when man, judging by the limited standard of human reason, cannot fathom the wisdom or propriety of the dispensation. Still he, who knows and believes that the Author and Governor of all is working, that the stroke, however inexplicable and severe, proceeds from the righteous authority of an all-wise Ruler, acquiesces in its wisdom and justice, and resigning himself to the will of the Most High exclaims:—"It is well." "It is the Lord let him do what seemeth Him good."

The friends, and more immediate agents, of the Free Church Mission in Calcutta, have, within the few months of the present year which have just elapsed, been called upon, in the trying circumstances to which they have been subjected, to seek consolation and hope, from the words of Divine truth contained in these, and other assurances and promises of the Holy word. They have been called upon, too, seriously to consider whether the Lord may not have a controversy with them; whether they have been resting sufficiently on Him and confiding in His promises; or relying on their own understandings and refusing to give the glory and the praise to Him alone, in whose hands are the times and the seasons, and who alone can give efficacy, by his grace, to the agency of man in the conversion of sinners. The cup which has been furnished has not, however, been one of unmitigated sorrow; for not only has it pleased the Lord the disposer of all events, to enable them in the hour of sorrow, to indulge, on scriptural grounds, in the most consoling hopes and joyful anticipations; but, even, as one and the other of the beloved young men, who had been, by God's grace, brought to a knowledge of salvation through the agency of the Missionaries, and had been set apart for the immediate service of God in the ministry of the word, were cut off, and called away to give an account of their stewardship, others have been added to the Church, who, there is every reason to hope, are of those who shall be saved. Even in such circumstances, however, the servants of Jesus have much to bear; and need to be cased in celestial armour. Their motives are misinterpreted, and their principles are misunderstood. Much misrepresentation and studied falsehood is ever sent abroad by the enemies of the truth, when the antagonist powers of darkness and of light, of Satan and of righteousness come into collision. The followers of Jesus will never either be dismayed or discouraged by such opposition; knowing as they do that if they be faithful unto Him whose servants they are, that world, by which Jesus himself was despised and rejected, will

most assuredly despise, and reject his followers. "The servant is not greater than his lord: if they have persecuted me they will also persecute you:"—these are the words of Christ to his immediate followers, and they have been verified in all ages of the Christian Church. Let us rejoice even in suffering shame, nay the loss of all things, if so be that we gain Christ,—if so be that we can by the feeble efforts, which we are enabled to put forth, do any thing to spread abroad, among men, the riches of the glorious gospel of the Grace of God, the treasures of wisdom and of knowledge that are to be found in the inspired word.

Kailás Chandra Mukherjya whose memoir has lately been laid before the Christian people of Calcutta, had not long been committed to his kindred dust, ere another young Bráhmán, aroused to serious thought by the circumstances connected with the death of a companion, fled for refuge to the rock which is Christ; and in the beginning of March was admitted by Baptism into the Church of Christ. Others have since followed, witnessing a good confession before men. Mahendra the endeared companion of Kailás, who had been his fellow student and intimate associate for several years, was not without a share in the instrumentality by which these recent converts have been brought to the truth. He was employed in giving instructions to the classes in which they studied, and whenever they came to him in private he let not slip the opportunity of bringing before them the great concerns of eternity. He witnessed the funeral of his departed and much loved friend; he was present at the baptism, shortly after, of the young Bráhmán who joined the small Christian band, in the beginning of March, and rejoiced with his fellow Christians in the rescue of another immortal spirit from the errors of a soul-destroying idolatry. But his own career was drawing to a close. His race was almost run. He, who like his friend Kailás gave promise of great usefulness as a teacher and expounder of Christian doctrine, was summoned away while in the very threshold of his undertaking. We seemed to think that one had been taken and the other left. Kailás had been taken from us, and in his short career had witnessed a good confession, during the days of health, both by his conduct and conversation, and by his patience and submission as a child of God, under the lengthened and lingering illness to which it pleased his Heavenly Father to subject him. We enjoyed, however, under the bereavement, the consolations of the word of life, and cherished the hope that, as Mahendra, at one time the more delicate of the two, had been spared, it would please the Father of Mercies to prolong his life, for the sake of his Church in this land; and for the furtherance of the cause of conversion, in connection with the mission to which he was, both from principle and affection, attached. But such was not the will of God. His purposes are unsearchable, and his ways past finding out. The stroke was sudden and severe. Our attention had been continued and assiduous, and our prayers frequent and earnest. But, though we were permitted for a short season to cherish some faint hopes of his recovery, it pleased God to take him away. He gradually sunk under the

influence of the violent shock, which his naturally delicate frame had received from the severe disease, which had assailed him.

Thus have the two first young men, appointed by us as catechists, after finishing their education for the work, under the superintendence and instruction of the Missionaries;—thus have the objects of our earnest labours and prayers,—young men who had the truth, and the love of it, in their hearts, and who had been enabled to manifest no ordinary qualifications for the work to which they had been set apart,—been both taken away in the very commencement of their career. To the merely natural eye the dispensation seems inscrutable. But we know the Lord hath done it, and that he doeth all things well. We feel assured that his mode of dealing with us is salutary and gracious, even when we cannot fathom it. We would, however, desire to humble ourselves, and search our hearts. Lord do thou search us and try our reins and cast out from among us whatever is sinful, and take away from us whatever cause of controversy thou hast against us. Bring us back unto thyself; and if we would glory, make us to glory in thee. Blessed be the most High, the grace which is through Christ Jesus, and the assurances of his precious word, have enabled us, while sorrowing, not to sorrow as those who have no hope. We have the strongest reasons for believing that the two youthful associates who have left us, fell asleep in Jesus; that their redeemed souls have gone to Paradise; and that their bodies, now resting in the grave, will, at the sound of the last trumpet, be raised by the glorious power of God, at the resurrection of the just, in that day when the son of man shall come in his glory, and all the holy angels with him, and shall sit upon the throne of his glory. They were Christ's on earth; they shall be His throughout eternity. They joyfully confessed Him before men: he will confess them before his Father in Heaven.

The memoir of Kailás Chandra Mukherjya contains, toward the conclusion, a very interesting and accurate sketch of his character drawn by Mahendra. Ere that sketch issued from the press, the writer of it was summoned before his God, leaving to others the mournful duty of paying a last tribute to his memory, by describing him as he lived among us, and by shewing forth how the Grace of God was magnified in him. I shall now endeavour, without partiality, to discharge this duty; for a duty it does appear to be. The time has not yet passed by, when both nominal Christians, and interested heathens misrepresent not only the characters and motives of Missionaries; but also the motives and purposes of converts. The consistent character, both in life and conversation, of one who has professed to leave all for the sake of following Jesus, is a sufficient answer to all their unjust surmises, and not unfrequently malicious insinuations. I shall not, however, anticipate the proper order of the narrative, but proceed with the mournful, yet to me interesting, effort to disclose as much of the life and character of my much loved pupil and friend, as an acquaintanceship extending over up-

wards of ten years, and the few documents within my reach, enable me to do.

Mahendra Lal Basak was the younger son of respectable Hindu Parents of the Baishnab sect, both of whom are still alive. His mother, who is exceedingly devout according to her own views of religion, furnishes an exception to the general rule, so prevalent with regard to Hindu females, even of the higher classes. She can read her own language, and avails herself of the acquirement for studying those books which treat of the opinions and practices of her sect. She had a most affectionate regard for her son, and, although much grieved that he had left the religion of his countrymen, ceased not to cherish for him the greatest maternal solicitude, even after he became a Christian; but there is no evidence, that his bright example, or the declaration of the truth by him, as he had opportunity to do so, ever made any impression upon her, or upon his father, or any of the other branches of his family. She continued to the last to mourn over what she considered his defection from the paths of rectitude; but manifested for him the same natural affection which had ever distinguished her conduct towards him. This affection he reciprocated warmly; and sorrowed deeply, that those who were near and dear unto him should be so strongly wedded to their prejudices.

According to his own belief, based upon information casually received from his parents, Mahendra was born, in Calcutta, in September 1822. Of his childhood we know nothing farther, than that he went through the same routine that Hindu Boys generally pass through. The Guru Mahashay, or family preceptor, generally commences his operations, while yet the pupils are at a very tender age, and rears them up to the practice of writing fairly upon palm leaves, and ultimately of being able to read and cypher according to the language and symbols of the country. But, by and by, generally when the children are from 8 to 11, the father selects the English school at which his son may acquire that amount of education which is sufficient to fit him for employment in the government, or other public offices.

For many years previously to the time at which the subject of our memoir was fit to attend a public English school, the desire for English education had sprung up with great rapidity, in Calcutta. The Hindu College had been organized, and was in vigorous operation, and many private schools had also begun to follow in the track of the larger and more aristocratic seminary. Those, too, interested in the cause of missions began to turn their attention to the great eagerness for European knowledge, manifested on the part of the natives; and to regret that, while many facilities were afforded for distributing, among the youths of Calcutta, the secular knowledge which had raised the nations of modern Europe so far above the attainments and civilization of the most refined nations of antiquity, no effort had been made to incorporate with general education instruction in the great truths of salvation. Many Christians felt it to be their duty to lend

their aid, in the great cause of native improvement ; but not being able to compromise matters, so as to induce them to enter into a regular compact for the exclusion from schools and colleges of the most precious all truths, the truth of the Gospel ;—not being able to perceive now the blessing of God could be expected, when the truth of God was not merely overlooked but carefully excluded,—they availed themselves of the means at their command, and, relying upon Divine aid and direction, endeavoured to mature plans for giving, to those willing to receive it, the benefit of Christian instruction. Among others who entered this field of Christian enterprise was the General Assembly of the Church of Scotland. They were awakened, about twenty-two years ago, by various appeals from the Christian public, by overtures from Presbyteries, and partly by an application made to them, from the Kirk session of Calcutta, to entertain the great and important question of sending Missions to the Heathen. Under the guidance of a late able and sagacious minister of the Church, a plan was matured for carrying into effect the expressed desires of the Friends of Missions ; and the first locality, fixed upon by the General Assembly, in order to commence Missionary operations, was Bengal. In process of time Dr. Duff, who was appointed the first Missionary of the Church of Scotland, set sail for Bengal in October 1829. The disaster and losses, arising from his perilous shipwreck, are well known. But he was mercifully preserved, and ultimately commenced his operations in Calcutta, in 1830. His early proceedings are sketched by himself, in the VI, Chap. and appendix to his work on India and India Missions, to which we refer our readers. His operations were manifold, and they were crowned with considerable success. Amid a variety of labours, however, his chief energy was put forth in establishing the General Assembly's Institution, for dispensing among the youth of this city the blessings of Christian Education.

The General Assembly's Institution was opened with five pupils on Tuesday, 13th July, 1830. When the untutored masses which continued to flow in during the remaining weeks of July had been reduced to something like order, the business of actual tuition commenced on the 2d of August with 250 pupils, the most advanced of whom could read only words of two syllables. Ever since, that Missionary Institution, now represented by the Free Church of Scotland's Institution, has gone on increasing in the number of pupils and extending its influence. In course of the ensuing year, Mr. Mackay joined Dr. Duff, and, under their united efforts, the Institution rapidly assumed the aspect of a seminary including all grades of scholars, from those endeavouring to master the A, B, C, to those, studying the elementary branches of science, and capable of fully and distinctly unfolding the whole argument for the truth of the Christian religion. The nature and design of the Institution was openly avowed from the very commencement. Its Christian character was well known. The pupils were imbued from the very commencement with the grand

fundamental maxim, that no education could, in the opinion of the supporters and founders of the General Assembly's Institution, be complete, from which was excluded the only true foundation of morals and religion, "the word of God." The Bible was, accordingly introduced, at once into the higher classes, and made the object of daily study and comment. Well does the writer remember the astonishment and delight with which he first listened to the answers, which the higher classes could give, when he first joined the Institution in 1834, not merely to questions on branches of general knowledge, but to scriptural and theological questions, evincing and evincing a knowledge of the character and nature of Christianity, which is hardly ever exceeded by pupils of the same standing, at home. But alas! the communication and acquisition of mere knowledge on the one hand, and the conversion of the soul to God, on the other hand, are very different things. The heart must be touched from above, it must be softened and made contrite under the influence of the Spirit of the living God, ere the owner of it can be brought in spirit and in truth to seek, by faith and repentance, deliverance from sin. One of the saddest and most soul-rending spectacles, which can be presented to human contemplation, is a conscience becoming seared and hardened under the very appliances, as it were, of the Gospel salvation. The understanding grasps, and is capable of clearly unfolding the force and fulness of the Christian argument, yet the individual remains uninfluenced by the solemn truths which Christianity authoritatively inculcates. Still it is the bounden duty of all teachers of the truth, to bring it to bear as closely as they can upon the hearts and understandings of pupils and hearers. We know not "whether shall prosper, either *this* or *that*, or whether they both shall be alike good." The fact, that it is so, enables us to perceive the propriety and force of the instructions of the wise preacher, "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap. In the morning sow thy seed, and in the evening withhold not thine hand." Again, our Saviour himself hath said;—"Joy shall be in Heaven, over one sinner that repenteth." "There is joy in the presence of the angels of God over one sinner that repenteth." What then ought to be the effect upon the servants of God, when even one is brought to see the error of his ways, and flee to the strong holds of Zion, for protection from the enemies of his soul? Shall they not gather encouragement from such an instance, while surrounded by much that is calculated to bring anguish to the soul;—anguish for perishing sinners,—anguish for those who are travelling on the broad and easy way, and follow the multitude to do evil? While tears of sorrow and humiliation flow forth in abundance, because men keep not the holy law of the Lord, shall we not give God the glory and magnify his Grace, and weep tears of joy, when a sinner is plucked as it were from the burning fire, and brought within the fold of Christ?

Many have attended the General Assembly's institution who have read the word of God, and seemed to feel its power, who have pre-

pared written exercises on the strength of the Christian Argument, and have both in public and in private, clearly shown how the sceptic may be refuted, but who yet continue, to all appearance strangers to the constraining power of the love of Jesus, and who yet see neither the beauty and the excellency of his sublime character, nor his suitableness, in all things as the Saviour of sinners. Their souls have been objects of much solicitude, because it is matter of experience that delay is dangerous. There are some, over whom the hearts of the faithful yearn in anxious dread. They have heard the gospel and have felt the force of truth, as a matter of the understanding ; but have sought to stifle convictions and flee from themselves. They may not have gone further than to perceive the force of the Christian argument to establish an abstract truth, and may never have at all entertained the question, as one which bears in upon, and has to do with, the consciences and responsibilities of men. Let them ever remember that even a downright sceptic is a responsible being. He is responsible, if he does not avail himself of every resource within his reach, for the purpose of prosecuting his inquiries into a subject, in support of which there must of necessity be some proof or probability, else simple scepticism could not be the terminating point with him, who hesitates to embrace the offers of the Gospel. Whither shall a man flee from the responsibilities connected with religion? The whole of Christianity *may* be true, its precepts, its consolations, its offered grace, its Divine redemption, its revealed death, judgment and eternity,—for ought that any sceptic can tell, unless he be able to produce a valid argument disproving it. The mere starting of objections will not release a man from his responsibilities. Nothing will avail for this, but an argument which enables him to set aside entirely the question in dispute, by overthrowing its supports, and showing it to be unfounded in fact.

If Christianity be not true, its opponents, or those who profess to be simply doubters, ought to show us how its existence and prevalence can be explained, upon the supposition that it is a human invention, a system of cunningly devised fables. If not able to do this, let them set their hearts upon the arduous pursuit after truth, and, so far as they see their way, let them act upon sound principles. No wise man will either practice, encourage or palliate idolatry, and think himself safe in doing so, after he perceives it to be opposed to sound reason and common sense. No one who clearly perceives the force of the argument, for the being and attributes of God, and who believes in the unity, power, holiness, justice, goodness and truth of the Almighty, will cease to regard himself as an individual member of the family of the Creator, and as responsible, before the author of his being, for the use he makes of his time, his faculties, and his opportunities. He will consider the relationship which subsists between himself, the creature, and the unsearchable Creator. He may naturally be led to consider his own inability to fulfil aright the duties of that relationship. He may be led to view himself as an unworthy sinner, utterly insufficient to fulfil his duty to his God. If so, how is he to be accepted before the tribunal of the Great Moral Governor of the universe? Is he in the

face of this difficulty to retire from his pursuit after truth, and shrink back from his responsibilities? Such can never be the duty of a rational being. But suppose a system is presented to him, which claims to be from God. One of the first responsibilities falling upon him would be the investigation of its claims. Suppose its light corresponds with the light of nature, but bears to it the proportion of meridian brightness to the glare of the flambeau which barely makes the darkness visible;—suppose it confirms him in all the fearful surmises which experience, and a partially awakened conscience led him to entertain regarding himself;—suppose it set forth, on the one hand, the purity and sublime holiness of the Judge of all the earth, his unspotted justice frowning upon all offenders; and depicted, on the other hand, his own character, as a transgressor,—one lying under condemnation;—would not these revelations, manifesting the truth to his conscience, commend to him the word which contained them, and stir him up to further inquiry? And suppose that the record revealed not only the nature and enormity of the disease; but also specified and set forth to the free acceptance of all, the nature of an effectual cure; suppose that this cure specified means of recovery, which the sinner felt were suitable to him, as means adapted to his felt necessities:—he is loaded with iniquity and can do nothing of himself; here is revealed a Saviour who is all sufficient, and mighty to save to the uttermost all who come unto God by him; and who will give to them who hunger and thirst, the bread and water of life; surely when such a Saviour is represented as saying “Let not your hearts be troubled, ye believe in God, believe also in me,” this furnishes sufficient reason for giving an honest and candid attention to the claims which his system presents. But how different the real facts of the case from the result to which theoretical ratiocination would bring us. Who is the man who acts up to his convictions in such a case? One among a hundred can scarcely be said to do so. There is much talk about bigotry and prejudice and illiberality, and sometimes of the indisputable doctrine of the unity of God, and the perfection and eternity of his attributes. But this talk is quite compatible with an utter disregard of the great principles of morality; or, at least, with absolute heedlessness as regards the state of the soul. How else than upon this supposition can we account for the conduct of multitudes? But there have been noble exceptions;—those who have traced the way of truth with steady footstep, and have steadily and perseveringly acted up to their convictions for the time, and strenuously laboured to know more, and to practise more. Among this small number was Mahendra Lal Basak. From the time at which he began to think seriously of religion, he was ever distinguished by his love of truth, his desire to find it, and his steady adherence to its principles, so far as he was enabled to perceive them.

The exact time of his entering the General Assembly's Institution is not exactly known; but it was probably during the year 1831. He was then wrestling with the very elements of an English education. After he had remained about three years in the Institution,

his Father, either from a desire to forward his views in life, or in order to avoid the Christian tendencies of the Institution, removed him and sent him to the Hindu College. It providentially happened that he was appointed to a class there, which he accounted far too low for the progress which he conceived he had already made. He was accordingly dissatisfied and, by false pretences, as he afterwards stated, prevailed upon his Father to sanction his return to the General Assembly's Institution. He was re-admitted, joined his former class, and resumed his studies with great vigour and application. I first knew him in 1835, at which period he was a member of what then constituted the third class; the highest class being called the Monitorial, and the next highest the first, and so on. His class at the beginning of the year were reading in the third Instructor, but they were speedily promoted to read books of a more difficult kind, and among others the New Testament. Mahendra was not at that time the most distinguished boy in his class. He was younger than most, and his studied effort, to speak what he had to say with correct precision, often gave the appearance of greater slowness of apprehension. One could not however enter the class without at once noticing him. The sedate gravity and thoughtfulness which marked his deportment, were very striking in one so young. His attention was generally steadily fixed upon the business of the class; but occasionally one idea would arrest his attention, and hold the mind temporarily in a state of abstraction. He then appeared to be for a time in a world of his own, from which all surrounding objects were excluded. Habits induced by the discipline and proper management of a class served greatly to correct this tendency; but it was natural to him, and although often giving the appearance of absence of mind, really fitted him, in a high degree, for pursuing the more intricate branches of education. He often had to struggle with it in after years, in attending to a long discourse, such as a sermon. Occasionally the utterance of some one striking idea would lay hold of his mind, and induce a train of thought which led him away into regions remote from those, through which the preacher was conducting those of his hearers who were less under the influence of abstract thought.

After the annual examination in 1835, Mahendra's class was promoted to unite with the class immediately above it. There was a considerable difference in the attainments of the two classes. But it was hoped that the juniors by a little exertion would be able to go on with the seniors without much retarding them, and the arrangement was one which otherwise was advantageous for the Institution. The superintendents were not disappointed. After a time the two classes amalgamated in the most amiable spirit; the best scholars in both serving as stimulants to each other. There were many in that united class over whom the affections of their teachers have yearned in the fondest solicitude. We earnestly desired, that the truth might dawn upon their hearts, that the life-giving influences of the gracious Spirit might raise them from that prostration of soul, which is the inevitable conse-

not improbable that it may prove, to some, all the more interesting on that very account. After stating the sudden reduction of his family, from comparative affluence, to almost complete indigence, on account of his father's misfortunes, partly brought on by the extravagance of his elder brother by a former marriage,—and the effect thereby produced upon his mind, at the age of seven, so as to dispose him, under the guidance of his mother and the Bráhmans who frequented the house to read the Puránas, to pay great attention to religion according to the strict principles of the Baishnabs,—and his being subsequently sent to the General Assembly's Institution, he proceeds as follows :—

“ For a period of three years after I had been admitted into the Institution (during which time all the impressions made upon my mind in early years were done away), I was so much under the power of evil, as not only to commit those sins which are so common among the young persons of this country, but also to strive to make myself *notorious* thereby. It was at the end of this period, that I went to the Hindu College, and was admitted by Mr. Hare into the seventh class ; and that being highly displeased at what I thought an act of injustice, I told my father a series of lies, and thus got myself out of it. At length, being influenced by many circumstances, the principal of which, I remember, was the examination of the conduct of a certain teacher in the Institution, I formed the good resolution of becoming learned and virtuous. It was then that I came to obtain a few correct notions of the Creator of the universe. An earnest desire after knowledge, and a thirst after the glory flowing from it, then took hold of me ; and during the space of two years, I spent the most part of my time, either in the study of books, or in the preparation of those things which would contribute to that glory. I shall here remark, that about the middle of this period, a disease visited me, of which I was no sooner cured, than another took hold of me, making me afraid even of life, and brought on me those consequences, the efficacy of which I do still feel. The remainder of this period I spent in the same way, except that I devoted a short space of the night to the consideration of religious concerns. After the close of this period, which ended with the seventh annual examination of our Institution, I devoted some portion of time to learn my New-Testament lesson, about which I had never (but for a few days) cared before ; and spent much of the sabbath day in reading the same book. I read sometimes also very willingly the evidences of Christianity. It happens in April, that the Bengális, according to their respective abilities, offer some fruits and sweetmeats to idols, a portion of which, together with charanámrita, that is, the water that has cleansed the feet of those blocks of stone, (or that in which the foot of the spiritual guide has been washed), is brought into the house, and distributed between the members of the family. So that, I had not only to drink of that water, but also to bring the vessel containing the charanámrita in contact with my forehead ; the which I had no sooner continued to do for a few days than something, as it were awakened me : and after a long reasoning with

myself, I concluded never again to do all that, without the express commandment of my parents. Moreover the death of some of my neighbours awakened me, as it were, from my lethargy ; and I began to feel more and more the danger of my situation. One Saturday, after I had gone home from the Institution, I got a pain in my stomach which made me uneasy in the extreme, and persuaded me not to delay, but to search and follow the truth. After this, my parents forbade me to come to the Institution, on account of a sickness which I had had for a long time before. My mother was also given to understand, that I studied the holy scriptures. Now I began to read very diligently the evidences, and to weigh them in my mind whenever I had an opportunity. My parents were also informed more particularly of me, and would not allow me to come to the Institution any more. After a long remonstrance with them, however, I was once more permitted to attend it, when another circumstance again put a stop to my coming to the Institution. In the month of July, as I remember, my relatives returned from Jagannáth; my parents commanded me to go and bow down to them. At this I was greatly perplexed, and after reasoning with myself for a long time, I went and bowed down to them ; but the *prasád* which they gave me I took away without eating it at the place. When I came home, my mother enquired whether I had gone to my relatives, and eaten the *prasád* ; at which, I answered that I had gone to them ; and laid the *prasád* before her, telling that after taking the medicine I could gratify my sense with it. But she would have me eat a very small portion of it, before taking the medicine : this I refused. So that I could not come to the school on that day. The next morning my parents were informed that I had been praying in a certain place. Thunderstruck at the intelligence, they formed the resolution not only of putting a stop to my coming to the Institution, but also of using every means in their power to change my opinions. A little before I had been made to read the Sanscrit Grammar.

Such being the state of affairs, I began to think about religion, and to examine very diligently the evidences of Christianity. But the reading of the Holy Scriptures became less frequent. A few days after the occurrence already referred to, my father, in order to divert my attention, from Christianity, took me to office ; where I used sometimes to read scientific books, and at other times to weigh the evidences in my mind, and write them down on paper. But all this was for a very short time, for my father sent me to a Gaswámi, one of the most learned Bráhmans in Calcutta, to divert my attention from Christianity. Many persons from all parts of Calcutta, and some Bráhmans from distant places, frequented his house ; some of whom would use all their might to lead me into the error. Some of the neighbours also, who had before been my companions and friends, being influenced by my parents, used all their efforts to lead me out of the way. While the rest hated, despised, and reviled me.

Being informed that I used to come to the Institution, my father also kept a person almost always watching me. It also happened about

this time, that one day he took away from the desk of one of my friends, almost all the christian books found therein, and that he won the hearts of some of my neighbours (who had been before my companions and friends) to take away every Christian book that I used to read. This I felt as a great hardship. However, I still had a few books, that I loved to read, and I used to read them in the most private place that I could find out, and keep them with the greatest care. Some time after, my mind was ultimately fixed that I should be a Christian. Before this, I was only a degree less than certain that Christianity is the only true religion in the world, and that I would embrace it. I will also remark, that one evening about the time that I left the Institution, I felt so fully convinced of the truth of Christianity, as to form an idea of opening immediately my mind to my friends, and of embracing that religion without delay; and that feelings in some measure resembling these were sometimes felt also afterwards. But it was now that a full resolution was made, yet the extreme roughness of the circumstances in which I was, . * * * * * prevented me from an immediate hazard to be a Christian. And I waited for an opportunity in which I might be able to have my horoscope within my own power, which would at once clearly prove my age. Some time afterwards, the Gaswami to whom I used to go, being unable to move me, and being advised by some of his friends not to see my face, bade me go no more to his house. At this, my parents were excessively sorry. It was not long, however, before they sent me to another man, a Baishnab, that is, a worshiper of Krishna, and a follower of Chaitanya, by whom I read two Hindu books, both treating of some of the fundamental doctrines of the Bedanta. Some other persons also used to read by him, who was frequently surrounded by many of his friends, some of whom would make discussions with me. At length, after the eighth annual examination of our school, I was fully determined to be a Christian. About this time, my father, seeing that I was daily becoming more and more distant from his own religion, and that all my Instructors had been able to make little impression upon my mind, had recourse to another plan, and persuaded some of my neighbours to tempt me to vice. Many persons also, both friends and neighbours desired me marry. At length, on Friday morning, the 8th of March, when I had been told, that my father intended to keep another guard, or chain me, I left my uncle's house, where I often used to read, and at a time when my guard was gone to bathe, to come to Mr. Ewart, for the purpose of settling all things about my baptism. No sooner had I left the lane, than I saw my nephew running after me, and saying that my father was calling me; but I did not hear him, but at once came to Mr. Ewart, with whom I have ever since remained. And I am given to understand, that three days after my baptism, my father, who had intended to bring a number of people, and force me out of the house, hearing that the public papers did not omit the subject of my baptism, at once gave me up. During the space of these eight months that I was under great restraint, I was never severely beaten: my father once beat me with his own hand, and that, as I remember, the first time in my life."

II.—LECTURES ON FOREIGN CHURCHES.

(*From the Witness, March 15.*)

LECTURE FIRST.

Subject,—“The relations in which the Churches of Christ ought to stand to each other—principles of union, and mutual duties.”

After a few preliminary remarks, Dr. Candlish proceeded to state that the whole Protestant Evangelical Church, with all its multitude of subdivisions, was to be regarded as one.

He then called his hearers to contemplate Christianity in its first introduction to mankind by its Divine founder. It was to penetrate into all nations—to be addressed to every creature—its doctrines were to be preached, and its ordinances administered, over the whole world. Now, it was necessary that it should be adapted to the end which it was designed to accomplish. Hence, he remarked in the first place, it was divested of the local and territorial character, and was freed from the cumbrous load of ritual observances which had distinguished the preceding dispensation. There was no holy city, no venerable temple, to which the tribes of the Lord went up, no priestly order, no priestly virtue inseparably connected with the ordinances or sacraments as dispensed by priests. There was no set of minute regulations regarding the service of God enforced by statute, or prescribed as the condition of acceptance with God. A considerable latitude was allowed for carrying out into practice the general principles of faith and of love. But, secondly, as to rule and government, there was no universal monarchy in the Church,—no subjection to one authority or society. The earliest model of Christian worship was evidently the usage of the synagogue; and that savoured more of republican self-government—each society, with its office-bearers, exercising a large discretion in the regulation of its services—than in submission to any order or head. In populous cities, indeed, and their neighbourhood, there was often a community of pastors and elders, and of congregations, such as was not realized in the synagogue worship, and is not exhibited by modern Independency. There is reason to think that local ties bound the believing inhabitants of towns or provinces into compact bodies,—that this was part of the original apostolic plan,—and that it gave to the Church the aspect of a number of free republics. But, thirdly, there was a close and frequent interchange of good offices among these spiritual communities, the exercise of much mutual deference and forbearance, and the habit of consulting one another respecting difficult points of doctrine and duty, and for advancing the kingdom of Christ. Thus, then, we have a sort of federal union of kindness of consultation among the independent Christian communities of different cities and countries throughout the world. Then, too, there were the frequent apostolic journeying to visit the most distant Churches, and the messages sent by trustworthy ambassadors from Church to Church, bearing along with them substantial proofs of brotherly love.

Now, let us imagine primitive Christianity thus elastic and cohering, making its way among all nations; first, congregations spring up in larger towns and spread into the surrounding neighbourhood, and form themselves into societies, consulting in consistory, or college, or Presbytery. Insensibly, territorial boundaries, or the limits of civil Governments, mould them into larger bodies, in which the smaller ones gradually fall; for the tendency of the gospel is to lead to union, and not to isolation. Several diversities will be found even in the same brotherhood; and between one large community and another, still greater dissimilarities. While the rules of decency and order are observed, and forbearance exercised towards

weaker brethren, there will be ample room for shades of peculiarity, occasioned by climate, custom, or variety of circumstances. Instead of the flat level of insipid uniformity, there would be no small variety of undulating surface, and diverse tints to gratify the eye. But amid all this diversity there might be no inconvenience,—no breach of real unity. The entire discarding of forms and ceremonies, and works of every kind, from having any thing to do with the sinner's justification before God, and the universal consent to receive that boon as the gift of God, through Jesus Christ our Lord,—direct access to God through the one Mediator,—allegiance exclusively rendered to the Divine Word,—the spirit of adoption, which the Holy Spirit inwardly seals,—the burning love to God which springs from a real and a full reconciliation,—all might serve to keep the peace unbroken, amid many differences in detail. Thus, then, we may conceive of a universal Church, minutely subdivided over all the globe, and, in its minutest divisions, free to regulate its own proceedings; and yet presenting on the whole the aspect of a great republic of letters and religion, with common counsels and a common spirit, capable of combined efforts to resist common enemies, and to spread the knowledge of the Saviour through the world.

But it may be said, that this is only a pure theory. But need we wonder, when we consider the imperfections and the errors of the early Christians, and the evils that so soon sprung up in the bosom of the primitive Church, that the plan was not then carried into execution? That it may yet be realized is evident, not merely from the brief sunshine of the Pentecostal time, when the multitude of believers were of one mind and one heart, but also from the very device of the adversary, who shrewdly avails himself of hints which he may turn to practical account. The unity of Popery throughout the world exhibits, as it were, a distorted caricature of that all prevailing unity of heart, where all breathe submission to one another, and entire submission in all things to Christ, which should have presented, over the whole Christian world, one unbroken tide of love to God and love to the brethren; filling up all inequalities, submerging all landmarks, and making the whole, as it were, a broad and placid ocean, reflecting in its capacious bosom the wondrous unity of the triune and everlasting God.

Contemplate, next, the era of the Reformation. Light burst simultaneously on the Churches of many lands,—without any preconcerted scheme,—without their calling any man master,—while all of them were guided by the Word and by the Spirit, imparted in answer to earnest prayer. In different countries, the Reformers acted independently of one another; and varieties of circumstances, as well as peculiarities of national and individual character, modified their proceedings, and introduced shades of difference into their creeds. But how marvellously near did they approach to one another, as is manifest from the remarkable harmony in all fundamental points of the Protestant confessions. And, then, how intimate was the intercourse,—how frequent their correspondence with one another, of the Reformers in different lands! How warm the affection and sympathy, that prevailed! How joyfully did they afford asylums to their persecuted brethren who had been driven from other lands. How readily were stranger ministers allowed, and invited, to preach in their churches. Even our own Knox laboured some time in the Episcopal Church. The victims of the Marian persecution, compelled to fly to foreign lands in order to escape the Smithfield flames, were received with open arms in Switzerland and Holland, and allowed to preach there; and thus contracted some taint of Presbytery, which they carried with them into the bosom of their own Church. England was not so jealous of Geneva then as now; nor were her sleeves of lawn so fearful of all contact with the homely Presbyterian cloak. The Zurich Letters, published by the Parker Society, are full of illustrations of this unity of heart and of mind. There were epistles, full of warm affection, and breathing the spirit of the deepest deference, sent by Anglican bishops and divines. How different from the tone in which many of them now speak of the mysterious virtue of Episcopal government and apostolical succession! The very table of contents shows how extensive the correspondence with Continental divines. Jewel writes to Bullinger and Peter Martyr—Bishops Sandys, Grindal, &c., to Peter Martyr. In writing to one of these Continental divines, Jewel exclaims, “O Zurich, Zurich, how much oftener I think of thee than ever I thought of England when I was at

Zurich." Various subordinate causes, doubtless, contributed to this union,—persecution drove them for shelter to their brethren of other lands,—the custom of frequent correspondence among learned men,—the universal knowledge of the Latin tongue, thence the medium of communication. Then did many go to and fro, and knowledge was increased; colleges exchanged professors and students: learned and pious men sought each other out, and explained and understood each other's views; while the discovery of printing soon, in a marvellous manner, facilitated the communication of thought.

He next showed the resemblance between the Reformation times and the present. Is the cycle again run out? Has the old era come up again? Do we not, in our day too, see the fulfilment of the prophecy, "Many shall go to and fro, and knowledge shall be increased?" There is an awakening of the general mind to energy and life, and all things betoken a time of earnest thought and vigorous action. There are indications of a process going on, fitted to make men of high thought and deep feeling recognize over all the earth their brotherhood. Circumstances are bringing men together, as in the days of the Reformation. Men who have toiled and testified for Christ foreign lands, are seeing each other face to face, visits are exchanged, and foreign accents, not so strange, in our social circles and ecclesiastical assemblies. Is the analogy altogether fanciful? Does not the era of the Reformation, with its disruptions and reconstructions, its rending assunder of many ties, its stormy outbreak 'of truth in the very heart of Popery, the healing of the wound inflicted by the beast, the confronting of the ranks of hostile combatants, seem the shadow of what is now to be exhibited on the time-trodden stage before the curtain falls? May we not, under happier auspices, realize a state of things, as regards the fellowship of the Church, such as for a time existed in the days of the Reformation?

The decline of the Reformation was as remarkable as its rise. The circulation of the life-blood through the body ecclesiastical was soon checked—the Church ceased to expand, angry passions tearing his own bosom,—the Princes of this world resolved to be her patrons or her tyrants,—religious wars and prosecutions in England, Scotland, the Continent,—the re-actions of men's minds from former intensity of spirit,—all tended to bring a dreary blight over all the Protestant Church; and then succeeded the age of isolation, when all the Churches forgot the ties that had bound them together, and were wholly engrossed with their own individual interests. At length a brighter day began to dawn at the end of last century; but the faithful men had enough to do at home, and some time must elapse before the former habits of selfishness could be overcome,—before the beating of the warm heart of catholic Christianity could be felt once more. But now the time seems to have come. A longing is generally felt for the current of evangelical sympathy to circulate again, and for the grace and strength of evangelical union, elastic and unconfined, not forced and fettered, to be manifested for the conviction of the unbelieving world. How all important is it at such a crisis that the various sections of the Protestant community, instead of churlishly questioning each others' claims, should be ready with open hearts and arms, to embrace each other as brethren!

The lecturer next considered what were the practical measures that ought to be adopted, in order to bring in that blessed unity which was the object of the Saviour's prayers. Nothing would be more practical than that there should be meetings together, from time to time, of brethren representing the various evangelical Protestant Churches, for prayer, and for mutual conference regarding what relates to the cause and kingdom of their common Lord. Let us not call for legislative and authoritative councils. To demand an agreement on the whole articles of a creed would be to raise up an insuperable barrier. The repetition of the Synods of Dort or of Westminster would not accomplish the end proposed. Let the brethren of different communities meet for prayer and mutual conference,—let the Assembly have no liberty to proceed further than to counsel and advise,—let the progress of error be watched and marked,—let plans be proposed for advancing the cause of our divine Lord,—let no controversies be agitated, but the whole time be spent in brotherly conversation, and in the reading of the Word.

Dr. Candlish next discussed the method in which the unity of the Church might most effectually displayed, and expressed his approbation of the plan which was suggested in the Commission of the Assembly in 1843, which was, that the whole representatives of the various Churches should unite in a testimony against certain prevailing dangerous fundamental errors, such as those of Socinianism, Rationalism, Tractarianism, and Popery. He then noticed the rapid rise of Popery, the extraordinary increase and alarming power of the Jesuits, the counter-movements in opposition to Popery in France and Germany, and concluded by earnestly and solemnly urging his audience to contribute largely of their substance for the Continental cause. The lectures were not merely designed to afford entertainment and information, but to give an impulse to Christian liberality. Seldom has there been a more important time or a more favourable opportunity for diffusing the gospel in Europe. The great war was raging on the Continent between the armies of the living God and the adherents of the man of Sin. God was granting to his people no unimportant success,—it was not for us to stand neutral in this great warfare; we were called to afford vigorous aid to those who were fighting the battles of the Lord.

We have given a very imperfect outline of Dr Candlish's admirable lecture, and have not even attempted to give those passages of thrilling and powerful eloquence which so deeply interested and impressed all who had the privilege to be present; but we rejoice that, in the course of a few weeks, this, along with the other lectures, will be given to the public through the press.

(From the *Witness*, March 22.)

LECTURE SECOND.

The second lecture of the course on Foreign Churches was delivered by Dr Wilson of Bombay, in Free St George's Church, on Tuesday last. The subject was, the Independent Eastern Churches. The lecturer commenced by observing, that the East is associated with all that is interesting in the past history, and glorious in the future prospects, of the world,—an idea which he illustrated at some length, by referring to it as the cradle of the human race,—as the scene of all the providential dispensations of God, connected with patriarchal and Jewish revelation,—of the great systems of heathen apostacy and empire,—of the incarnation of the Son of God,—of the triumphs of Christianity in the morn of its existence,—of the first movements of the Man of Sin, and of the signal judgements inflicted by the arms of the Saracens and Turks,—and as containing those regions in which prophecy is yet to receive its more signal fulfilment. Then, animadverting on the general ignorance of the circumstances of the Eastern Churches, and the small sympathy and aid extended to them, he said that he felt happy in the opportunity afforded to him of giving a summary of his inquiries and observations respecting them. After giving a statistical view of the *Greek Church* in the different countries in which it is dominant or represented, he gave an analysis of its symbolic books, at the close of which he stated the general estimate which he had formed of its tenets and constitution. It has departed far indeed, he observed, from the simplicity and truth which is in Christ Jesus. It agrees with the Church of Rome in most matters of the greatest moment. It has the essential characteristics of Antichrist, inasmuch as it places the priest on earth, and the saints and angels in heaven, intermediate between the soul and the Saviour, and allows the merits of the Son of God to be dispensed by the minister, and purchased by the prayers, and penances, and services, of the worshipper. Though it administers the initiatory rite of Christianity, without many of the absurd concomitant ceremonies which have been added to it by the Romish Church, it forms the same judgement of its spiritual efficacy. Though it administers the Eucharist in both kinds to the laity, it holds forth the doctrine of absolute transubstantiation and renewed propitiation. Within its pale it cherishes, in its worship of saints, angels, and their representations, and sacred things, that very implied polytheism

and idolatry for which Romanism is so very abhorrent to the enlightened and pious mind. Though it disclaims works of supererogation, and does not profess to dispense indulgences, it makes the services of the living available for the dead. Its superiority to Rome in any respect principally arises from its inability or unwillingness to follow out its principles to their legitimate length. Practically, however, it is not so consolidated and fearful in its power as that tyrannical institution. It does not pretend to have an infallible earthly head. Though it makes the general councils the interpreters of Christian doctrine, and disparages the Scriptures, both by adding to their contents, and questioning their general intelligibility, it does not always systematically oppose their circulation and perusal. Its symbolical books, though they have had a general, have not yet had a universal ratification; and in Russia in particular, other compendiums of Christian doctrine, written, generally speaking, in an evangelical strain, have been composed and published with high recommendations. Dr Wilson's own intercourse with members of the Greek Church in the East was then noticed. Of the monks, he observed, that their seclusion does not appear to be improved for the cultivation of deep and rational devotion, for pursuits of study, or for evangelistic effort. The fraud of the Greek fire at Jerusalem, he commented on in language of severe, but not undeserved, condemnation. The laity of the Greek Church in Syria are very willing to receive copies of the Bible; and it is to be hoped that the perusal of them may issue in great good, as in the case of the families at Hasbeya, who have lately declared themselves Protestants. General education is advancing among the Greeks at Smyrna and Constantinople; but religion occupies only a secondary place in the system of instruction there adopted. It is an exceedingly difficult matter at present to impregnate the Greek Church with evangelical truth.

The *Armenian Church*,—the members of which, in Armenia, Asia Minor, and other countries, are estimated at two millions and a half,—is next in importance to the Greek Church in the East. The fatherland of that Church was the first country which, as such, was converted to the Christian faith, having nationally embraced Christianity so early as the year 302. The monophysite doctrines were propagated in Armenia by Samuel the disciple of Barsumas, who, about A.D. 460, introduced the doctrines of Eutyches into Syria. A Synod assembled at Thevin in the year 536 by the Patriarch Nourses, condemned the decision of the Council of Chalcedon recognizing the two natures of Christ; and from this time may be dated the separation of the Armenian from the Greek Church, which, in doctrine and discipline, as was evinced by an examination of its standards and the professions of its ecclesiastics, it much resembles. Most encouraging accounts were given of the prospect of an evangelical reform in this Church, supported by communications from various quarters; and particularly those of the American missionaries at Constantinople, one of whom remarked, that the set time to favour the Armenian Church had come,—and by the observation of the lecturer during his late journey.

The *Jacobite Syrian Church* has its principal locality in Mesopotamia, where it has about 150,000 members. Its adherents in Malabar in India are nearly as numerous, amounting to upwards of 118,000 souls. It now repudiates the doctrines both of Nestorius and Eutyches, but it still supports the monophysite views of Dioscorus, who, with others, is commemorated in its liturgy, from which several extracts were produced, illustrative both of the truth which it still retains, and the errors into which it has lapsed. The *Nestorian Church* was represented as closely allied to the Syrian Church, as proved both by its traditions and ecclesiastical language—the ancient Syriac, and by the language now vernacular among its members, which is a dialect formed from this ancient Syriac, but somewhat intermixed with Persian, Kurdish, and Turkish. Its present locality is the mountains of Kurdistan and the valley of Uramiah, intermediate between Persia and Turkey. The number of its adherents has been estimated by the American missionaries at 140,000 souls, and by Dr. Wolff at a quarter of a million. It rejects the designation of “Nestorian,” by which it is known in Europe though it expresses its respect for the ill-used and much misrepresented Nestorius. Most favourable accounts of its purity, compared with that of the other Eastern Churches, were given, on the authority of Major Monteith, the American missionaries, and others, who had spoken of its

people as the "Protestants of Asia;" but they were somewhat qualified by an examination of their Standards. A great door of usefulness has been opened among its members to the American missionaries, who have the co-operation of its clergy in their work of faith and labour of love; but it is in danger of being closed by Jesuitical influence alarming the Shah of Persia and the Turkish authorities.

Leaving the Churches of Asia, Dr Wilson proceeded to notice those of ~~Africa~~. The *Coptic Church* has held monophysite doctrines from the time of Dioscorus, when it made its first movement from the Greek Church. Its authorized liturgies are those of Basil, Cyril, and Gregory; and its other standards are the sayings of the fathers, and the apostolical constitutions,—a work evidently originating in priestly imposture. The Copts, like the Greeks, Armenians, and Syrians, have seven sacraments, namely,—baptism, which they administer to boys at the age of forty days, and to girls at the age of eighty; the Eucharist, which they view as an oblation for sin; confirmation, which is effected with meiran or holy oil, immediately after baptism; confession, which is followed by absolution, and sometimes by the prescription of penances; ordination, matrimony, and extreme unction, the latter of which is administered to the healthy, after the commission of great sins, as well as to the sick and dying. They practise circumcision, greatly reverence the monastic institution, and have numerous fasts and festivals. Their public worship is conducted in a very irreverend manner. The Rev. Mr. Lædu and his colleagues are doing much toward their enlightenment. Muhammad Ali, unlike his predecessors, gives them great encouragement and respectable employment in the State; and, as mentioned in a late Parliamentary Report, their influence is increasing, and they will probably occupy no small part of the field in the future history of Egypt. Their numbers amounted to about 200,000.

The *Abyssinian Church* is a branch of the Coptic, Ethiopia having maintained its religious connection with Egypt since the days of Trumentius, who was ordained its apostle by the celebrated Athanasius. It has lapsed, however, even into more superstitious observances than its Egyptian parent; and for some time it has been distracted by unintelligible speculations concerning the "births and unctions of Christ." It occupies the whole of the country marked in our maps as Abyssinia, with the exception of its outer parts on all sides, which are now occupied by heathen and Muhammadan tribes. Sir William Harris, during his late embassy to the country, had ascertained, that far beyond the boundaries of Abyssinia their exists in various quarters isolated communities professing Christianity, who, for a long period, have successfully held their position among the mountain fastnesses in the very heart of the Pagan and Muhammadan tribes. This is the most interesting discovery connected with the geography of Christendom which has been made in our day; and it may be asked, where the enterprising Christian traveller who will visit these remote localities in the interior of Africa; and where is the missionary of the Cross who will descend to their inhabitants on the love and grace of Him whose name they bear, till, moved by His own Spirit, they in very deed lay hold of His righteousness, and be born again in the image of His holiness? The visits of the missionaries of the Church Missionary Society to Abyssinia were noticed; and an account was given of two very interesting Abyssinian youths, who were educated under Dr Wilson at Bombay, and accompanied him to the shores of Abyssinia on his return to this country. Under proper influences, Habesh, as the country is called in the Arabic language, might promote the conversion and amelioration of much of the continent of Africa, and resume her original position as the first of African nations.

Dr Wilson, in concluding his lecture, said, I trust that it has not altogether been in vain that you have been called to advert to the past history and present condition of the Eastern Churches. When you contrast their constitution, as formed through the ministry of apostles, evangelists, and martyrs,—the splendour of their glory in the morn of their existence when the beams of the Sun of Righteousness, unobscured by the clouds of error and superstition, directly conveyed to them life and healing, and when the Spirit of God himself rested on their members, with all the effulgence of his enlightening, and purifying, and beautifying grace,—and their first

love, and works, and charity, and service, and faith, and patience, amidst all the opposition which they experienced from the Prince of the power of the air, and his ministers on earth, arrayed in all the panoply of a matured and dominant Paganism and a perverted Judaism, with their present darkness, desolation, and ruin, you must be well nigh lost in wonder and astonishment; and tempted to leave them as they are, to the fearful judgments of that God whose righteous indignation they have done so much to provoke, and long suffering patience to exhaust. When however, you bear in mind that some of them form a remnant wonderfully preserved for ages though so often assailed by the sword of the false Prophet, and exposed to the snares of the Man of Sin, whose efforts to secure their allegiance have been desperate and unceasing, you may come to the conclusion that God may yet have rich grace in store for them, and grant them another day of merciful visitation, introduced, though it may be, by chastisements and changes. If we view some of them as the allies, or even the subjects, of Babylon, we should still sound in the ear of their members the divine call, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." If we view the lands in which they are found as the field of the world's battle, we should also remember that they are the destined scene of the world's deliverance. If no state on earth neglects its frontier without injury, Christendom should look to its interests, where they come in contact with the heathen and Mahomedan powers; and is our own country at present be the most highly favoured on earth, we should remember that its influence should be felt where protection, recovery, and advance are most imperiously needed. If we esteem it a duty and a privilege, as we do, to labour and pray for the conversion of the Jews to the faith of that Jesus whom their fathers crucified, we should not overlook these depressed communities bearing the Christian name, in which are to be found the descendants of that remnant according to the election of grace, which, in the days of the Apostles, saw in Jesus of Nazareth that Saviour of whom Moses and the prophets did write. We should remember that it is as clearly revealed, that it is through God's mercy to the Gentiles that the Jews are to obtain mercy, as that the receiving of the Jews is to be to the Gentiles as life from the dead; and that the neglected Eastern Churches are, by their idolatries and superstitions, at present stumbling-blocks in the way of the Jews; while, if evangelical truth were again restored to them by the blessing of God upon our exertions, the Jews might be provoked to jealousy and emulation to their being saved. We have seen that great doors of usefulness are opening up among these Christians; and it becomes us, with others, to enter in and labour for their enlightenment and reformation. In the view of their claims and necessities, I thank God for the invitation of the Committee of the Free Church for holding correspondence with and promoting the interests of, the foreign Churches, which has called upon me to make this the first appeal in their behalf in Scotland.

(From the Witness, March 29.)

LECTURE THIRD.

The third lecture on this subject was delivered on Tuesday last, by the Rev. Thomas M'Crie, before a large and respectable audience, who appeared deeply interested from the beginning to the close. The subject was, The Religious History and Condition of the Waldensian Church in former times. The lecturer began by answering the usual question of the Romanist. Where was your Church before Luther? The schismatic character of the Roman Church having been pointed out, reference was made to the different branches of the Catholic Church which existed, under various names, during the dark ages. The artifice of Romish writers in giving a pyebald and schismatic appearance to these churches, by appending so many by-names to them, and the confusion thence arising, were commented on, and the lec-

turer proceeded to prove the antiquity of those ancient Christians who have been termed Waldenses and Albigenses, and vindicate them from the aspersions of their adversaries. He then traced the history of the Vaudois of the Alps. Literally set upon a hill, this Church had verified its ancient device of a lighted candle, compassed with seven stars, and bearing the motto, "The light shineth in darkness." They might be viewed as the link between the primitive and the Protestant Church—the archway between the Apostles and the Reformers. The course of their history might be traced, as their persecutors tracked them to their retreats among the mountains, by their own blood. The horrible massacres committed on the French and Italian branches of this Church by the Crusaders, the achievements of Simon de Montfort and his *Cat*, and the revelling of the priests over the thousands of heretics whom they "burned alive with the utmost joy," were described with harrowing effect. The atrocities committed in the Valleys in the fifteenth century were noticed, particularly the scene in the Albergo, when eighty infants were found dead in their cradles, with their mothers expiring beside them. Patient as the Vaudois were under unavoidable suffering, they were sometimes roused to resistance. They boldly encountered the chivalry of France, and fought vigorously, while the women and children in the rear were imploring on their knees the Divine assistance. No sooner did the Vaudois hear of the Reformation, than they sent deputies to consult with the Reformers and effect a union. This gave the lecturer an opportunity of explaining the internal discipline and practice of this early Church, which, it appeared, bore a close and striking resemblance to those of the Reformed Churches, being purely Presbyterian. The Vaudois never owned the government of bishops; and down to this day, notwithstanding efforts made by those who have shown them great kindness, refuse to adopt the rites or regimen of Episcopacy. When urged to admit at least a perpetual Moderator in their Synods, a venerable elder, protesting against the step, remarked, "What would our friends in Scotland think of us if we adopted the constant Moderator?" The shocking edicts and persecutions of 1655 were adverted to, and a high compliment was paid to Oliver Cromwell, who interposed in the behalf of this interesting people, declaring "that their case lay as near, or rather nearer, to his heart, than if it had concerned his nearest and dearest relation in the world." The lecturer concluded with an appeal in behalf of this ancient Church, and, in particular, of the Waldensian students, for whom the collection was made. These, it was remarked, are a most interesting class of young men, studying in Geneva under M. Gaussen and Merle D' Aubigne,—pious and devoted,—simple in manners and amiable in disposition, but unable, without assistance from abroad, to prosecute their studies.

III.—RELIGIOUS MOVEMENT IN FRANCE.

(*From the Home and Foreign Missionary Record.*)

THE religious movement in France is at present so occupying the attention of evangelical Protestants in all parts of the Continent, and is in itself so important, and furnishes such strong claims to the liberality and energetic exertions of Christians in this country, that it becomes necessary to bring its nature, and extent, and probable consequences, under the attention of the adherents generally of our Church, with the view of calling forth the aid of their contributions and their prayers. The movement has taken place more especially in connection with the labours of the Paris Evangelical Society; to which, therefore, attention is more particularly required at present. Other occasions must be taken of dwelling on the labours of the Geneva Evangelical Society, which occupies fully as important a place as the Paris

one, and is fully as deserving of the most cordial support. The two departments of France in which the disposition to renounce Romanism and embrace the Protestant faith has principally manifested itself, are La Haute Vienne and La Charente Inférieure. We shall relate, first, what has taken place in the former of these departments, giving the substance of letters very recently received from Mr Roussels, and the secretary of the Paris Society. About sixteen months ago, there existed in the commune of Villefavard a Roman Catholic Church, in which mass was performed in the French tongue—the last vestige of what was called the Church of the Abbe Chatel. For the last twelve years Villefavard had been separated from the Romish Church, though its inhabitants still retained the Romish doctrines and superstitions. At the end of 1843, the government, doubtless at the instigation of the Romish clergy, proceeded to close the place of worship; on which occasion the priest and the people entirely threw off the profession of Romanism, and avowed themselves Protestants. Soon after this, Mr Roussel, a Protestant minister, and member of the Paris Evangelical Society, visited the commune, excited great interest by preaching the gospel, and succeeded in obtaining the confidence of the inhabitants, who, to a great extent, yielded themselves up to his guidance. Regular divine service was commenced in the place. In the meantime, the utmost alarm had filled the Roman Catholic priesthood, who forthwith sent one of their number to counteract the effect of the Protestant evangelist's labours. The priest appeared, accompanied by two acolytes (an inferior order of clergy), followed by a pack-horse carrying the apparatus necessary for saying mass in the open air, which was placed exactly opposite to the barn where Protestant worship was to be held. 'But while 400 persons crowded into the barn, the priest had no other audience than his two assistants. The prefect, however, caused their place of worship to be closed; and soon after a process was entered into against Mr Roussel, for certain controversial tracts which had been published from time to time during the last ten years, and one of which had already reached the twelfth edition without being challenged. In the meantime, the inhabitants addressed a complaint against the prefect to the public minister, while Mr. Roussel continued to preach as he was able from village to village, avoiding the gens-d'armes, who were continually in pursuit of him. At length the Chamber of Deputies disapproved of the arrest laid on Mr. Roussel's labours; and the process against him on account of his tracts was dropt. In consequence of this decision, on the 7th of September last the Church, which had been sealed by order of the prefect, was opened, and given to the inhabitants. Not fewer than 1280 persons from Villefavard and its neighbourhood assembled within or without the walls. Three Protestant pastors in succession proclaimed to them the gospel of salvation, while the people listened with interest and solemnity, and many were deeply affected.

Since then, a Protestant evangelical has been constantly labouring in this commune, and has been attended by nearly the whole population, consisting of 600 persons, as well as by persons from neighbouring communes. The priests have not succeeded in recovering any footing in the place. The Paris Society, besides sending and supporting an evangelist, have also supplied the place with a male and female teacher, whose services are highly valued, and who are instilling into the minds of the children the principles of the Word of God. The schools are attended by 130 children, one half of whom come from neighbouring communes. At first the inhabitants became Protestants rather from hatred to Rome than from the love of the gospel; but the preaching of the truth is producing its legitimate effects upon their minds. The excitement which at first manifested itself has subsided, but a steady interest in the Word remains. Real conversions, manifesting the undisputed working of the Holy Spirit, are taking place from time to time. The children are drinking in the truths of the Holy Scriptures, and there already prevails a general, though as yet somewhat vague, understanding of the gospel of salvation.

After having raised a congregation at Villefavard, Mr Roussel, on the understanding that the Paris Society would send—which they actually did—an evangelist to labour there, next proceeded to Balledent, a commune containing 700 souls, to proclaim to its Catholic inhabitants the unsearchable riches of Christ. Here, also, his

labours were blessed, as will be understood from the following abridged extract from the evangelist who is now labouring in that place :—"The gospel," says this evangelist, "was not announced at Balledent till within the last six months. Before that time the Bible was scarcely known by name; there were not in the whole commune ten women or young girls who knew how to read, and all their religious instruction was derived from attending divine service performed by the curé of the neighbouring commune. If one takes a general view of the work at Balledent, we must declare that blessings have been received. The population is for ever separated from Rome, and placed under the sound of the gospel. All who at first gave their voices in our favour have persevered, in spite of the intriguing attempts of the clergy to discourage them. The Bible is read in many houses—the people begin to understand the truth and to listen with pleasure. Divine worship is attended regularly by about 200 persons."

What excites the greatest hope in regard to the future, is the desire for instruction, which generally prevails among the inhabitants. Every evening, with the exception of that of Thursday, which is consecrated to a familiar address from the Bible, forty adults meet for singing, and for lessons in reading and in grammar. Others go every morning to the pastor's house; and those who have persevered are able to read the Testament and the Hymn-Book. The female school is frequented by thirty young girls, several of whom have made delightful progress; and all who can read receive religious instruction on the Fridays. There is also a school for boys, and another for infants, who sometimes astonish by the justness of their replies. Thus a little girl, when asked why we should regard the gospel as divine, replied, "Because it is the Word of God." And if I or any other should say anything contrary to that Word, would you believe us? "No, to be sure," was the answer; "we must only believe God; for it is God only who cannot be deceived." Balledent is important as being the rallying point where many persons from neighbouring communes meet to hear the gospel. In speaking of the good done at Balledent, an inhabitant said lately to the pastor: "Since you have come here you have caused us, in a single month, to make an advance of twenty years."

After leaving Balledent to the charge of another evangelist, Mr. Roussel next proceeded to at Limoges, a town containing 27,000 inhabitants. Here also a lively interest has been awakened in the Word; a congregation has been gathered, and souls have been converted. The place of meeting will contain more than 200 persons, but it is insufficient for the numbers who collect to hear; and Mr Roussel has made an application to the friends of religion in England, to collect money for the purpose of enabling the Protestants of Limoges to raise a chapel which will contain 500 persons. The fact that Limoges is so large a town, and that there is so great a readiness to hear the Word, invests the plan with no inconsiderable importance. Recently, at the earnest request of the converts, it was resolved to celebrate the Lord's supper. "Christmas-day came," says the evangelist, and the chapel was full. It was the most numerous assembly I had seen there. The congregation, including many Catholics, were deeply interested. Many were dissolved in tears, while they heard me speak of the compassion of the Lord Jesus. The service being ended, I dismissed the Assembly; but few persons went away, the greater part remaining to witness the ceremony. Fearing that the excitement of curiosity might occasion some noise, I took suitable precautions; but all was calm, silent, and recollected. Each seemed penetrated with respect and admiration for that simple ceremony. Tears flowed in abundance from many eyes; and I observe not a single visage on which were the indications of levity of spirit. The number of communicants was eighteen or twenty. They appeared to be, as it were, in a new world; while emotion and joy were depicted on their countenances. I believe this day has been one of blessing, and that the memory of it will long be graven on the hearts of those who participated. I may add, that many Catholics were so much struck and edified by the scene, that they have since evinced an ardent desire to be received as members of the Protestant Church, that they may be able to partake of the Holy supper at the approaching communion."

The place at which Mr Roussel is labouring at present is Rancon, a commune

with 2000 inhabitants. Here also there is a great disposition to hear the Word; and the attendance, according to the secretary, may be reckoned at about 500 persons. Mr Roussel is assisted in his labours by a teacher and a colporteur. The work in this place is not so far advanced as at the other stations, being more recently commenced; but it is full of promise.

Thereafter, these four congregations, with all their apparatus of teachers, have been formed, within the last fourteen or fifteen months, in the commune of La Haute Vinne; and there is reason to believe that the only cause why many more of a similar description have not been organized, has been, that it was not possible for the Society to send men, owing mainly to the deficiency of the necessary funds. "Do not suppose," says one of the correspondents of the Paris secretary, "that the movement is limited to two or three communes in this department. I have always found it useless to enumerate to you all the localities which call for our aid, and the zeal of whose inhabitants it is necessary to restrain rather than to stimulate. Find us thirty pastors, and each pastor shall have a post assigned to him in three months."

The other department in which the work of God is most remarkably advancing is La Charente Inferieure. Here there is, on the part of the Roman Catholics, a remarkable readiness to hear the Word. The Romish clergy have lost all influence over the people. In many instances the persons in authority—the mayors and the municipal councillors—give every encouragement to the movement, and invite the Protestant evangelists to come and labour among the people. There are six evangelists employed in this department, all of whom are everywhere received with the greatest eagerness, and are in general attended by numerous and deeply interested audiences; and their labours have already been greatly blessed. Many souls have been really converted, and are now glorifying God. Ministers who have visited them speak with the greatest delight of the fervour, the simplicity, the zeal, the delight in the Word of God by which they are distinguished. At first there were but a few communes in which the people were aroused; but gradually others caught the contagion, so that a considerable time ago there were twenty. Since that report was given, the movement has been spreading, until now there are forty, in which there appears eager desire to hear the gospel. In speaking of what he witnessed in the neighbourhood of St. Jean D'Angely, a town of 6000 inhabitants, a Protestant pastor compares the influence that was diffusing itself to a conflagration in a forest, which finds fresh aliment in every object which it reaches, and spreads with ever-increasing rapidity. Catholic communes are eagerly imploring Protestant evangelists to come and announce to them the gospel of salvation. Here is an application addressed by the inhabitants of a Catholic commune to an evangelist:—"We, the undersigned inhabitants of the commune of St Pierre, fully convinced of our spiritual misery, and need of the grace offered us in the gospel of our Lord and Saviour Jesus Christ, address you with a serious appeal, in the presence of the thrice holy God, to come among us in his name, and explain to us the gospel, the sole rule of our faith and hopes. Formerly we were Roman Catholics, but now we take the name of Christian Catholics; that is, disciples of Jesus Christ, and not of the Pope. We pray you, Sir, and dear brother in Jesus Christ, to take this appeal into consideration, and come into the midst of us as soon as possible, in order to instruct us in the gospel of peace, which brings to all the offer of salvation."

Other extracts relate the warm reception the evangelists meet with from the inhabitants, and the urgent demand there is for additional labourers. Thus, the evangelist who labours at Matha, a commune containing 1700 people, and at which he usually has an attendance of between 200 and 300 hearers, writes of the eagerness of the people to hear the gospel—of the favourable disposition of the authorities of the numerous companies who attended meetings for prayer and catechetical instruction—of the anxiety of the inhabitants to purchase New Testaments from the colporteurs.

IV.—BLEMISHES.

(From a Review of the Life of the Revd. R. McCheyne in the Presbyterian Review.)

In order that a ministry or a Christian life may be influential, the light must be clear, the character must be consistent. If water mingle with the oil, or if there be a mote, a sooty excrement in the flame, the light will be dim and sputtering, and unsatisfactory. If the worldly element mingle with the spiritual, if there be flaws in the temper, or infirmities in the conduct, the Christ-commending influence of that Christian or minister will be very small. Few beholding his good works will glorify God. Few will rejoice in such a light. It may be well to instance a few of these defects and blemishes which often impair the beauty and mar the impressiveness of characters really Christian.

FRIVOLITY.

Some Christians are too light-hearted. They are always in a merry-mood. They find materials for amusement in every thing. They cannot hear a sermon, or read a page of a pious book, but it suggests some diverting idea. They cannot engage in profitable conversation but ever and anon their frisky imagination is bolting aside or running away. Their drollery is like the flame, which seizes every substance, and sends bank-notes, and friendly letters, and the leaves of the Bible all alike in films of flickering emptiness up the chimney. And whatever is thus wasted by a witty fancy can do the head but little good, and the heart none. Could you conceive a man so strangely constructed, that whatever touched him instantaneously took fire—that whatever you put into his hand, forthwith went up in flame—whatever you held to his lips was at once dissolved in smoke and ashes;—such a man you could not enrich; such a man, however hungry, you could not feed; however thirsty, it would be of no use to give him drink. Some men are of such a temper. They are all over lambent with the flames of a playful fancy, and the most solemn truths, the most tender truths, the most instructive truths, never do them any good; for the moment they come into contact with such men, they go up in instantaneous combustion, and all that is left is, the ashes of a jest—the dust of some bright saying. But at present we do not speak of their own loss so much as of the loss which they cause to others. Frivolous Christians, frolicsome and jocular Christians, punning and ironical Christians, those who are always laughing themselves, and making others laugh, injure both their Christian brethren and a Christless world. They injure their believing brethren, for they do a great deal to mar their spiritual mindedness; and they injure the world, for this carnal levity confirms the careless in their mad and God-forgetting

courses, and leads the more sober and thoughtful among worldly men to think contemptuously of a religion represented by such trifling characters. We do not mean that the people of God should be a sad and sombre people. Far from it. They should enjoy habitual peace with God, and be so happy as to have no need for levity. They should be filled with that deep gladness which does not readily effervesce into riotous glee. Nor do we mean that a Christian should have no recreation ; but it should be Christian recreation. He should never so far forget what he is, as to allow others to forget. Nor do we mean that a Christian should annihilate that faculty of his soul which we call fancy, and its products, *wit*. There really is such a thing as sanctified fancy, consecrated wit. When duly restrained, and rightly directed, it has done good service. "There is much of playful fancy—much of genuine wit in the knacky sentences and quaint sayings of the Puritans. But it was the wit of holy men. It was not meant to make their readers merry, but to make the truth memorable. But we mean that the man of God should be solid, sober, earnest ; his sprightliness should never degenerate to frivolity, nor his cheerfulness to buffoonery.

SANCTIMONIOUSNESS.

It is impossible too have too much sanctity. Though a man were to walk with God as Enoch did, and intercede like Daniel, and love like John, he would not be too holy. But sanctimoniousness is not sanctity. It is not the display of devout affections which are not felt, the profession of high principles which are not practised. It often exists where there is not true piety at all and then it is hypocrisy. But it is sometimes found where there is real love to God, and then it simply becomes extremeness of profession. In such cases, it usually assumes the form of excessive demureness, a factitious solemnity, and artificial seriousness, the very converse of that frivolity which we were last describing. Its head droops like a bulrush. Its discourse of the most heavenly things sighs like a winter-blast over a sepulchre, and its movements have all the uneasy stiffness of a constant simulation. There are some Christian characters of remarkable beauty. They are transparent and self-evidently true. They do not need to raise a *prestige* of profession around themselves, for their only profession is their practice. They give themselves out for no more than they actually are ; and it is not so much by their phraseology as by their fruits that you know them ; and the sincerity and godly simplicity these genuine disciples are as graceful and attractive, as artifice and assumption are awkward and repulsive, and apt to recoil in disaster on the precarious character which they have helped to rear.

Perhaps it were bestowing too severe an epithet to call it sanctimoniousness ; but there is a certain *mannerism* apt to obtain among good people which savours of it, in as far as it is assumed and artificial. When brought in contact with an uncommon and attractive Christian, it is very natural, especially for young disciples, to think, that in order to be a complete and lively epistle of Jesus Christ, you

would need to be altogether such as he—to have the same temperament the same tones of voice—if possible the same cast of countenance, the same make of mind. This is a mistake. The glory of the Spirit's work in the new creation, is the glory of God's work in the material universe, "diversity in unity, and unity in diversity," Look up into the firmament, and no two planets are the same. One sheds a yellow radiance, and another glows in red—one melts in liquid silver, and another twinkles its diluted emerald: yet all obey one law, revolve around one centre, and reflect the light of the self-same sun. Look around upon the forest, and its variety is its excellency. The resolute oak, the yielding ash, the pensive willow, the sequestered cypress, the diffusive sycamore, have each their peculiar character; and with changing seasons they have each a peculiar experience; in autumn, for instance, when one is showering his foliage still unshed, and amidst his mellow neighbours, waiting for their wintry change, another stands bolt up in his glaucous uniform of deepening green. Were each not so distinct and several, the whole would not be so beautiful. So in the Church of Christ. There too, one star differs from another star in glory. Their magnitudes vary, and their tints are not the same. But provided they revolve round the fountain of light, and reflect His lustre, none of them need lack its proper and peculiar glory. And within the enclosure of the Church, believers may have their various temperaments and characteristic aspects, and yet be all alike trees of righteousness, the planting of the same heavenly Husbandman. It is not by an interchange of their intellectual attire or their constitutional temperament, but by cultivating their peculiar adaptations to the utmost that they will best promote the ends for which they were planted there. And when, apart from, or counter to their inherent aptitudes they borrow the peculiarities which are interesting or admirable in others—when the massy cedar tries to rustle in aspen robes, or the delicate myrtle cumbers itself with the laurel's stiff attire—what was graceful as the original owner wore it, is grotesque the moment that mannerism transfers it to a mind of another species.

RUDENESS.

Some good men are blunt in their feelings and rough in their manners; and they apologise for their rudeness by calling it honesty, downrightness, plainness in speech. They quote, in self-defence, the sharp word and shaggy mien of Elijah and John the Baptist, and sneer at the soft address and mild manners of gentler men, as affectation, and fancy that, in rattling out their ready anger and scattering their forked thunderbolts, they are just earning the title, Boanerges. Now, it is very true that there is a certain strength of character, an impetuosity of feeling, and a sturdy vehemence of principle, to which it is more difficult to prescribe the rules of Christian courtesy, than to more meek and pliant natures. It is very possible that Latimer in his bluntness, and Knox in his erect and iron severity, and Luther in the magnificent explosions of his far-resounding indignation, may have been

nobler natures, and fuller of the grace of God, than some whose delicate sensibilities have been rudely shattered by the very tradition of such wrath. But it does not follow, that men who have not got their warfare to wage are entitled to use their weapons. Nor does it even follow, that their warfare would have been less successful had they wielded no such weapons. The question, however, is not between two rival graces—between integrity, on the one side, and affability on the other ; but the question is, are these two graces compatible? Can they co-exist? Is it possible for a man to be explicit, and open, and honest, and with a courteous and considerate of the feelings of others? Is it possible to add to fervour and fidelity, suavity and urbanity, and brotherly kindness? The question has already been answered, for the actual union of these things has already been exhibited. Without referring to Nathan's interview with David, where truth and tenderness triumph together, or Paul's remonstrances with his brethren, in which a melting heart is the vehicle of each needful reproof, we have only to revert to the Great Example himself. In the epistles to the Asiatic churches, each begins with commendation, wherever there was anything that could be commended. With the magnanimity which remembers past services in the midst of present injury, and which would rather notice good than complain of evil, each message, so far as there was material for it, is ushered in by a word of eulogy, and weight is added to the subsequent admonition by his preface of kindness. And it was the same while the Lord Jesus was on earth. His tender tone was the keen edge of His reproofs, and His unquestionable love impressed solemnity on every warning. There never was one more faithful than the Son of God, but there never was one more considerate. (Is. xliii. 3.) And just as rudeness is not essential to honesty, so neither is roughness essential to strength of character. The Christian should have a strong character ; he should be a man of remarkable decision ; he should start back from temptation as from a bursting bomb ; and he should be a man of inflexible purpose. When once he knows his Lord's will, he should go through with it, aye, through fire and water with it. But this he may do without renouncing the meekness and gentleness which were in Christ. He may have zeal without pugnacity, determination without obstinacy. He should distinguish between belhine ferocity and Christian courage ; and whether he makes the distinction or not, the world will make it. The world expects something gracious in a follower of the Lamb of God.

V.—THE ENGLISH EVANGELICALS AND THE FREE CHURCH.

(From the Witness, March 26.)

The Free Church enjoys, and cordially reciprocates, the esteem and brotherly-kindness of such men as Baptist Noel, Bickersteth, and Drummond. But there is another class of Evangelical Churchmen in England, who have exhibited the greatest ignorance in arraigning her conduct and misrepresenting her principles.

The Rev. Hugh M'Niele of Liverpool, once the eloquent advocate of Protestantism, delivered a speech in Exeter Hall last year, in which he gravely maintained that the claims of the Free Church were incompatible with the principles of civil and religious liberty!

The Rev. J. Haldane Stewart, formerly of Percy Chapel, and generally esteemed as a man of sincere piety, took occasion, in one of his annual addresses on united prayer, to mention the schism in the Scottish Church as a ground of humiliation before God, without making it very clear that the seceding brethren had more of his sympathy than the existing Establishment, or that the divided state of his own Church was equally a subject of penitent regret.

The Rev. Mr. Elliott, author of "*Horæ Apocalypticae*," (a book much esteemed by the leading divines of Scotland, in spite of the dead fly which they discover embedded in the ointment), refers to the principles of the Popish Church on the relation betwixt the civil and ecclesiastical power, and coolly tells us that they are identical with those which have recently been promulgated in Scotland. Surely, if he spent twelve years in studying the Apocalypse, he might have bestowed twelve hours in studying the question of the Scottish Church; or if he had no leisure or no patience for this, he might have abstained from pronouncing a decision so rash and groundless, that, but for the other excellencies of his book, it might well stagger our confidence in his judgment on other points of more difficult solution.

But the most remarkable instance of ignorance and misrepresentation which has come under our notice, occurs in a tract recently published by Seely & Burnside, entitled "*THE SECRET OATH*," and designed to expose "the secret instructions of the order of the Jesuits." We quote the writer's words (p. 41):—

"But deep and well-laid as this scheme is, for the destruction of *our* Church, it is not so deep as that which has divided the Church of Scotland; for in *that* there is a twofold object,—first, the dividing of *that* Church, for *its* annihilation; and next by that division, to draw the dissenting bodies into their power. To show how this has been

done, we tell our unsuspecting fellow-subjects that *Jesuits* stirred up strife in the Scotch Church about the veto, patronage, &c. ; first simply as a matter of *order*, until they brought over some of the most influential men, whose names had sufficient weight effectually to decide the public mind. Having done this, they then pushed these questions on into matters of *faith*, to unsettle and alarm the Evangelical portion of the Church ; and having thus effectually established confusion and division on every side, by that indirect influence it has ever been their policy to exercise, they induce the men, whose names were necessary to effect their object, whom they have so *puzzled and deceived*, to leave the shattered and distracted Church, and as an aggrieved party to traverse (for them) the length and breadth of the land, to *allure* the Dissenters with the welcome cry of ‘down with Establishments.’ But we warn the Dissenters that they are getting into *fearful* hands ; that disguised Jesuits are the main springs which move the Secession body ; that the overthrow of the Scotch Church, and of every branch of Dissent which holds anything of ‘the truth,’ is the real object of that movement ; and that they will soon find confusion and divisions introduced among themselves, to weaken in order to destroy them.”

What, gentle reader, think you of this specimen of English fairness and Evangelical wisdom ? Might it not be said, with at least equal probability, that the writer of this veritable tract is himself a Papist in disguise, belonging, perhaps, to one or other of the religious orders which have always been jealous of the power of the Jesuits, and anxious to make that obnoxious body a *scape-goat* for all the sins of Popery ? For although he speaks of *our* Church as if he belonged to the Church of England, he is very anxious to make us believe (p. 44) that we err in “applying the Antichrist of Scripture to the Papacy ;” that the term is not applicable to that power, but solely to the Jesuit body, which is as much opposed to Popery as it is to Protestantism itself, and equally determined, it would seem, to accomplish the ruin of both. The author teaches us to suspect others : it is not unnatural that we should begin to apply his lesson by suspecting himself. But, if he be really an evangelical member of the Church of England, who is this anonymous accuser of the brethren, that he should expect to be credited when he speaks of such men as Dr. Chalmers, Dr. Gordon, and the other leading divines of Scotland, as acting under the influence of Jesuits, or in concert with ANTICHRIST ? Oh for a revival of the sound old theology of Puritan times in the Church of England, and for the return of those days when her divines thought deeply, spoke out honestly, and were honoured as masters in Israel !

We think the above extract will rather astonish our readers :—The Free Church the offspring of the Jesuits !—ED. F. C. M.

VI.—SCOTTISH EPISCOPAL CHURCH.

(From the Witness, April 2.)

The Rev. J. D. Hull, and his congregation at Huntly, have withdrawn from the communion of this Church. Mr. Hull, feeling it to be his duty "to the Christian Church, the cause of true religion, and to himself," to make public the reasons which have induced him to take this important step, has published the correspondence which has taken place betwixt him and his bishop on the subject. The reasons of his separation will be found to resolve themselves into these two particulars:—

1st, His faithful and adherence to the Protestant doctrines of the Church of England and to gospel truth; and 2d, eventually and finally, to his standing by another minister of that Church, in a situation peculiarly claiming his brotherly sympathy and support. But we submit the correspondence in full to our readers, as a document of public importance:—

I.

Priory, Pittenweem, 28th Feb. 1845.

REV. AND DEAR SIR,—A report has just reached me, that you have employed the Rev. Sir William Dunbar of Aberdeen to officiate for you in the Episcopal Chapel of Huntly, in my diocese. I request that you inform me immediately whether the above report is true.—I am your faithful servant,

DAVID LOW, Bishop of Moray, &c.

To the Rev. J. D. Hull, B.A.

II.

Huntly Lodge, Monday, March 3, 1845.

RIGHT REV. AND DEAR SIR,—In reply to your Reverence's letter of inquiry received this morning, I beg to state that the report which you mention is perfectly true. The Rev. Sir William Dunbar and I exchanged duties, according to his proposal, on the 16th ultimo. It may save trouble,—at any rate it appears due to you,—to state the grounds on which I came into that arrangement. I have long regarded the Primus's fulmination against my reverend friend, as worse than futile. I felt bound to protest against it in the strongest terms in my pamphlet relative to Mr. Cheyne's sermon. Under these circumstances, when invited to preach in St. Paul's Aberdeen, acceptance of the invitation appeared the only consistent course of action; nor, from

our conversation before your Reverence and I parted in Huntly, did I consider that my thus practically setting at nought the "Declaration" of Bishop Skinner, could be very displeasing to you. Should the fact turn out to be otherwise, I shall certainly feel sorry, as I have really no wish in the world to give your Reverence the slightest annoyance.

With regard to Sir William Dunbar's officiating for me, I have simply to say, that he did so on identically the same grounds on which any other respectable clergyman of the United Church of England and Ireland will ever be welcome to officiate in the same place.

I beg to subscribe myself, with unfeigned respect, your Reverence's obedient humble servant,

J. D. HULL.

The Right Rev. Bishop Low, &c.

III.

Priority, Pitkeathum, 6th March 1845.

DEAR AND REV. SIR,—There are existing Acts of Parliament, and I believe that Acts are contemplated for Ireland, which, although I may disapprove them, I should, nevertheless, feel obliged to obey.

Whatever may be a clergyman's private opinion of the subject, the declaration against Sir William Dunbar by the bishop of the diocese is a known matter of fact, and that bishop, and I, too, have to complain of unwarrantable intrusions into our respective dioceses.

The punishment inflicted upon a *quondam* presbyter of the diocese of Glasgow for disregarding that declaration is also a matter of public notoriety, and a similar disregard by a presbyter of the diocese is an irregularity which I cannot and dare not overlook.

Your uniform obliging, respectful, friendly expressions towards me, I ever do duly appreciate; but at present I am bound to require (what, I am sure, you will not fail to grant) an assurance that in future no such irregularity shall occur. It would grieve and pain me to have any serious difference with a brother; and I should deeply deplore, in this hitherto tranquil diocese, the unchristian and unhallowed agitation with which other portions of this Church have been lately afflicted.

Praying the Almighty to preserve us in the unity of the Spirit, and the bond of peace,—I am, your faithful servant and brother,

DAVID LOW.

To the Rev. John D. Hull, B.A.

IV.

March 11, 1845.

RIGHT REV. AND DEAR SIR,—I beg to acknowledge the receipt of your kind letter of the 6th instant, but regret that I am not pre-

pared to return you a satisfactory answer. The position in which I find myself is one of much perplexity, anxious as I am not to pain you on the one hand, nor to compromise Protestant truth on the other. Under these circumstances, I crave (what I feel assured you will allow me) a few days maturely to consider matters. The Omniscient knows how earnestly I am seeking His guidance; and I request your Reverence to believe that I always remain, with sincere respect and veneration, your obliged humble servant,

J. D. HULL.

The Right Rev. Bishop Low.

V.

Priory, Pittenweem, 20th March 1845.

REVEREND AND DEAR SIR,—I expected to have heard from you again before now. I do not wish you to be hurried in a matter of so much importance; but as I leave home early next week, I request that I may hear from you before that time, and I earnestly hope that your answer will render it unnecessary for me to adopt any further measures. I remain, Rev. dear Sir, your faithful servant,

DAVID LOW.

Bishop of Moray, &c

To the Rev. John D. Hull, B.A.

VI.

Huntly Lodge, Easter Tuesday, 1845.

RIGHT REV. AND DEAR SIR,—I have to apologise to you for my dilatoriness in replying to your letter, and for occasioning you the trouble of again writing to me on its subject. The causes have been such, however, as I feel satisfied you would appreciate and allow,—among others, the press and urgency of official occupations during the sacred season just elapsed, and the desire, expressed in my last note, of more maturely pondering my way in a position so peculiarly solemn and momentous. In truth, I was the less eager to transmit an answer, which, the longer I deliberated, the more I apprehended, must be an unwelcome one. Since, however, you require an immediate and explicit reply, I have only to intimate, which I do with sorrow on your account, that I cannot, compatibly with a pure conscience, continue longer in connection with the Scottish Episcopal Church. It has, by its own strange proceedings, gradually compelled me to leave it.

I came to Scotland with the liveliest interest in it, conceiving it to be substantially one with my own; and to promote its peace and prosperity my best efforts were both publicly and privately exerted. For instance, Bishop Skinner himself can testify to my anxiety to pre-

went a breach between him and the Rev. Sir William Dunbar. But facts have since transpired that have forced me,—how reluctantly is known to several—to adopt very different sentiments. The first was the development of the very objectionable character of the Scotch Communion Office. Soon after coming to an acquaintance with that, you will remember my writing to your Reverence, frankly avowing my dislike to it, as well as to the canon affirming it to be of primary authority. Your Reverence quieted me by the prospect of measures that would modify, if not wholly remove, such scruples, and which I entertain to doubt were your desire; but of these there seems less and less likelihood every day. *Rusticus expectat, dum defluat amnis, &c.*

Next came the memorable Declaration of the Primus, with respect to which also I took the liberty of addressing you in strong terms, though without receiving any answer. Not very long after, the Rev. Mr. Cheyne of Aberdeen published a “Vindication” of the Scottish Office, in which he boldly asserts it to maintain tenets repudiated by all true Protestants, especially that the “Eucharist is a material sacrifice, a sin-offering as well as a thank-offering, and that the benefits thereof are applied not to the living only, but also to the faithful departed !” Not only did this production never receive the slightest censure that I have heard of, but the writer was actually appointed by the *Primus* in the following year 1844, to preach before the assembled Synod of his clergy ! The sermon was published at their unanimous request, and was accompanied by “Notes,” purporting to be a more full exhibition of its principles, in both of which several of the most offensive doctrines of the Church of Rome were palpably and unflinchingly advocated.

Against that pamphlet I felt called upon to publish a protest, which drew forth a rejoinder from the preacher under the title of a “Preface,” not retracting, but, on the contrary, defending the opinions previously promulgated.

Of neither of these publications of Mr. Cheyne has a syllable of condemnation or disapproval been offered by any member of his Church. What is the obvious and inevitable inference, but that the doctrines thus set forth are indeed held and approved by that body ?

In addition to the foregoing grave facts, I have to adduce the following, as farther conducting to my present determination ;—

1. In the Scottish Episcopal Church there are *no fixed laws*, but the canons may be altered at any time by her hierarchy.

2. The systematic expunging of the term “*Protestant*” from her canons at their last revision.

3. The *uncanonical* act of Bishop Skinner, already mentioned, ratified and adopted by the Episcopal Synod ; thus violating the very laws by which it professes to govern !

4. The tyrannical behaviour of the Scotch Episcopal Church to-

wards the Rev Mr Taylor, for his conscientious *resistance* to that uncanonical act.

5. The *unprotesta* it proceedings at the opening of the new Episcopal Chapel at Jedburgh, sanctioned by the presence and assistance of four out of the six Scotch Bishops, and not denounced by any of them.

6. And, lastly, the evasive and deceptive policy which appears to characterize the *system*, especially as pretending to be identical in doctrine with the Church of England, while undeniably and hereditarily holding tenets plainly at variance with the Thirty-nine Articles, which its ministers profess honestly and cordially to subscribe.

Could I, then, with such an array of facts before me, consistently remain in connection with that system? After long and prayerful consideration, I feel that I can *not*. O, my dear Sir, there is nothing so precious and important as TRUTH; and by that we must stand at all hazards.

On these grounds, therefore, I beg leave to withdraw from the Scottish Episcopal Church. However much this intimation may grieve you I feel assured of your giving me credit for conscientious motives. I can have no other. Your conduct toward me has been marked by uniform kindness, and I can have no disgust at authority so exercised. Authority and order I respect and value; but there is something more to be valued still. Besides, in taking this step, I am incurring a pecuniary sacrifice, to me by no means inconsiderable.

Your Reverence cannot accuse me of precipitancy either. Indeed I hope I may not have displeased God, and appeared to compromise my principles as a presbyter of the Church from which I received my orders, by my tardiness.

Having thus presented you with a plain statement of my sentiments, I have the honour to remain, with unaffected personal regard and every good wish, your Reverence's faithful and humble servant,

J. D. HULL.

The Right Rev. D. Low, LL.D. &c. &c.

VII.—THE ENDOWMENT OF MAYNOOTH.

The public journals have sufficiently informed our readers of the appalling fact, that our *Christian* rulers and legislators at home have determined to endow permanently, that is, nationally to establish, a portion of the ANTICHRIST of Rome—the Popish college of Maynooth in Ireland. So long as only an annual grant was bestowed, no principle of establishment was fixed; the very fact of a yearly vote, was the permission of a yearly doubt, or at least gave room for a change

of opinion and of procedure every twelve months. But, *now*, the British education of the Popish Priesthood is established in perpetuity—and the Parliament of Britain has given herself to be the nurse of Antichrist's ministers! This is an appalling fact to all the true disciples of Jesus Christ; and one which at home has humbled into the dust true believers of every Evangelical denomination:—and if there be supporters of this measure, who yet consider themselves consistent disciples of Jesus Christ, let them make good their claim from that New Testament which contains their Lord's curse upon Papal Rome, and on all who “give their strength” to her! The good Lord have mercy upon those who have thus, from whatever motives, made light of His Ban: may He lead them to timely repentance! Whether we will or no, we are either drawn or driven into a desperate and deadly struggle with Rome, in these last days:—on the one hand the plotting *Jesuit*, and on the other hand the ambitious *STATESMAN*, are seen forming rank and line against our common gospel cause, as by one common instinctive consent; whilst both the unchristian and the antichristian world is rapidly falling into voluntary column beside them;—and can the Christian, born to inward peace, but to outward conflict for his Lord's sake, look on, be silent and die? “*Come out of her, O my people, that ye be not partakers of her sins, and that ye receive not of her plagues!*” So saith the Eternal and Almighty God! And do we “come out of her” by supporting the students of her superstition, by educating the Priesthood of her idolatry, and by endowing—fountain one head of her filthy unutterable confessionals? Nay rather, unless the BIBLE be deemed a lie, and its solemn warnings be accounted mere silly huggears, have we not by our £30,000 bought for ourselves a national share in her “sins,” and by our £26,000 a-year secured an endowed partnership in her divinely-predicted plagues? We *FEAR* that this is our country's fate; unless the will of the *nation* yet undo what the vote of parliament has done. This is not impossible, if the latent and peaceful christianity of Britain can be but moved to meet the solemn emergency—and to demand but only these simple yet irresistible terms, *Let Rome support herself!* If there be blessing in store for Britain, this will and must yet be done. Meanwhile we are glad to find that there has been roused through England and Scotland a determination to *begin* the conflict where it seemed to have ended, and especially to demand two things—

1st. That if Popery is to be equally established with pure christianity, then let all religious establishments, as to their political endowments, be brought to an end:—so say good Edward Bickersteth himself and other good ministers of his Church as well as of ours.

2nd. Let no man henceforth be returned as member of parliament who shall not pledge himself to vote for the repeal of the Maynooth antichristian endowment. So do multitudes in England say, and so will they in due time do.

Amongst many influential meetings held on this subject in the principal towns of Britain, was one in Edinburgh; at which mi-

nisters and laymen of all denominations united. Some of our Free Church men were in the vanguard. A very effective opening speech was made by the Rev. James Begg, chiefly of a historical and illustrative kind, which we regret that we have not room for in our remaining pages : and this was followed by a very bold and practical speech from his fervid and indomitable brother, Dr. Candlish. This last may be considered as illustrative of the spirit, deep and strong, not soon to be exhausted, which has been roused up in Old Scotland, and which will make her "BURN" again to burn and yet not be consumed—a spirit which, even if disappointed as to its immediate ends of disendowing the Romish Antichrist, or evangelising a British Parliament, will not fail in its ultimate end of *expating* the Truth of God above the Lies of Men, and so proving itself to be from Heaven.

DR. CANDLISH said—I rejoice exceedingly that we are this day met, not in a position that raises a question as to the relief of our Roman Catholic brethren from civil disabilities and penal restrictions, but that the only question for our consideration is, as to a direct and national support being given to the institutions of Popery. I rejoice, also, in seconding this resolution, in respect of the brethren with whom it brings me into contact upon this platform, and of the grounds upon which I think we have now the prospect of meeting together, not only on this one solitary occasion, but in the progress of the contest which, in all likelihood, will speedily ensue. (Cheers.) I rejoice at this meeting, even on the part of those who hold Voluntary principles, as I consider it a solemn pledge and protest against the notion that it is a matter of mere indifference whether endowment be given to truth or to error. Now, Sir, if I am met with this pledge and protest on the one side, I have no hesitation in giving my assent on the other, so far as I am concerned. If, as was said by my respected friend who preceded me, the principle of endowment is practically to work for the support of antichristian error,—for the endowment and support of the emissaries of the Man of Sin,—I have no hesitation in avowing my firm conviction, that sooner than see Popery endowed, I should wish there were no endowments whatever. (Loud cheers.) Something was said by one of the previous speakers, to the effect, that in the progress of this contest he trusted men would be ready to modify the course of their procedure, according to the exigency of circumstances. He did not say,—as an honest man, he never would say,—that he expected us to adopt the policy of Jesuitism, and modify our principles themselves, according to the expediency of circumstances; but he did say,—and I have no hesitation in expressing my acquiescence with what he said,—that in the coming contest that is about to be waged between truth and error, and especially in the coming contest in this our beloved country,—in this last struggle, when our country will be found ranged either under the banner of the cross, or ranged on the side of the army of Antichrist,—I have no hesitation in saying that, looking forward to that struggle,—which must prove a protracted one,—there will be but one opinion on all sides,—that no true hearted Protestant will concede or compromise the principles which he holds of vital importance in a scriptural view, but only, so far as may be, accommodate the mode of conducting the warfare as the expediency of circumstances shall dictate. (Cheers.) If the course of events shall prove itself to be such, that those of us who conscientiously hold the principle of national establishments find constrained in conscience to testify against the universal practical abuse of that principle, we are not responsible for our being shut up into such a painful and embarrassing predicament as this. (Cheers.) It is with extreme regret that I have ever contemplated the people assuming anything that might be construed into the appearance of a hostile attitude against Church Establishments. It is not our fault if the proposal to endow Popery shall force us seriously and solemnly to consider what is our duty, not in reference to maintaining the principle of national Establishments, but what is our duty in reference to all the institutions that shall then be endowed; and reserving the carrying out of that great scriptural principle which we maintain till better times, we

may be forced into a position in which we shall see wholesale endowment of that which is contrary to Scripture; and thus find ourselves ready to say, Rather let all that is true in religion be left to shift for itself—(hear)—in sole dependence upon Him who is the Truth and the Life, than that, under the pretence that the endowing of one sect entitles to wholesale endowment, and among others, to the endowment of Antichrist, whose aim is to subvert all the truth and righteousness that is to be found on the earth. (Cheers.) I throw out these remarks, not so much in reference to the present state of matters, as to what may be realized in the space of a year or two. It is already intimated, in very plain terms, that the measure which is about to be forced, apparently with precipitate haste, through Parliament, is but the commencement,—the initial step, as it were, in the way of a more liberal and, as Sir Robert Peel phrases it, more confiding system. Now, let us suppose that the policy of Government, backed as it is by the policy of opposite parties in Parliament takes effect. Why, this year we have the endowment of Maynooth; does any one have the least shadow of doubt that the very next year it may be proposed to endow the whole Popish clergy in Ireland? (Hear, hear.) Suppose that the evil is consummated,—let us suppose that we see not merely the College of Maynooth, but the whole of the Catholic clergy of Ireland endowed, and that we see the Popish Church obtaining, as Mr. Shiel calls it, a fixity of tenure. Are we then to imagine for a moment that the contest is over? On the contrary, the contest would be just beginning; and what, I would ask, would be the position in which all true Protestants would find themselves placed? Why, we would be forced to say that if you are still to endow upon the miscellaneous principle that all sects are alike, in the name of the God of truth cease to endow Popery, though the only condition on which you will do is, that you cease to do what we contend is your duty,—to acknowledge and endow the Truth. (Cheers.) I was disposed to entertain gloomy views some time ago as to the prospect of arresting this measure. At the same time, when I look abroad on the face of this country, I see that there is a feeling of disapprobation, which, if rightly evoked, directed, and organised, might go far to shake the resolution of both Whig and Tory politicians. It might perhaps, forward this result, if it were distinctly given forth, as I trust, so far as this meeting is concerned, it will be distinctly given forth, that we at least, whatever Parliament may think,—that we do not hold this act of Parliament endowing Maynooth as having any fixity of tenure. (Loud cheers.) Let all politicians and statesmen be made aware, that the Protestant feeling in this country is not against the passing of this bill merely, but that, though it were passed, they are determined, year after year, to express their hostility to it until it is repealed. (Cheers.) I venture to think that some at least of our statesmen would stand in more dread of a protracted agitation for the repeal of the act, than they would feel at receiving hundreds of petitions against it passing into law. (Cheers.) Sir R. Peel has almost taunted the country with indifference and apathy during the recess of Parliament. He has dared,—for I think such a proceeding daring in a Protestant statesman, at the head of a professed Protestant Government,—he has dared to taunt the Protestants of this country with insensibility. I gave you, says he, fair warning, and what have you been doing in the interval? Now, Sir, possibly there may be some ground for this taunt in reference to what is past, but let Sir Robert Peel know and understand, and let Lord John Russell know, and let all our statesmen from every part of the country know,—let them have it into their ears, that that taunt will not be forgotten in time to come. (Loud and continued cheering.) Why, Sir, it is always difficult to awaken public enthusiasm by anticipation. If it has been said that what is unknown passes for magnificent, it is true also, to a large extent, that danger not fully perceived is apt to be underrated and undervalued; and besides, does not the entire Parliament confess that this measure of Sir Robert Peel's transcends the utmost dreams of Liberal enthusiasm? (Hear, hear.) It is but the other day that he declared that the national grant was to be given in the shape of a permanent endowment. It is only now that the full extent of the evil has been brought before the country,—that the extent of the national support to Maynooth has been fully developed; and which is to make it one of the national institutions of the land. But when the evil is once seen, then the longer it is meditated upon,—the longer it stares in the eyes of the Protestants of this country,—

the more intolerable will it become, both on the ground of justice and of equity, and as an infamous wrong upon them, and still more on the ground of Christian expediency and Christian principle. As the crisis draws nearer and nearer, and true Christians everywhere see the gloomy event not far off, as we see the approach of that terrible judgment of God which is to sweep away in one fell destruction, not only Antichrist, but all who espouse his cause, be they nations or individuals,—let us then speak plainly to the Legislature,—let us come down to the ground to which they may understand,—let us remind them, that this Parliament is now drawing near its close—(cheers)—let us remind them of that day of reckoning which even the most secular men among them can fully understand,—the day when they will have to appear before their constituents. (Loud cheers.) It is not very long ere a general election will take place,—there is not a long time to agitate until that time arrives; and I venture to say, that if we take the right measures now, we may make it plain and palpable that agitate, agitate, agitate, will be our sole watchword. (Immense cheering, and loud cries of hear, hear.) The next general election shall decide and determine whether this sin about to be perpetrated is to be repented of by the nation or no,—or rather, whether it is to become a national sin or no. (Hear, hear.) The question before this great community for the next few years after this act passes,—and may the Lord of Hosts bestow His grace in the hearts and minds of all men,—the question is, that this is not your act,—it is not your doing,—it is the act of a body of men, the majority of whom, I believe, according to your understanding, are pledged to the teeth against any such act,—it is the doing of a body of men who shall have ceased to be your representatives at all. (Loud and protracted cheering.) Yes, Sir, the question we shall have to put before the community is this, that the act is not yours, and it is not your doing, but it becomes your act and your doing, if you send not to Parliament a body of representatives whose very first step shall be to repeal that act. (Great cheering.) I would that I were able to carry this meeting along with me in the very deep feeling I entertain of the tremendous responsibility that will lie upon the country during the next year or two. I look to this, Sir, as a sort of breathing time given to the nation by God. I entertain a most gloomy and awful view of what may be the destiny of this nation, if it resolve to support Antichrist. I believe that, so sure as I believe God's Word to be true, judgment will overtake this nation if we homologate this great sin. I do look upon the next year or two as a breathing time for this great community, given to it by God; and, oh, let it not be thrown away! Let every true hearted man, who trembles at the thought of Antichristian error prevailing even for a day—let all who look forward to the destruction of Antichrist by the breath of the Lord and the brightness of his coming, watch, and give their eyes rest neither day or night, till, as one man, this nation rises and demands to be delivered from the plague, and from the sin and death which this proceeding of Government will assuredly entail upon us. (Cheers.) This were indeed a work of preference, which might well compensate for the toil, anxiety, and trouble attendant on the most strenuous agitation. I had hoped, as many in this country had hoped, that the period of agitation was over, and that we were about to fall, for a season at least, upon peaceable times; but whatever measure of strength I have been able to apply in any cause hitherto, I shall be ready and right willing to enter, with tenfold more energy, along with any of my brethren, on the task of arousing and agitating the community to a sense of its duty and heavy responsibility. (Vehement and protracted cheering.) I have given forth this day, as a kind of watch-word, what may yet be the means of rallying the ranks of Protestantism. Here we are on Tuesday, and the second reading of the bill on Friday, is staring us in the face. Here we are, with a minority of some hundred combined against a large majority made up of Whigs and Tories, Liberals and Conservatives. This is the position in what we are placed, and we cannot but fear that we are wasting time. It is true we have met to petition, but scarcely any one expects that it will prove effectual. It is a miserable thing to be working and taking much trouble in a matter under a feeling of despair, and I for one was almost inclined to shrink from discharging my duty here to-day. I came to this meeting to exonerate my own conscience, and in the hope that this meeting will be ready to pledge itself, and that solemnly as in the sight of God,—to pledge itself as the first of many similar meetings, which I trust will be held, and the be-

ginning of many similar agitations,—that as Christians and as Protestants, we will not rest till we have this infamous measure repealed by the votes of the representatives whom we are resolved to send to Parliament. (Loud cheers.) *Delenda est Carthago* must henceforth be our motto. (Renewed cheering.) Let every thing else give place to this question. (Hear, hear.) Shall we send men to Parliament who are determined to continue their support to this measure? or shall we return men as our representatives who shall root it up,—who shall not rest until it has been swept from the statute book, which it can only stain and dishonour? (Loud cheers.) Had there been more time, I might have entered a little upon the kind of education taught at Maynooth, and I may have occasion at some future time to advert to it. In the mean time, I shall content myself with very cordially seconding the resolution which has been moved, and expressing my hope that this meeting will not evaporate,—will not be content with passing certain resolutions, or even adopting a petition to Parliament. We have no time, Sir, for getting a petition signed universally by the citizens; we can only give expression to the sentiments of this meeting through you; but I earnestly trust that this meeting, embracing, as it does, members of all shades of religious and political opinion, is but the first of a series of similar meetings that shall be speedily held throughout the kingdom; and I hope, also, that this meeting will appoint a Committee to watch the proceedings that may take place in reference to this matter, with power to call another meeting if they find it necessary. Let it always be kept in view, that the carrying of this act through the Houses of Lords and Commons is not at all a settling of the question for ever. I desire to have it remembered, that as yet this deed has not received the *national* stamp, the seal of national approbation and acquiescence. (Hear.) I should wish to have it understood, and the Protestants in Ireland and Protestants of Scotland will not be slow to take the hint, that the interval between the passing of this bill and the appeal of the representatives to their constituents, at next general election, is just a breathing time given by God for the purpose of affording the community an opportunity of saying whether they will homologate it, and make it their own or not. All political parties are now fast crumbling into dust. All political questions are becoming quite insignificant. The GIANT QUESTION has come up at last, and I have no doubt but that if we do our duty, and if God graciously help us in doing our duty, the act, though passed against our firm remonstrance this year, will be repealed in the next session of a truly reformed and enlightened Parliament. (Loud and continued cheering.)

VIII.—THE CALCUTTA FREE CHURCH INSTITUTION.

Two special evidences of divine favour have been granted to our Mission of late;—the first, in the conversion of sinners unto God, through the gospel of our Lord Jesus Christ—the second, in the opposition and open warfare of the enemies of the true God and of the only Saviour of sinners. The former token indicates that Satan has lost some of his subjects; and the latter token shews that he well understands by what means he has lost them:—and thus we see at once the fruits, and the strength, of our Mission;—so, too, may we learn even from an enemy, that to persevere in that which he most dreads and hates, is most surely to attain to victory over him in the end. Thus, in the midst of our depression, has our Lord quickened

us, by His own interposition, and our foes' antagonism. How wise is He in His grace, how gracious in His wisdom, how wise and gracious in His whole procedure! May our Mission, whilst it continues to pursue its educational course, devote itself more and more to that which is peculiarly evangelical and spiritual, without the neglect of its other co-operatives:—and may still deeper humiliations than the past, if they come, lead to still richer Divine recognitions than the present!

Since our last issue, two more Baptisms have been administered, to young men students of our Missionary Institution. One of these, Horish Chunder, who has been for years under Christian tuition, and is now in one of the upper College classes, offered himself for reception into the Church of Christ, and after due examination was baptised three weeks ago. He too met with opposition from his friends, but without being subjected to any violence; and we trust he is too well grounded in the knowledge of the truth, to turn aside from it any more into the ways of sin. The other young man, Boikantanauth, of whom we mentioned in our last, that he had been fraudulently and violently carried away by his relations from his refuge in one of our Missionary homes, has since been restored under peculiar circumstances. He too, after a fortnight's interval, and thorough probation, was publicly baptized on the evening of the 10th instant, by the Revd. Mr. Smith, who could not but rejoice in the reception of one for whose recovery he had exerted himself so much. May he prove faithful and consistent, after the fiery ordeal to which he has been subjected at the outset: and may he yet see his persecuting friends become disciples of the same blessed Lord!—It is pleasant to state that there is yet another youth, once, although not lately, a pupil of the Institution, now waiting to receive baptism. His case has its own interesting peculiarities—but, of it we shall say no more at present, than, that we have good ground of hope. Indeed, as to all these matters we desire to write carefully; that we may have no imaginary opinions hereafter to alter, no fond exaggerations to cancel. Such is the example given us in that divine model of the Records of conversion, the “Acts of the Apostles of the Lord Jesus Christ.”

In the meanwhile the influential enemies of the Gospel of Christ among the Hindoo population of this city have not been idle. Alarmed by a series of conversions, and particularly by the specialty of one of them, in which both a young man and his wife (as formerly mentioned) were together included, those men have banded themselves to set up an Institution in direct opposition to that Christian Institution which has thus been honoured of God. Rajahs and Baboos combined in counsel—Dhurma-Shubha-men and Brumba-Shubha-men joined in common committee—Hindoos of high caste and Hindoos of no caste, Bigots and Sceptics, Enthusiasts and Latitudinarians, came together for joint consultation:—usually separated, and in some cases hating each other, these men, like Herod and Pilate, agreed for once in one object, the formation of a grand Antichristian College—a Col-

lege by which their young men might be drawn off from the schools of Jesus Christ in this city, and in which the minds of their tainted sons may be freed, or rather dispossessed, of all those Christian tendencies which may already have seized upon their minds.

What the effect of all this noisy and vaunting effort may be, will yet appear. At present it has grown to nothing more than the mere *local transference*, with some addition of Funds and Teachers, of a previously existing Native School, usually called Baboo Mutty Lal Seal's College, from the neighbourhood of the Hindoo College, against which its first fire was directed, to the proximity of the Free Church Institution, which it is now intended to dismantle and destroy.

On this point we shall say no more now; but present our readers with a very faithful, dispassionate and clear view of the seculars of the case, from the pen of a Master in all such Indian affairs. In the *Friend of India* for June 12th, there is the following article on

“THE NEW ANTI-MISSIONARY MOVEMENT.

“We have carefully watched the progress of the great movement in Native society, during the last six weeks, for the establishment of a College to counteract the Missionary Seminaries, and we think there are already symptoms of its terminating in a result very different from that which was expected by the Baboos. During the last twenty years we have had opportunities of tracing the course of several such magnificent schemes; and it appears that their eventual success has invariably been in an inverse ratio to the zeal which distinguished their birth. We have seen these “paturient mountains produce muscipular abortions.” The unnatural heat of the flame has only the more surely prognosticated the early extinction of the fire. The present agitation is certainly far less intense than that which shook the whole frame of Native society in and about the metropolis, fifteen years ago on the Suttee question. We make this assertion with the full knowledge that this new movement seems to rest on a broader basis, and to embrace men of the most opposite sentiments,—those who believe and eschew the popular mythology,—the worshippers of one God, and the worshippers of three hundred and thirty millions,—those who outrage every precept of Hindooism, and those who scrupulously follow the Hindoo ritual,—those who live, like the divine sages, on a vegetable diet, and drink nothing but pure water, and those who indulge in all the luxuries of Wilson's cuisine. Though the new confederacy comprises every shade of opinion, and includes men who have nothing in common but a hatred of the Gospel, still the zeal and warmth which it has displayed, will bear no comparison with that which was drawn forth in the time of Lord William Bentinck, to defend the bulwarks of Hindooism. Yet what has been the actual result of that early association? We appeal to every man acquainted with the feelings and habits of Native society whether Hindooism has not a far less hold on the minds of Native aristocracy in Calcutta at the present time, than it had when

the Dhurma Subha was called into existence. On the one hand, Vedantism, as opposed to the reigning superstition, has been making the most rapid strides in the Native community; and on the other hand a belief in the divine origin of the Hindoo shastrus, and a dutiful regard for Hindoo institutions have become so feeble, that even the orthodox are constrained to wink at the most glaring irregularities of opinion and practice among those whom they are still obliged to recognize as co-religionists. The zeal of that once formidable Sanhedrim appears to have become languid in exact proportion as its exertions became necessary to stem the torrent of heterodoxy, and to sustain the integrity of the national creed. The Subha itself has been broken into two parties, and its exertions have thus been completely neutralized. What other conclusion, then, can we draw from this clear and pregnant example but that the Hindoos, as a people, are incapable of any united and permanent effort, even in the sacred cause of religion, which usually calls forth the strongest passions? The flame burns with intense heat for a time, and gradually subsides. A spirit of discord creeps in and destroys all unanimity of effort, and the energy which ought to be concentrated on a common object is wasted in mutual recrimination. The same deficiencies of the national character which have enabled foreign conquerors to establish themselves in the country, seem destined to facilitate the progress and triumph of a foreign creed.

On the present occasion, the success of the Free Church Institution seemed at first to unite all minds. Families which had taken opposite sides in the Suttee question, suddenly laid aside all feelings of mutual animosity and determined to co-operate in stemming the progress of Christian truth. In the first burst of enthusiasm, it was resolved to erect a national College to be called the Hindoo Charitable Institution and to raise a subscription of Three lakhs of Rupees to endow it, and give it permanence. But Three lakhs of Rupees are not so easily raised for the purposes of education in a community like that of Calcutta, in which wealth is devoted by prescription to poojals and pompous weddings, and still more pompous funeral obsequies. The first list of the donations put down in the excitement of the moment, dispelled all hope of the Three lakhs. Men who spend Four or Five thousand Rupees a year in festivities, were not ashamed to affix less than a tenth of that sum to their names. We will venture to affirm that if such an object as that which was then presented to the Baboos, in which feelings of national pride were mingled with those of religious devotion, had been submitted to an assembly of Englishmen or of Parsees, a lakh of Rupees would have been on the paper in an hour. But the difficulty of raising the requisite amount of funds, became apparent at the earliest stage of the business. There was violent denunciation and scanty subscriptions.

It appeared, therefore, as though the whole plan would evaporate in smoke, when that opulent merchant, Muttee Lall Seal, whose liberality appears equal to his wealth, offered to place his College, with the

mansion in which it was held, at the disposal of the Committee, as a precursor of the great Institution on which they were bent. When it was asked by what name the Institution was to be called, he is said to have replied, Seal's Free College; thereby identifying his own glory with it, and depriving it of that popularity and support which it would have received from being considered a national Institution. The designation given to it has already aroused those invidious feelings which only require a very gentle stimulus to blaze forth; and much support which might have been expected for a public institution will be withheld from one of a comparatively private character. Thus the demon of discord has crept in before a month has elapsed. It is now said that another College upon a larger scale is to be established—that is, as soon as sufficient funds are collected. We think we know the Native character too well to believe that, after the first ardor has subsided, any thing like an adequate subscription for such an object will be realized. The attention of the Natives is now drawn off from the great national object which warmed their ambition, and bestowed on a secondary institution, under the idea that it is to be viewed only in the light of a precursor. We are much mistaken if it does not turn out to be also a substitute for the Hindoo Charitable Institution. While the public interest is fixed on the organization of Seal's Free College, and the success of the attempt to recruit it from the benches of the Free Church Institution, the progress of subscriptions will be in a great measure suspended. Any hitch in this country is sufficient to arrest their progress. If there be two institutions, they will both be rendered feeble by mutual jealousies. When unity is once lost, discord will become predominant; and it will increase till the abettors of the rival Colleges come to rejoice as much in obtaining pupils from each other, as from the Free Church Institution. Meanwhile, the subscriptions to this Seal's College will probably fall off, likewise; the support of it will be left, as usual, to individuals; the children who had been withdrawn from the Free Church Institution will gradually and imperceptibly return to the more profitable education which Dr. Duff and his Colleagues impart; and we shall hear nothing of the "villainy of the Missionaries" till there is another secession from Hindooism; when the flame of Hindoo zeal will again be kindled, but with diminished ardor, to die out with even greater rapidity!

IX.—OUR MADRAS BRETHREN.

We much regret that through accidental circumstances, we have not had the pleasure of seeing the MADRAS CHRISTIAN HERALD for several months past, until a few days ago. This must be our apology, and it is a sincere one, for not having taken notice of our sister station during so long a time. We have in the meanwhile been much refreshed by a very kind note of sympathy in regard to our late missionary trials, written by one of our Madras brethren to a brother here : and we have also to thank the Editor of the Native Herald, for helping on our object so largely, by the reprint of Koilas Chunder Mookerjee's Memoir in his esteemed and useful periodical.

Madras, 2d June, 1845.

Your Missionary brethren, with the converts, here, have not been unmoved by your heavy sorrows at Calcutta. It is not possible for me to convey to you at present how the removal of beloved Koilas and Mahendra, the flower of your hopes, has affected Rajahgopaul and Venkataramiah especially, in leading them, and all of us, to searchings of heart and earnest desires to humble ourselves under the mighty hand of God. The rich savour of the Spirit of Christ on Koilas, was never before so conspicuous in a Hindu : it brings great glory to Christ : it has refreshed us and will refresh all the members of Christ, whose hearts are much in India. While we felt this, and were in some measure prepared for the event by Mr. Mackay, and knew that it came from our Father, we also felt that it was a heavy affliction to flesh and blood, and we endeavoured to pour out our hearts before God together in your behalf. The second stroke solemnized and awed us, as it must well nigh have crushed your spirits ; and we cried to God for help and comfort to you, that He would enable you to submit to the rod and profit by it, and speedily fill with a multitude of other souls the places in the Church on earth of those whom He had translated into the Church in heaven.

Blessed be His name, the Lord has regarded your affliction, and begun to send you what you desire. The three baptisms since Koilas's death have given us unspeakable comfort. We trust they are all standing fast in the faith, and are the earnest of a coming harvest. It is certain that God will exalt us in due time, if we are enabled to submit ourselves under His mighty hand. We see you are in much trouble, and desire to leave the result to Him, who sitteth on the floods and smelleth the tumults of the people.

We are not without hopes that the mysterious and lamented removal of your two young evangelists, so ripe in grace and so faithful and steadfast in their testimony for Christ, will, prove, like the death of Stephen and James, a means of strengthening Hindu believers yet unborn, and do more to excite the sympathies and prayers of God's saints in Scotland and India, than their life could have done.

X.—BOMBAY:—FREE CHURCH OF SCOTLAND.

The Rev. Alexander Garden Fraser, A. M., with whose ordination to the charge of the Free Church Congregation in this place our readers are already acquainted, arrived in Bombay from Europe by the Steamer of the 9th May. He preached in the American Mission Chapel, in which the Free Church Congregation at present meet, on the evening of Sunday the 11th. A meeting was held on the 16th, for public worship in connexion with his arrival, and for consummating his *induction* as Minister of the Free Church Congregation,—when the Rev. J. Mitchell of Puna preached, and delivered the customary addresses to Mr. Fraser, and his flock. On the evening of the 19th, Mr. Fraser commenced his public ministrations, having been *introduced* by the Rev. R. Nesbit in the morning. We rejoice and give thanks in seeing this important charge now filled up by one who will, we doubt not, prove, through Divine grace, a workman that needeth not to be ashamed, rightly dividing the word of truth. While the members of the Free Church Congregation will now enjoy the blessing of a regular pastor, the Missionaries of the Free Church of Scotland in Bombay, who have for nearly two years past been conducting the public services in this congregation, will be left free to devote their entire energies to the Natives.—*Oriental Christian Spectator*.

XI.—THE FAMILY VOW.

“As for me and my house, we will serve the Lord.”

Joshua, xxiv. 15.

I and my house will serve the Lord ;

But first obedient to his word

I must myself appear ;

By actions, words and temper, show,

That I my heavenly Master know,

And serve with heart sincere.

I must the fair example set ;

From those that on my pleasure wait,

The stumbling-block remove :

Their duty by my life explain,

And still in all my works maintain

The dignity of love.

Easy to be entreated, mild,

Quickly appeased and reconcil'd,

A follower of my God ;

A saint indeed, I long to be,

And lead my faithful family

In the celestial road.

C. WESLEY.

THE
FREE CHURCHMAN.

VOL. IV.]

TUESDAY, JULY 15, 1845.

[No. 7.

I.—BLEMISHES

“WHO CAN UNDERSTAND HIS ERRORS?”

IRRITABILITY.

One of the most obvious and impressive features in the Saviour's character was his meekness. In a patience which ingenious or sudden provocation could not upset—in a magnanimity which insult could not ruffle—in a gentleness from which no folly could extract an angry word, men saw what they could scarcely understand, but that which made them marvel. Though his disciples were strangely dull, he never lost temper with them; though Judas was very dishonest, he did not bring any railing accusation against him; though Philip had been so long time with him, and had not understood him, he did not dismiss him from his company. When Peter denied him, it was not a frown that withered him, but a glance of affection that melted him. And so with his enemies; it was not by lightning from heaven, but by love from his pierced heart, that he subdued them. And there are some disciples largely supplied with the same spirit. When the vehicle is constantly grinding along on its axle of iron, there is risk that the friction will set it on fire. To obviate this, they fill the box with oil, and as the wheel rolls round the fine oil trickles in, and, however swift the speed and rough the road, there is neither noise nor combustion. This is a rapid age, and like those vehicles which bolt along with dizzy speed, those who live in this rapid age and its hurrying avocations need some softening elixir to be constantly distilling on the chafed and fretted spirit, to prevent the hazard of incessant ignition. Such a softening influence, such an oil of gladness and of gentleness, some happy Christians have found in that Spirit of promise who is

given without measure to Jesus and his people. Their supply each morning renewed, they are carried calmly through the most fervid day ; and while others are creaking and smoking away on their hot and irksome axles, theirs is the blessedness of gliding smoothly along, a silent motion on a peaceful path. But many Christians lack this beauty of their Master's holiness ; they are afflicted with evil tempers, they cannot rule their spirits, or rather they do not try. Some indulge occasional fits of anger ; and others are haunted by habitual, daily, life-long fretfulness. The one is generally calm and pellucid as an alpine lake, but on some mighty provocation, tossed up into tempest of majestic fury ; the other is like the Bosphorus, in a continual stir, and even when not a breath is moving, by the contrariety of its internal currents, vexing itself into a ceaseless whirl and eddy. The one is Hecla—for months and years together, silent as a granite peak, and suffering the snow-flakes to fall on its cold crater, till you forget that it is a burning mountain ; and then on some sudden and unlooked for disturbance, hurling the hateful truce into the clouds, and pouring forth in one noisy night, the stifled mischief of many a year. The other is Stromboli, a perpetual volcano, seldom indulging in any disastrous eruption, but muttering and quaking, steaming and hissing night and day, in a way which makes strangers nervous ; and ever and anon spinning through the air a red-hot rock, or a spirt of molten metal, to remind the heedless natives of their angry neighbour. But either form, the paroxysmal fury, or the perennial fretfulness, is inconsistent with the wisdom from above, which is peaceable, gentle, easy to be entreated. Worldly men can perceive the inconsistency, but instead of ascribing it to its proper causes, they are more likely to attribute it to the insincerity of Christians, or the insufficiency of the gospel ; and even the more willing sort of worldlings, those who have some predisposition in favour of the truth, are very apt to be shocked and driven off by the unhallowed ebullitions of religious men. Suppose such an individual with his attention newly awakened to the great salvation—with his mind impressed by Scriptural delineations of regenerate character,—his ear, it may be, still melodious with some eloquent description of the gospel's magic power, making wolfish men so lamb-like, and teaching the weaned child to play on the cockatrice den. Suppose such a man, in the way of business, or kindness, or spiritual inquiry, to approach a stranger of Christian renown, and accosting him in full persuasion of his Christian character, prepared for a very shower of sunbeams, a cordial welcome, a patient hearing at the least,—but alas ! coming in some unpropitious moment, he is greeted with a shout of impatience, or annihilated by a flash from his lowering countenance,—why, it is like gulping nitric acid where you hoped for nectar,—it is like putting your hand into the nest of the turtle-dove, and drawing it out with a long slimy cockatrice, dangling in warty folds, and holding on by its fiery fangs. There is horror in the disappointment, as well as anguish in the bite ; and the frightful association cannot soon be forgotten.

Akin to these infirmities of temper, are some other inconsistencies

as inconvenient to their Christian brethren, as they are a stumbling block to a scoffing world. Some professors are so whimsical and impracticable, that it needs continual stratagem to enlist them in any labour of usefulness and after they are once fairly engaged in it, nothing but perpetual watchfulness and the most tender management can keep them in it. The only thing you are sure of is, that you cannot count upon them. In all your dealings with them, like a man walking over a galvanic pavement, you tread uneasily, wondering when the next shock is to come off, and every moment expecting some paradox to spring under your feet. If the Christian societies of which they are members, they constitute non-conformable materials of which it is difficult to dispose. They are, irregular solids, for which it is not easy to find a place in the upbuilding of the temple. They are the polyhedrons of the church, each punctillio of their own forming a several face, and making it a puzzling problem to fix them where they will not mar the structure. Apostolical magnanimity in minor matters (Rom. xiv.) they deem subserviency or sinful connivance; simultaneous movements of Christian co-operation they deem lawful only when all conform to them. Like those individuals whose bodies are non-conductors, and who can stop an electric circuit after it has travelled through a mile of other men, sectarian professors are so positively charged with their own peculiarities, that the influence which has been transmitted through consenting myriads, stops short as soon as it reaches them.

SELFISHNESS.

“Jesus said unto his disciples, if any man will come after me, let him deny himself.” (Matt. xvi. 24.) The world expects self-denial in the Christian; and with reason, for of all men he can best afford it, and by his profession he is committed to it. You are on a journey, and because you have been distributing tracts, or reading the Bible, or have made some pious observations, your fellow travellers set you down for a Christian. One of your companions makes a civil remark, but not being in a mood for talking, you turn off with a short answer. A delicate passenger would like your side of the carriage, but you want to see the country or wish to keep the cooler side; so you make no movement, but allow your neighbour to change places with the invalid. In such a case it would be better that you had left the tracts and the Bible at home, for your inconsistency is likely to do more evil, than your direct efforts are likely to do good. As a worldly man you would have been entitled to indulge your own indolence, or your own convenience as much as you pleased; but if you really are a disciple of Christ, you owed it to him to “deny yourself.”

COVETOUSNESS.

Perhaps there is no test by which worldly men are more ready to try the Christian, than his treatment of money. This is a matter

which they themselves understand most thoroughly,—it is the point at which they come in contact with Christian men most frequently, and perhaps they owe the gospel a peculiar grudge, for saying so plainly, that covetousness is idolatry ; so that they eye the evangelical professor with especial anxiety to convict him of covetousness. When worldings see a Christian defraud the hireling of his wages, or taking advantage of the dependent circumstances of another, to drive a hard bargain with him,—when they see the parsimonious professor parting with his charitable coin, and looking for hours after as if he still felt the pain in his finger-points,—when they read over the subscription-lists of our societies, and contrast them with their own contribution to clubs, and electioneering contests and racing cups, and see the homœopathic granules, the atomic particles of gold with which the Church proposes to cure the disease of humanity, they may well wonder if, in the Christian code, covetousness be still idolatry ; and exult at the shameful inconsistency.

It would not be difficult, but it is not needful to point out many other defects of Christian character, such as vanity, egotism, indolence want of taste, want of sense, want of feeling,—which wherever they exist, defeat much usefulness, as they neutralize much excellence. They are the more deeply to be lamented, because they are often found in men of undisputed piety, sometimes in men of ardent zeal. But like a foreign substance in the flame, they both mar the light and waste the candle. Those who best knew our lamented friend (McCheyne) can testify how exempt he was from these infirmities.

However, a wax taper may be free from moles, and yet emit a tiny radiance,—pure enough but not powerful. A Christian character may be correct, but not attractive,—blameless, but not impressive,—negatively consistent, but not conspicuous in the beauty, nor commanding in the strength of holiness. The light must ‘so shine before men, that they may see the disciple’s good works, and glorify his Father in heaven.’

When a lamp or a candle burns, the incandescent vapour of the oil is that which feeds the flame ; we do not see the hot vapour within, we only see the luminous cone, the film of light, the pellicle of outward brightness. Hot vapour is not flame except it shine, and a shining vapour is a mere phosphorescence except it burn. No Christian character is complete except where there is the ardour of an inward devotion, and the attraction of a visible sanctity,—except where the heart is right with God, and things are honest in the sight of all men,—except where, the light both burns and shines. The Christian should possess in their entirety, the God-ward and world-ward graces ; he should embody in his person, the God-ward affections of the First Table, and the world-ward amenities of the Second. And the more intensely he possesses the inward vitality,—and the more broadly he displays the outward beauty of holiness, the more of the energy of his hidden life that men do feel,—and the more of his

good works that men do see,—the more they will glorify his Father in heaven.

Some whose conduct is essentially correct are not impressive nor influential characters, because they are not 'glorious within.' They have more of outside accuracy than of evangelised vitality. Perhaps their faith is feeble. Divinely enlightened at the first, there are some vague Christians who all their days see men like trees walking, and have no vivid nor soul-filling views of revealed realities. And others who occasionally enjoy bright and unquestioning perceptions of the truth, are often like a sharp-sighted man in a diving bell, who if he sees the outline of the adjacent coast, sees it obscurely, and sees it flickering and distorted through a watery veil. They have faith; but they are so many fathoms down in the ocean of worldliness, or vain philosophy, or spiritual confusion, that through darkness and the deeps they can only descry the shores of light—the truths of God—in far off and wavering uncertainty. But it is not needful for a believer to live in the par of half-inhazed vision, or descend into the murkiness of a darkening and distorting element. The Bible is every word of it the word of God. Its sayings are truer than our seeings; and our wisdom is to take its declarations in their obvious meaning—to answer its *yea* with an *amen*—and in regard to things not seen, to have no other eyes than its lively oracles.—*Presb. Review—Madras C. Herald.*

II.—WHITEFIELD IN SCOTLAND.

WHITEFIELD was first invited to Scotland by some ministers of the Secession Church, and so his first labors were among them. But at his subsequent visits his labors were chiefly in the established Church—though he often preached in Scotland, as he had done in England and America, in public places, because no house of worship could accommodate the multitudes that assembled to hear him. His labors were remarkably blessed in a great awakening at Cambuslang (near Glasgow) in 1742. This awakening was so remarkable for its power and extent, and was so clearly the work of God that I shall give some more particular account of it.

The awakening commenced some time before Mr. W. reached Cambuslang, and so he was welcomed with great joy. On the day he arrived he preached three times; the last sermon he commenced at 9 o'clock in the evening and closed at 11. And such was the anxiety of people to hear, that Mr. McCulloch the minister of Cambuslang soon began again and continued his sermon until past 1 o'clock. Even then they could hardly persuade the people to depart. All night

might be heard in the fields the voice of prayer and praise. On Sabbath the 11th of July the Lord's supper was administered, and it was indeed a day of the power of the Most High. "The whole work was without doors and in the open air. There were two tents, and two ministers employed in speaking in different places all day; except in the evening when Mr. W. preached alone to all the vast multitude then present, who were computed to exceed 20,000. The tables or services were seventeen in number, each containing about 100 or more." Let us hear Mr. W's. account in his own words.

"On Saturday I preached to above twenty thousand people. In my prayer, the power of God came down and was greatly felt. In my two sermons, there was yet more power. On Sabbath, scarce ever was such a sight seen in Scotland. There were undoubtedly upwards of twenty thousand people. A brae, or hill near the manse of Cambuslang, seemed formed by Providence for containing a large congregation. Two tents were set up, and the holy sacrament was administered in the fields. The communion table was in the field. Many ministers attended to preach and assist, all enlivening and enlivened by one another. When I began to serve a table, the power of God was felt by numbers; but the people so crowded upon me, that I was obliged to desist, and go to preach at one of the tents, whilst the ministers served the rest of the tables. God was with them, and with his people. On Monday morning I preached to nearly as many as before; and such a universal stir I never saw before. The motion fled as swift as lightning from one end of the auditory to another. You might have seen thousands bathed in tears; some at the same time wringing their hands, others almost swooning, and others crying out and mourning over a pierced Saviour. But I must not attempt to describe it. In the afternoon, the concern again was very great. Much prayer had been previously put up to the Lord. All night, in different companies, you might have heard persons praying to and praising God."

A few days after this Mr. Mc C. thus wrote to a friend, "It is not yet quite five months since this work began in this place; and in that time I have reason to think that above 500 souls have been awakened here, and brought under deep convictions of sin and are now mostly I believe savingly brought home to God."

Such was the joy experienced at this sacramental season that, though the ordinance was usually observed only once a year in that place, they yet resolved to have it administered again in a few weeks. These weeks were a time of thrilling interest at Cambuslang and its vicinity. Thousands were looking forward to the day appointed for the Communion with feelings not easily conceived by those who have no similar experience. As the time approached all the roads leading to Cambuslang were thronged with people. The religious services will be best described in the language of Mr. Mc C. the minister of Cambuslang, in a letter to a friend. After mentioning the ministers who were present and took a part in the services he says :

"All of them appeared to be very much assisted in their work. Four of them preached on the fast day, four on Saturday, on Sabbath I cannot well tell how many, and five on Monday; on which last day it was computed that about twenty-four ministers and preachers were present. Old Mr. B. though so frail that he took three days to ride eighteen miles from Torphichen to Cambuslang, yet his heart was so set upon coming here, that he could by no means stay away, and when he was helped up to the tent, preached three times with great life; and returned with much satisfaction and joy. Mr. Whitefield's sermons on Saturday, Sabbath, and Monday, were attended with much power, particularly on Sabbath night about ten, and again on Monday; several crying out, and a very great but decent weeping and mourning was observable through the auditory. On Sabbath evening, while he was serving some tables, he appeared to be so filled with the love of God, as to be in a kind of ecstasy or transport, and communicated with much of that blessed frame. Time would fail me, to speak of the evidences of the power of God coming along with the rest of the assistants.

"The number of people that were there on Saturday and Monday, was very considerable. But the number present at the three tents on the Lord's day was so great, that, so far as I can hear, none ever saw the like since the Revolution, in Scotland, or even anywhere else, at any sacrament occasion. Some have called them fifty thousand; some, forty thousand; the lowest estimate I hear of, with which Mr. Whitefield agrees, who has been much used to great multitudes and forming a judgment of their number, makes them to have been upwards of thirty thousand.

"The number of communicants appears to have been about three thousand. And some worthy of credit, and that had proper opportunities to know, gave it as their opinion, that there was such a blessed frame fell upon the people, that if there had been access to get tokens, there would have been a thousand more communicants than what were.

"There was a great deal of outward decency and regulation observable about the tables. Public worship began on the Lord's day just at half past eight in the morning. My sermon, I think, was reasonably short. The third or fourth table was serving at twelve o'clock, and the last table was serving about sunset. When that was done, the work was closed with a few words of exhortations, prayer and praise, the precentor having so much daylight as to let him see to read four lines of a psalm. The tables were all served in the open air, beside the tent below the brae. The day was temperate; no wind or rain in the least to disturb. Several persons of considerable rank and distinction, who were elders, most cheerfully assisted our elders in serving the tables.

"But what was most remarkable was, the spiritual glory of this solemnity; I mean, the gracious and sensible presence of God. Not a few were awakened to a sense of sin, and their lost and perishing condition without a Saviour. Others had their bands loosed, and were brought into the marvellous liberty of the sons of God. Many of God's

dear children have declared, that it was a happy time to their souls, wherein they were abundantly satisfied with the goodness of God in his ordinances, and filled with all joy and peace in believing."

Mr. Whitefield preached in several other places in Scotland and had the happiness of seeing his labors abundantly blessed. He also visited Scotland several times afterwards, and preached in Edinburgh, Glasgow and many other places. At some of these visits the celebrated historian and sceptic David Hume was among his hearers. On being asked what he thought of Mr. W. he replied, "He is the most ingenious preacher I ever heard. It is worth while to go thirty miles to hear him." Of Mr. W.'s eloquence he said, "it surpassed any thing I ever saw or heard in any other preacher, and at the close of his sermons almost the whole assembly were melted into tears."

Mr. W. though connected with the Church of England and sincerely attached to its doctrines, was yet accustomed to hold Christian fellowship with ministers of all denominations, if they gave evidence of having experienced the renewing influence of the Holy Spirit, and clearly and faithfully preached the Gospel. Hence he preached in houses for worship belonging to different religious denominations, as Episcopalians, Presbyterians, Independents &c. observing in each place the usual order and manner of worship. His great object was to persuade sinners to flee from the wrath to come and to lay hold of the hope set before them in the Gospel. And in this work he was abundantly blessed. He had a wonderful power of interesting the feelings of his hearers, and those who once heard him, long retained a vivid remembrance of his appearance and manner of address, what they heard him say and of the feelings they then experienced. One of my friends retained in his extreme old age such a vivid recollection of these things, that he would close his description of them by saying that he would at any time walk 20 miles if he could again hear Mr. Whitefield preach.—And so would I at any time go 20 miles and even twice that distance to hear Mr. W. or one like him, whether he was to preach in a Cathedral, conducting all the services according to the established order of the Church of England, or in St. Andrews' Church, conducting the services in the usual manner of Presbyterian worship, or in any open place as on the esplanade in Bombay, or on any parade ground in India, in the manner he used to preach on Kensington Common and Moorfields.—*Correspondent of the Bombay Witness.*

Oh, for such days of POWER again!—ED. F. C. M.

III.—THE COLLEGE OF MAYNOOTH.

Though Ireland was not fully brought under the dominion of Rome until an advanced period of the twelfth century, the great mass of its inhabitants have ever since adhered most tenaciously to the Papal interest. About the time to which we refer, the proceedings of the Pontiff were not exceedingly well calculated to promote his popularity in the Emerald Isle; for, by a bull bearing date in the year 1155, Adrian IV. handed over the whole country to Henry II. of England. But political circumstances were favourable to the Italian usurper; and a step which might otherwise have only roused the indignation of a free people, unhappily issued in their complete ecclesiastical enslavement. Popery had long before prevailed in England; and Rome, supported by the influences of the British sovereign, soon established her authority throughout the sister kingdom.

When the light of the Reformation burst upon Christendom, Ireland still remained in darkness. No Knox, or Zwingle, or Calvin, was raised up within her borders to bear aloft the torch of truth before the eyes of his countrymen. Literature was at the lowest ebb; and those who should have laboured most diligently to promote the spread of Protestantism, do not seem to have been remarkable either for zeal or piety. The measures adopted by the State to secure the ascendancy of the Reformed faith, were but ill fitted to recommend it to the acceptance of the Irish people. The ecclesiastical jurisdiction which had been claimed by the Pope, was asserted by the Crown; and as in most parts of the island the inhabitants were unacquainted with the English tongue, it was absurdly enacted that the public service should be performed in *Latin*—a language of which the clergy as well as the laity were commonly ignorant.

It might be shown that the policy of Britain in reference to Ireland, since the period of the Reformation, has been little else than a series of blunders. For centuries she has sustained in splendour a Church with which nine-tenths of the population are unconnected, and, until lately, she enforced a mode of collecting tithes which created continual heart-burnings between the clergy and their parishioners. When we look across the Channel, we see the Establishment principle grafted upon a most corrupt ecclesiastical system; and Protestantism itself is prejudiced by the monstrous union. The higher ranks of the clergy are little better than a corporation of sinecurists; for every one who can afford it is permitted, to a great extent, to do his duty by proxy; and the ill-paid curate is often left at home to take care of the flock, whilst the rich rector is abroad spending the fruits of the benefice. There are, no doubt, a considerable number of most excellent ministers in the Irish Establishment, but they are miserably crippled by their engross and their rubrics. The polity of their Church is essentially unsound. They are not unfrequently arrested in their career of usefulness by the interference of their bishops, and they are thus prevented from exerting that influence for good which they might otherwise exercise.

Were our present rulers to act towards Ireland in the spirit of enlightened legislation, they might confer incalculable benefits upon that fair and fruitful country. Were they to remove what is objectionable in the constitution and formularies of the Establishment—to make a proper distribution of the ecclesiastical revenues, and thus to provide an adequate support for the working clergy—to abolish pluralities—to vest the appointment of ministers in the hands of the Christian people—to discountenance error, and to give decided encouragement to the cause of scriptural education, it might be reasonably anticipated that, in the course of another generation, an important change would take place in the state of the population. But such measures are not to be expected from our leading statesmen. They have long since left the high ground of Christian principle, and they have taken their station upon

the shifting sands of expediency. It is, therefore, impossible, to tell beforehand what course of legislation they will pursue, as their movements depend entirely upon the aspect of the political horizon. They are ready to sacrifice the interests of truth, if they can thereby secure the favour of a party; and, according to their short-sighted policy, it is better to smile upon the errors of a deluded people, than to seek the approbation of Him by whom kings reign and princes decree justice.

When former legislators erected in Ireland an unwieldy and gorgeous Church Establishment in the midst of a poor and ignorant population, they did not consult wisely for the interests of evangelical Protestantism; for they thus copied some of the most objectionable parts of the framework of repudiated Popery; but they made no unholy compromise with what they admitted to be error; and, in the excess of their zeal, they often refused to the adherents of the Romish faith the naked privilege of toleration. Our present statesmen are disposed to rush into the opposite extreme. Instead of seeking to remove the defects of the existing Establishments, so as to increase its efficiency, they are anxious to extend their fostering care to the exploded superstition. They are certainly not so consistent as their predecessors; for they are regardless of their own profession as Protestants, and they are willing to patronize what they admit to be gross falsehood. Their conduct in reference to Maynooth abundantly illustrates the truth of these observations.

We believe that, in various quarters, the announcement of the intention of Government to increase the grant for the education of the Irish Roman Catholic priesthood has created much astonishment. Our present rulers have been raised to power by the Protestant feeling of the empire; and it has been thought strange that they should so rudely disclaim the principles to which they have been indebted for their elevation. We must confess, however, that this proceeding of the Premier has not taken us by surprise; for we verily believe that the statesman who connived at the Disruption of the Church of Scotland is prepared to sacrifice Protestantism, in any other quarter of the empire, upon the altar of Political Expediency. As many of our readers may be desirous to know something of the seminary on which he is now disposed to lavish his golden favours, the following information respecting it may not be unacceptable at the present crisis.

The College of Maynooth was established by an act of the Irish Parliament passed in the year 1795. It is about twelve or fourteen miles from Dublin, and is erected on the estate of the Duke of Leinster, his Grace having granted a lease of fifty-four acres of land in perpetuity, at a moderate rent, for the benefit of the Institution. There are connected with the seminary a president, a vice-president, two deans, eight or ten professors, and several other functionaries. The number of students at present in attendance is, we understand, from four to five hundred; and all these are accommodated within the walls. The buildings have been erected at an expense of upwards of £40,000. In 1796, the Parliamentary grant was £7759; in 1800, it was only £4093; but since 1813, it has generally amounted to nearly £9,000 or £10,000. Sir Robert Peel now purposes to bestow upon it an endowment which will be triple this allowance.

The system of training pursued at Maynooth is quite in accordance with the gloomy character of the Roman Catholic religion. It is to be observed that *none but Papists* can be admitted into the establishment; and it is expressly provided, in the Act of Incorporation, that "it shall not be lawful to receive into, or educate, or instruct in the said academy, any person professing the Protestant religion, or whose father professed the Protestant religion." Even a Roman Catholic intended for a secular profession cannot receive his education at Maynooth; for it has been ruled that none save those designed specially for the priesthood can be taken into the establishment. None, indeed, but devotees could be expected to submit to the austerity of its discipline; and we should think that the sons of the Roman Catholic gentry would refuse to perform the menial offices required from the students of this seminary. "Every day," says one of the regulations, "at the hour appointed, on the signal being given, and the *Benedicamus Domino* being heard, let each person answer, *Deo Gratias*; and immediately let him arise from bed, and making the *most holy* sign of the cross, let him put on his clothes; and as soon as he has

done so, let him employ himself sedulously, for the space of half-an-hour, in washing his hands, *adjusting his bed, and in making up his room.*" Except during certain intervals, scarcely amounting in all to three hours out of the twenty-four, *conversation* is strictly forbidden; and even at dinner no student is at liberty to open his lips to his neighbour. These unfortunate youths are never permitted to enjoy the luxury of a solitary stroll; the movements of every individual are watched with the utmost vigilance; and any one is liable to the extreme penalty of expulsion if he "shall designedly withdraw himself from the body of the students on the public walk, or from the eyes of the person to whom charge he may have been committed." All newspapers and periodicals are interdicted; every book must be subjected to the scrutiny of a jealous censorship; and every letter received by a student may be seized and read.

In the year 1826, the Commissioners of Irish Education Inquiry directed their attention to Maynooth; and after having personally visited the institution, examined various witnesses, including the president, the professors, and others, in reference to the establishment. It appears, from their Report, that the members of the Commission, one or two of whom were Romanists, did "not agree in the conclusion to be drawn" from the evidence, and they, consequently, did not express any opinion respecting the merits of the seminary. But a very slight inspection of the published testimony may satisfy any intelligent reader as to the literary pretensions of a number of those who preside over the education of the Maynooth students. When the Commissioners instituted their inquiry in 1826, the Rev. ———, D.D., was the lecturer on mathematics and natural philosophy, and his evidence certainly gives us no very exalted idea of his scientific attainments. In answer to one of the questions addressed to him, this professor of *mathematics* must, we think, have astounded his examiners by the answer: "*I don't know what the subject-matter of the Sixth Book of Euclid is.*"—Eighth Report of the Commissioners, p. 148. It would seem that the witnesses were permitted to retouch and modify their testimony; and yet the statements of this gentleman, as printed by public authority, still bear marks of great bewilderment. The Commissioners were men of superior acquirements, and some of them seem to have amused themselves at the expense of the unhappy lecturer. Having discovered a professor of mathematics who was ignorant of the Sixth Book of Euclid, they proceeded to put a number of other interrogatories to this academic prodigy. When examined respecting the degree of proficiency which his students might be expected to attain during the year that they remained under his instruction, the following is, *verbatim et literatim*, the introductory portion of the statement made by the learned Doctor:—"I think that those who have *extraordinary talents*, or even very good talents, will make a very good proficiency in *arithmetic*. I do not say that they will be acquainted with all the questions that can be treated of in arithmetic, but with the *four* rules of addition, subtraction, multiplication, division, and with the square or cube root, and the reasons upon which those *four* rules are founded." In reply to a question on the subject of *pneumatics*, the professor informed the Commissioners, that he illustrated by experiment "the principles of *chemistry*;" and in answer to another interrogatory, he gave them to understand that he "adopted" the Copernican system. It must have been highly gratifying to them to know that the demonstrations of Newton were fortified by the authority of so rare a genius.

Public attention has often been directed to the extreme ignorance of Scripture manifested by the Romish priesthood; and it has been accordingly deemed prudent, by the superiors of the Maynooth establishment, to require every student to furnish himself with a copy of the Douay Bible. Such, however, appear to be the regulations of the seminary, that the volume is very much neglected, and the law to which we refer does not seem to be very zealously enforced. Dinner is served up to the students in a large hall, and we have stated that when at table no one is at liberty to speak; but, according to one of the rules of the institution, a chapter of the Bible is read aloud at the commencement of the meal, and a portion of the Roman Martyrology towards its conclusion. It is quite evident that, in so far as the Scriptures are concerned, this exercise is little better than a solemn mockery. Amid the noise created by the running to and fro of servants, the rattle of plates, and the motion of

knives and forks wielded by hundreds of hungry youths, how unreasonable to expect attention to the reading of the Sacred Book! As the din subsides, towards the close of the repast, it may be possible to hear the fables of the Roman Martyrology, but the announcements of the Law and the Testimony are lost in the confusion of other sounds.

We learn from the Report of the Royal Commission, that Maynooth, with its present means, can educate *more than one-half* of all the parish priests required for Ireland; and her Majesty's ministers have, therefore, no plausible apology for proposing to *triple* its Parliamentary endowment. In some respects it can already hold out inducements possessed by no other collegiate seminary in the three kingdoms; for the greater number of the students, or those who are technically said to be "on the Establishment," are *gratuitously* supplied with board, lodging, and instruction. Every Roman Catholic bishop has the privilege of recommending a certain number of these free pupils; so that when a youth is thus introduced into the institution, he is supported throughout his whole curriculum almost entirely at the expense of Government. It is well known that the number of Romish priests in Ireland has, within the present century, very much increased; but when it is considered that the State has provided so liberally for Maynooth, it is not strange that they should swarm throughout the land. The augmented grant will enable St. Patrick's College, (for so the institution is designated) to support and educate more Romish ecclesiastics than will be required on the other side of the Channel, so that we may henceforth expect an annual importation into England and Scotland.

We have already seen that some at least of the professors of Maynooth are likely never to realize the reputation of Euler or La Place; and it may be that, making full allowance for their qualifications, most of them are at present sufficiently remunerated. We believe that the ordinary lecturers receive about £112 per annum, in addition to lodging, the attendance of servants, and other perquisites; and though such a recompense would afford very inadequate encouragement to men of superior erudition, our readers will perhaps think that persons whose attainments are extremely moderate, and who are living in a state of single blessedness, might be contented with such an allowance. The annual salary of the president has hitherto been three hundred guineas, besides stabling and forage for two horses, apartments, boarding, and various other matters. The highest Government endowment granted to any of the theological professors of the Irish General Assembly is, we have been assured, only £150. They are, as we have heard, furnished by the State with neither board nor lodging; and though some of them are married and have families, we believe that their united salaries do not much exceed the income which has been heretofore enjoyed by the president of Maynooth. Sir Robert Peel, however, has determined greatly to enlarge the revenues of the professors of St. Patrick's College; though, from the above statements, it must be obvious that, apart from political considerations, there can be no sufficient reason for such an augmentation.

We have not hitherto adverted particularly to the system of theological instruction pursued at Maynooth. There is a vacation of two months at midsummer, and another of two or three weeks at Christmas; but with these exceptions the business of the College is carried on without interruption. There are several professors of theology; and as every student must pass through a three years' course of study in divinity, it is obvious that the priests educated at this institution should be well acquainted with the mysteries of Romanism. Inglis has stated, in his "Tour through Ireland," that "the disorders which originate in hatred of Protestantism have been increased by the Maynooth education of the Roman Catholic priesthood." After instituting a comparison between "the old foreign educated priest" and "his brother of Maynooth," the same writer observes of the latter; "I found him, in every instance, Popish to the back-bone; learned, I dare say, in theology, but profoundly ignorant of all that liberalizes the mind—a hot zealot in religion." This result might reasonably have been anticipated. We presume that the priests educated abroad are not generally so well drilled in *polemic* theology as those trained up at home. In Spain, and other parts of the Continent, Protestantism is comparatively little known, and the professors can scarcely be expected to enter into contro-

versial discussions so fully or so ardently as those who are perpetually coming into contact with the assailants of their principles. The Maynooth lecturer is a man of war—his tent is pitched on a field of battle—he knows that every parish in the land may be entered and occupied by the enemies of his creed, and that his Church must surrender at discretion, if the young recruits under his care be not taught to handle with expertness the offensive and defensive weapons of theological disputation. The Maynooth priest may, consequently, be expected to be "Popish to the back-bone;" for the tactics of controversy form a considerable part of his education. He issues forth from St. Patrick's College, at least in his own estimation, a completely accoutred champion, looking for a man to fight with him, and breathing threatenings against Protestantism. When Government established Maynooth, they conceived that, by extending their fostering care to an Irish Roman Catholic seminary, they would thus secure a race of priests less factious, and, it may be, less bigoted than those who had previously been educated on the Continent; but the history of the last half century has shown that they miserably miscalculated. It is written: "He that walketh uprightly, walketh surely;" but, by sacrificing principle to expediency, they have only aggravated the evils which they sought to remove. Throughout all Ireland, the Maynooth priests have added to the bitterness of political and theological rancour. We have no doubt that the increased grant will, in the same way, prove a threefold curse to the sister kingdom.

We might now take up some of the class-books used in Maynooth, and give our readers a specimen of the doctrines which Sir Robert Peel is so anxious to patronize. We might show that these doctrines dishonour God, do violence to common sense, dry up the sympathies of humanity, and interfere with the best interests of the commonwealth; but we deem it unnecessary at present to enter upon this subject, as the theology of St. Patrick's College is simply pure and unmitigated Popery. At one time, the vice-president of the seminary was an avowed Jesuit; and we should think, from the Report of the Royal Commission, that the professors generally are disposed to look with favour upon the disciples of Loyola. An order called "The Sodality of the Sacred Heart of Jesus;"—an institution said to have been established by a Jesuit—exists in the College.

The conduct of the Premier, in reference to Maynooth, contrasts strangely with his treatment of the ministers of the Free Church of Scotland. St. Patrick's College is completely under Roman Catholic management, and though supported by the funds of the State, her Majesty's Government cannot interfere, either to nominate or to remove a single professor or a single student; and when Sir Robert Peel proposes to enlarge so abundantly the Parliamentary endowment, he declares that, on the part of the Crown, he will ask no additional influence. Popery is a dangerous and sullen monster; but whilst the Premier undertakes to feed it, he makes no effort to muffle its claws, or to mitigate its oppression. And yet, when the Church of Scotland cried for liberty, he sternly announced that he would not strike off her fetters. When the godly ministers of this land sought deliverance from Erastianism, he virtually informed them that, rather than accede to their demands, he would do his utmost to visit them with starvation. He has permitted the children of the Romish bondwoman to enjoy their spiritual independence, and yet, rather than grant the very same indulgence to the sons of free-born Presbyterianism, he has driven them from their homes and from their parishes. The Premier has of late become extremely scrupulous with regard to the obligation of national engagements. He argues, that as Maynooth was established by the Irish Parliament prior to the union with Great Britain, the Imperial Legislature is solemnly pledged to continue its patronage to the seminary. There are certain stipulations that are more honoured in the breach than the observance, and a promise to uphold and propagate idolatry is utterly unwarrantable. Besides, it is notorious that the bounty of the State has long since been withdrawn from other institutions recognised by the Irish Parliament; and the simple fact that, in the year 1800, the grant to Maynooth amounted to little more than the *one-half* of its original endowment, affords clear proof that the Legislature acknowledged no such compact as that which Sir Robert Peel is now so anxious to discover. If, without any breach of faith, the one-half of the allowance was taken away, it is clear that the

vote might have been discontinued altogether. But whilst Sir Robert Peel is so punctilious with respect to pledges which exist only in his own imagination, and which he has found it convenient to invent for the occasion, he has but little regard for covenants engrossed on parchment, and ratified with all the solemnity of national treaties. Every one knows that patronage was forced upon the Church of Scotland in direct violation of the provisions of the Act of Union; and yet when the Non-Intrusionists appealed to the compact, and insisted upon its fulfilment, the Premier did not hesitate to persevere in its infringement.

The increase of the grant to Maynooth is only a step in advance towards a still more extensive endowment of Popery. Should circumstances permit, it is quite evident that her Majesty's Government are prepared to pay the whole of the Roman Catholic clergy of Ireland out of the public treasury. It remains to be determined whether a country hitherto deemed the bulwark of Protestantism, will consent to such a perversion of the national revenue. The Commission of the Free Church has taken the lead in protesting against the grant to Maynooth; and we rejoice to find that the proposal of the Premier has already elicited in various quarters such strong demonstrations of Protestant feeling. Sir Robert Peel may, meanwhile, be able to secure a majority in the House of Commons; but the proceedings of the representatives of the people should be diligently watched by the electors; and any member of the Legislature who consents to betray the cause of Protestantism by voting for Maynooth, should be distinctly given to understand by his constituents that they are determined, at the earliest opportunity, to dispense with his services. At the present crisis, it is absolutely necessary that all classes of evangelical Christians throughout the empire should present a united front, and exhibit such a display of strength as will prevent any time-serving statesman from attempting further to tamper with the integrity of our Protestant constitution. Though the intentions of the Premier were announced at the opening of Parliament, a considerable time elapsed before any decided steps were taken to organize an opposition; but we rejoice to find that the nation is beginning fairly to awake; and we trust that the number of petitions presented to Parliament against the grant will testify the alarm and indignation with which this measure of the British Cabinet has been received by a Protestant people.

It is now quite evident that the Christian people of these countries do not possess a proper influence in the Commons House of Parliament. Of late, the Whig and Tory leaders have repeatedly united their strength in opposition to the interests of evangelical Protestantism. In the debate of the 3d instant, the manner in which Popery is complimented by Sir Robert Peel, as well as by Lord John Russell, must doubtless be regarded as one of the most melancholy signs of the times. The Premier pronounced it the duty of Protestant landlords to promote the erection of Romish chapels for the accommodation of their tenantry, and intimated that, were he to be instrumental in procuring the "consolations" of extreme unction for a dying Papist, he would be entitled to the praise of Christian charity. We should rather think it to be superlatively cruel to foster a false hope, and to encourage a poor sinner to perish in his delusion. Lord John Russell strenuously argued for the endowment of the Romish priesthood, and did not hesitate to designate the grand apostacy as the "*most ancient branch of the Christian Church.*" Almost all our leading statesmen are obviously prepared to compromise the cause of Protestantism. Ardently do we desire the appearance in the Senate-house of a new party who will take their stand upon the broad ground of evangelical principle, and who will compel our politicians to respect the remonstrances of the Christian public. But without union and concert on the part of those who prize the great doctrines of the Reformation, it is vain to hope for a better class of representatives.—*Free Church Magazine.*

IV.—SHORT MEMOIR OF MAHENDRA LAL BASAK.

(Continued from p. 309.)

From the above narrative, the reader will at once perceive, that the change produced on the religious views of Mahendra were neither the result of sudden enthusiastic impulse, nor produced by any constraining, or overbearing, influence from without. His education had proceeded as usual. His mind had been brought into contact, both with the truths of religion and with the truths of secular knowledge. The great object of his ambition had been in some degree gained; for he had been successful as a scholar, and had gained both the admiration of his fellow students and the approbation of his Instructors. Still his spirit was not at ease within him. He had been made to feel that something still was wanting to give peace to his mind; and in the providence of God, and doubtless by the direct influence of the Spirit of grace and holiness, he was led to give earnest heed to that volume with which he was already partially acquainted, but which, hitherto, of all the branches of his studies, had called forth the smallest portion of his attention. He now began to read the new Testament, not merely because instruction was given from it during class-hours; but because he felt its claims upon him as a responsible being in the sight of God. Attention to the word of God, and religious meditation on the Lord's day were symptoms of a state of mind very different from that which, by his own account, previously stimulated our young friend to action. He was not, even now, indifferent to the value of acquirements in literature and science. But he felt that the inner man required supplies of other food, than the mere knowledge of this world afforded; and that he, as a responsible creature, was bound, in the sight of God, to endeavour to solve the great and important problem, "what shall I do to be saved?" Contemporaneously with this feeling, was another urging him to abandon all idolatrous practices, as absolutely unsatisfactory to the soul longing after spiritual food, and, even when considered by the aid of natural reason only, as absolutely wrong in the sight of God.

It is at this point that the struggle begins between him, whose spirit is thirsting after divine things, and the world without: there is no mutual sympathy between the two contending parties. The inquirer has no relish for the portion which this world holds out for his acceptance; and the world is jealous and suspicious of every movement of the awakened sinner. His pursuits seem to rebuke the worldling, the idolater, and the self-righteous, and to accuse them of the most consummate folly. There is an utter antagonism which commences; and he, who, in the midst of the many, dares to be singular, and to bring his conduct under the influence of new rules, has much to bear.

It is in such circumstances that, emphatically, is urged upon us the full import of our Blessed Lord's announcement to his disciples, wherein, with that heavenly foresight, in virtue of which he could penetrate into all consequences both past, present and to come, he discloses the result which the reception, by some, of the precious truths of his religion, would produce upon others. "I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household. He that loveth father and mother more than me is not worthy of me. And he, that taketh not his cross and followeth me, is not worthy of me."

Was Mahendra naturally a disobedient son? Were his actions, as sketched in the narrative above, the result of wayward opposition to a parent's authority? What considerate thinker, either in the present case, or in any similar case, will venture to say so. The dawning of truth upon the mind does not annihilate the feelings of natural affection, but it opens up to the conscience feelings and responsibilities of a paramount influence. It brings the creature into immediate relationship with the eternal world, and gives a vivid perception of the littleness, the vanity and nothingness of the relationships, feelings and attachments of time, in comparison with the momentous relationships, which exist between the frail responsible and erring creature and the Almighty Creator who is the judge of all the Earth.

From the very commencement of the struggle in his own mind, the idea that it was his duty, in all morally possible things, to give full weight to the claims of parental authority, seems to have predominated in his mind. And even when the sinfulness of idolatrous practices burst forth before his mental eye in perceptible hideousness, he seems at first not to have felt at liberty to abstain from them, in the face of a parental injunction to conform to the conduct of others. It was not till commanded to eat the *prasád*, or food offered at the idolatrous shrine, not as food, but as the emblem of idolatrous worship, or as part and parcel of that which his enlightened conscience regarded as sinful, that he positively resisted the parental authority.

The progress of truth in the mind of our dear friend seems to be clearly set forth in the events mentioned in his narrative. We have indicated there a love for religious meditation, thereafter a great desire to read the word, and a delight to, occupy the Christian Sabbath in this important and momentous duty, and lastly an anxious desire to test the validity of the Evidences. There is something in special seasons and occasions, peculiarly suited to fix the attention and call forth the feelings appropriate to particular subjects. The stillness of night is more peculiarly adapted for meditation than any other season. The Lord's day is a special season for holding communion with God through the medium of His Blessed word. It must have been difficult, however, to engage in the study of the Scriptures in the midst of Heathen Idolaters. This was a disadvan-

tage. But the Lord provides a way for his people, and his holy day has many essential and peculiar characteristics which belong not to other days. On that day the Lord of life and glory burst asunder the bands of death and arose triumphant from the grave, the first fruits of the resurrection. On that day His people meet for social worship, and unite in supplicating their Lord's blessing upon the preaching and reading of the word. On that day also, from many a contrite heart do earnest petitions and fervent prayers ascend up toward the throne of heavenly grace, for the outpouring of the Spirit of truth upon the hearts of those who are seeking after peace. A blessing from on high evidently attended the religious meditations and studies of our friend; for day by day did he become more and more alive to divine things. The occurrence of a death, in the neighbourhood of careless worldlings, produces but little salutary effect; nay it sometimes aggravates the callous and careless presumption of those whose consciences are seared, and whose hearts are hardened against serious impressions of any kind. But it will not be so with him who has in some degree realized the momentous nature of the things that relate to futurity. He will be warned, stimulated and urged onward by that which has no effect upon many others. The departure of a friend or acquaintance speaks to him in strong language, and bids him "escape for his life." This was the effect produced, by the death of a neighbour, upon the youthful inquirer whose career we are tracing. And still more was he aroused from the slumber of indifference or procrastination, when he felt the symptoms of disease in his own system. All these circumstances were precious means for weaning him from danger, and leading him into the ways of holiness and spiritual safety.

But now commenced the struggle which for eight or nine months had to be maintained. He was suspected of reading the scriptures of truth, whose declarations, whether doctrinal or preceptive, commend themselves to the conscience of every enlightened member of the human family; but whose holy elevating announcements have no beauty, no excellency, in the estimation of those who are either influenced by long confirmed prejudices, or whose minds are polluted by the degrading practices of an idolatrous ritual. Avowedly, on account of a sickness which he had had for a long time before, he is detained at home. He relaxes not his earnest and diligent inquiries, but more and more pursues the consideration of the great question which he had been led to investigate. His parents hear more particularly concerning him, and fear that the matter has proceeded too far. His attendance at the Institution, any more, is accordingly forbidden. He succeeds in removing the prohibition, and, to his great joy, returns for a brief season to the Institution. The annual return of the Pilgrims from Jagannáth, however, again interfered with his freedom of action. On a former occasion the drinking of the *charanámrita*, and the bringing of the vessel containing it in contact with his forehead, had produced a strong re-action in his mind, so that he had resolved not to continue the degrading and

ungodly rite,—never to do it any more, without the express command of his parents. But now his mind was more matured, and more enlightened; and, although he had conformed so far as to bow down to the pilgrims, even the entreaties of a parent were insufficient to induce him to eat of the consecrated food. This was an overt rejection of idolatry and its accompaniments, which those who wished to preserve him as one of its adherents could not pass slightly over. It was at once perceived that something had taken possession of his mind and heart, which exercised an influence over his conduct superior to that which could now be exerted by a parent's authority, aided and strengthened, as that authority, in this instance was, by the filial affection of a son, who at all times felt strongly the power of those ties of nature which bind a child, of rightly constituted affections, to the mother who gave him birth. The whole was attributed to the influence of his education; and, consequently, any longer to attend those prelections, to which he had hitherto listened with increased desire to know more fully and understand more perfectly, was out of the question; and, besides, direct means for producing a reaction in his mind, must be attempted. He had only, however, as yet been guilty, in the judgment of his parents, of rejecting or despising Hindu idolatry. Whatever might be his tendencies, as inferred from his known liking for scriptural study, they had no clear or decided reason for supposing that he had embraced another creed. His father thought that Sanskrit lore would have some influence in retaining him as an adherent to Hinduism, and had, some time previously, sent his son to a Grammarian, supposing, no doubt, that the desire of a naturally studious and thoughtful youth, to master the difficulties of that recondite and refined language, would become all powerful in excluding other thoughts from the mind. But what astonishment and alarm seized the minds of the parents, when they were informed by some of the spies on Mahendra's conduct that he "had been praying in a certain place:" Praying! to whom? to the *debatás* set forth in the idolatrous yet cunningly devised mythology of Hindustán; to Rám or Krishna, or Chaitanya, or Jagannáth; or to that impersonation of sensuality, sloth and filthiness, Shiba; or to Durga his railing and not over-delicate spouse? Nay, verily, the worship of these had-called forth no rebuke, had excited no alarm. The anxious youth, opposed in the desires of his heart by his own parents, surrounded by those in whom he could place but little confidence, intensely eager to find out the path of duty, had retired to hold communion with the Father of spirits,—with Him who seeth in secret, and searcheth the heart and trieth the reins of the children of men. Behold he prayeth! to the God revealed in the Holy scripture, concerning whom "the Heavens declare his glory and the firmament sheweth his handy work." Behold he prayeth! to Him, of whom the Apostle affirmeth "the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." A soul was struggling for liberty, and endeavouring to escape from the trammels of earth, and from the

associations of a soul-destroying system of ungodliness, and seeking to partake of the streams of knowledge, of spiritual comfort, and of peace, which flow forth from the fountains of Divine mercy.

“ Prayer is the contrite sinner’s voice
Returning from his ways ;
While angels in their songs rejoice,
And crys—Behold he prays.”

Is it, then, a wonderful thing that all the latent powers of opposition were called into activity by the ascertained fact, that he had been praying. Prayer is the power which moves the Omnipotent. It is the peculiar designation of the Almighty—that he is the Hearer and answerer of prayer. The emissaries of the evil one are well aware of the efficacy of fervent and heart-felt aspirations at the throne of the King of mercies. It was time for the powers of darkness to put their machinations into action, and to bring into operation all the influences which they could command. The struggling soul was about to be rescued from their thralldom. In such circumstances it is, that we behold the verification of our Lord’s announcement, “A man’s foes shall be they of his own household.” I wish not to utter one harsh word with reference to the parents of the youthful inquirer, and their mode of treating him, at this time. There may, for aught that I know, have been a great deal of sincerity mixed up with their exertions to retain him in the ranks of Hinduism. It may be that they sincerely believed that the worst thing that could possibly befall him, would be his embracing the religion of Christ. At all events believing that they were acting under the influence of delusion, prejudice, superstition, and ignorance of the claims of Christianity to be believed and embraced by all men, I regard them as objects of commiseration, and both then and now, most earnestly pray that it may please the Lord, who ruleth and directeth the hearts of all men, to shed down from Heaven the light of divine truth, and to pour out from on high the renewing influences of his Spirit, until they, and all who like them are the victims of error, in matters of religion, be turned unto the Lord in the sincerity of a heartfelt repentance. Truth, however, requires this much to be said : those, who persecute a man for righteousness’ sake, and visit him with pains and penalties, because he seeks intercourse with his God in prayer, are, whether consciously or unconsciously, the agents of that enemy of the soul who goeth about seeking whom he may devour. And if parents are the prime instruments in such proceedings, they are, wittingly or unwittingly, infringing the first law of nature,—that which binds the creature in a close relationship with the one Almighty Creator. In such a case, the authority of the parent is so exercised as to interfere between the Father of spirits and the immortal soul of his responsible creature. The issue must shew with what influence ;—whether the parental authority is to prevail over the sense of duty to God, or whether the soul is to fall back into bondage, and be contented with the observation of earthly ties, at the sacrifice of bursting asunder every tie that links the soul with the glories of eternity.

Mahendra when subjected to this ordeal felt the trial to be a severe one. He felt it a grievous thing to have his studies all interrupted, without the least prospect of being able to rejoin his class-fellows in their career of improvement. He felt it a more grievous thing still, to be compelled to stand aloof from those very persons from whom alone he expected assistance, in the solution of the momentous question which he had entertained, and concerning which he was most anxious. He felt also most acutely the demeanour of former friends and associates, who now seemed to think that the best thing, they could do for him, was to give such information concerning his conduct, as might enable his parents most effectually to obstruct his inquiries after truth. And most of all he felt the change in the treatment of himself by his parents. They could not sympathize with him; that was impossible and by no means to be expected; but the positive, and to his mind unreasonable, obstructions which they placed in his way;—the abstraction of all his favourite books, excepting a few which he succeeded in privately retaining;—the keeping of a person for the express purpose of watching all his movements,—were hardships which he felt it difficult to bear. Still he went onward in his investigations. His body was under restraint and close surveillance, but his mind was holding on in a steady course, climbing the steep and frowning obstructions intercepting from his earnest gaze, the temple of truth, that great and sublime and consoling termination which he ultimately, by the aid of divine grace, attained. Amid all the struggle, he conformed to the parental authority in all things not involving a sacrifice of principle. He was ordered to attend a preceptor for initiating him in the intricacies of Sanskrit Grammar, he obeyed, and endeavoured to profit by the opportunity. He was ordered to attend Office along with his father; he obeyed; but the work was not congenial to his active, contemplative and inquiring mind; hence, having no fixed duties there, during the intervals of a merely mechanical employment, he followed the path of science, or weighed in his mind the force of the Christian argument, noting down, as circumstances permitted, what appeared to him to be the strong points of the evidence. After the futility of the influence of going to office had been fully demonstrated, he was afterwards ordered to attend a learned *Goswami*, where he met with many Bráhmans belonging not only to Calcutta, but to various parts of the country. There he was plied with the subtle logic and the refined metaphysics of Hindu Philosophers: but, so vain were the labours of these men of subtle lore, that the great Pandit, in whose house Mahendra met them, disappointed and disgusted with his intractability and determination not to accept of mere dogmatism for sound argument, debarred him from entering his house, giving as one reason for his doing so, that the pupil was too fond of gainsaying his instruction, and putting troublesome questions. The ordeal was not however yet finished. He was ordered to attend another learned man, a follower of Krishna and Chaitanya, who, nevertheless read with him and expounded two treatises on Vedantism. This attempt ended like the previous ones

leaving upon the minds of those, who were most interested in changing his views, the impression, that he was not to be overcome in the fair field of discussion, but by reasons stronger than his own. But, O ye, who long to perceive the dawning of love for moral purity and holiness arising in the hearts of your sons and your daughters! how shall we characterize the next ordeal to which Satanic influence attempted to subject him. For the sake of the Parental name, we fondly hope that he was mistaken as to the source from which this nefarious plan emanated. But the truth is this; some of his neighbours attempted to seduce him into vicious practices. What, to a truly penitent sinner, could more fully and satisfactorily demonstrate the utter weakness of the adversary's cause? What could more clearly prove, to a reflecting mind, that the enemy had abandoned every thing, savouring of rationality and truth? I believe that this painfully degrading expedient had, upon his mind, a most decided influence for good. By divine grace the assailed was enabled to resist, and the Fiend, having overreached himself, was constrained to retire baffled and disgraced. The only resource, which now remained to the enemies of his soul, was physical force. He must have a double guard, or be chained, or imprisoned. But ere this plan could be matured; or at least brought into full operation, the victim, now feeling the intolerance practised against him to be altogether insupportable, and being fully convinced that the religion of Jesus was not only suited to the wants of the sinful soul, but also supported by evidences which cannot, by sound argument, be gainsaid, sought release by casting in his lot among the followers of Christ.

It was impossible to have much intercourse with our young friend during the trying period to which I have alluded. He could, however, occasionally make a short visit to me. These were delightful occasions. His mind was wholly occupied with one great subject; and all his questions and all his conversation, with the exception of the account of his treatment and his request for advice in particular circumstances, related to the doctrines and evidences of the Christian religion. Like other Hindu Parents in similar circumstances, his parents supposed that his state of mind was owing to the fallacious and overpowering influence which the missionaries had gained over him. But they who speak in that way little know the influence of an awakened conscience. They little know the nature of hungering and thirsting after righteousness. In the state of mind in which Mahendra was, during the period alluded to in his short narrative quoted above, the missionaries needed not to urge him forward in his pursuit of truth, and they could not have retarded him though they had felt themselves at liberty to do so. He required no urging, and scarcely any guiding from others. A monitor within spoke with an influence surpassing any which the voice of a fellow-mortal could exert. And then the word of life commended itself to his conscience, exhibiting clearly and distinctly a plan of restoration, whereby polluted and fallen man might be brought back again from the regions of error and reconciled to his offended God. But, over and above this experimen-

tal feeling that Christianity was the true remedy for his prevailing disease, he desired earnestly to be able to give to every one that should ask him a reason of the dawning hope that was in him. It would have been altogether at variance with his mental constitution and habit of thought, to have embraced a new faith merely from enthusiastic feeling, or even from indwelling convictions however correct, which he could not make palpable to others. The natural turn of his mind led him to think at once of the positive and direct evidences of the truth. The whole question was presented to his mind in the following order and subdivision. The gospel of Jesus Christ holds out to me, a sinner, the offer of peace, pardon and reconciliation with God, who is offended because of my many sins of omission and commission. I am lying under condemnation justly due on account of my accumulated transgressions ; the gospel offers to release me. I am perishing under the influence of a hereditary disease which reigns within me, and preys upon my vitals, consuming my soul's energies ; the Gospel propounds a remedy, and says to my perishing sin-laden soul, ' Believe in the Lord Jesus Christ and thou shalt be saved.' How can I satisfy my own mind, and the minds of others, that this scheme of mercy is true ? Are the books containing the wondrous record to be credited ? Are they authentic and genuine ? And if so, what amount of undoubted evidence is contained in the narratives of facts therein exhibited to us ? These were the questions that exercised his mind. And even after he was fully persuaded of the truth of the Gospel, he laboured to be able to present the evidence, to the gainsayer, as an argument without a flaw. His adviser in religious matters pointed out the way, as far as that could be done during the flying visits which he was enabled to make ; but the conclusion to which he came was the result chiefly of his own candid inquiries, guided and fostered by the grace of God reigning within.

Hindu parents who are prejudiced against the truth often affirm, and the mercenary scribblers in the mendacious portion of the productions of the native press, re-echo the affirmation, that Missionaries inculcate disobedience to parents ; and delude the minds of youth. Such assertions are contrary to known facts. The Missionaries, who are occupied in the instruction of the young, are every day engaged in calling forth the mental energies of their pupils. If they wish to deceive, they are the most foolish of all men ; for they labour to produce in the minds of their pupils a capability of judging of all questions which are proposed to them. The Missionaries appeal to their practice, to their oft avowed principles as exhibited in that practice, in testimony of the injustice of the charges which are hurled against them. Education, on its broadest and most liberal basis, is advocated by them in theory, and imparted by them in practice ; and if the result of such education be to lead any among the Hindu Youth to embrace the Christian religion, surely charges of bigotry, intolerance, over-heated zeal, as applicable to such instructors of the young, are unfounded. Besides what lover of truth could conscientiously recommend obedience to parents, when it is sincerely believed that the

parental authority is made the vehicle of the most bigoted intolerance, and is exercised in contravention of the first laws of natural religion, and the well ascertained disclosures of the Word of God?

In the case of Mahendra, his Instructors, like himself, were much grieved at his removal from their tuition. But he was strongly recommended, in this matter, to conform to parental authority, and to avail himself of the additional spare time, thus afforded, to weigh well the whole subject of religion, and hold by that which was ascertained to be true. On one occasion, I distinctly remember his asking advice regarding the attendance which his Father required him to give to the instructions of the *Baishnab Vedantist*. He was advised to go, from the persuasion, that he might be benefited by the occasion. Mere dogmas it was believed would not have any constraining effect upon his mind; and besides, it was alleged that after he had heard every thing that a learned man might have to say, he would be better able to judge of the system. The result proved the justice of the surmise. He attended and listened and was confirmed more and more in his own views. Some affirm with great confidence that it is unfair to teach young men Christianity before they have studied their own religion. But, if Hindu young men are not instructed in their own religion, surely the fault is not chargeable upon missionaries, who believe in their hearts that the Hindu religion is an emanation from Satan. Why do their parents and Gurus not teach them? The Missionaries do teach what they believe to be true, and that only. Let others follow their example, and we shall be better able to contrast the light and the darkness. The attendance which Mahendra gave upon the Goswami and the Vedantist opened up to his mind the utter futility and inconsistency of the Hindu system, and convinced him more than ever of the truth of a system—supported by evidence, never yet refuted,—a system too, which commended itself to the candid inquirer by the purity and the excellency both of its precepts and of its doctrines, which exhibits in such vivid and clear manifestation those truths which natural reason in some degree makes known,—which sets forth in revealed grandeur the Creator of all things, arrayed in the perfection, eternity and unchangeableness of his glorious attributes; a system too which propounds salvation for man in a way suited to his wants and capacities, and is of universal application to men of every rank, of every age and of every clime. Should these remarks ever fall under the eye of one who is halting between two opinions, not decided whether Jehovah be God, or Baal be God, we commend to him the truly Baconian method of, in the first place, considering whether there be not a valid irresistible argument on behalf of Christianity, proving it, both by collateral, internal and direct evidence, to have emanated from the upper sanctuary,—to be a scheme of mercy propounded by God for the instruction in righteousness, and ultimate salvation of the human race. And should any be fully persuaded that the argument is valid, what is the next step which candour demands of them? To search the scriptures. To

bring the mind's faculties, feelings and emotions into contact with the objects there presented ;—in short, to search the scriptures with the same Baconian candour and hardihood as they have weighed the evidence. This is the method so far as it is a process of the understanding. There is every reason too, to suppose, nay to believe, that one who zealously and candidly, and perseveringly seeks after truth, will be guided thither by a higher power than that of human wisdom, or philosophic discrimination. For it would be altogether presumptuous for one who believed in the existence of the eternal God, who saw the tokens of his power, wisdom and Godhead in the Heavens and firmament above, and in the multitudinous indications of skilful combination, and wise and beneficent arrangement, which are scattered around us both in the animal and vegetable kingdoms ; nay in the very juxtaposition of inorganic matter ; in the times and seasons ; in the winds and ocean streams ;—it would be altogether presumptuous for such an one to institute an inquiry concerning the truth of religion, without first committing his way to the direction of that presiding power, dimly shaded forth in the sublime glories of Nature. If he feels, as every humble and candid inquirer will feel, that his mental perception is weak, and often influenced to deviate from the straight forward path, will he not feel inclined, all the more, to adopt the language of the Poet, and exclaim in expressions of heartfelt dependence—

“ So much the rather thou, Celestial Light,
Shine inward, and the mind through all her powers
Irradiate ; there plant eyes, all mist from thence
Purge and disperse, that I may see and tell
Of things invisible to mortal sight.”

Again should these pages ever meet a sceptic's eye, let me implore him, in all sincerity, to think how, even on his own principles, he can satisfactorily dispose of the evidences. The whole phalanx of sceptics have never yet grappled with the Christian argument, so as to shew how it can exist, upon the supposition that Christianity is but a system of cunningly devised fables. Objections there are numerous, and subtle ; and we appeal to Christian literature in proof of the able way in which these have been met. Vile and heartless insinuations, and the sneers of the licentious the gay, and the worldly have been directed against the pure and benevolent announcements of the Bible ; but no arm has yet overthrown the impregnable bulwark, the yet invincible fortress of the Christian argument. Secret and concealed miners have been occasionally plying their subterranean engineery ;—cunning and dexterous assailants from behind the masked batteries of pretended zeal for morality and godliness, and pretended hatred for credulity, superstition and enthusiasm, have plied their artillery ; but the citadel yet abides in all its pristine strength. Every successive attack has only more evidently demonstrated the impregnable nature of the fortress. And, as to the charge of credulity, let the sceptic speak with candour, and declare whether he knows any system of religion with stronger *prima facie* evidence

than the religion of Christ possesses ; and he will find that for the facts of the Christian religion there is evidence of a far higher order, than he will be able to find for any other facts recorded in the history of the world. Our challenge to the gainsayer is,—“ Instead of merely cavilling, and following in the track of profane scoffers,—sit down like a reasonable being and overthrow our evidence, grapple with the logical arguments of Paley, Chalmers and Wilson ; and demonstrate to us how greatly we are deceived in relying upon the argument from miracles, or from prophecies, or upon that inferred, from the truth of our Lord's resurrection, or from the conversion of the Apostle Paul.” The advocates of Christianity are sometimes called deceivers. Especially are they so designated when they have any degree of success in convincing others to embrace their views. Let those who venture to make the charge just attempt to bring forward some proof of its validity, or if they will not or cannot, let them for shame's sake for ever hold their peace. But not only are false charges brought against Missionaries ; insinuations are also thrown out against the converts. They have often been regarded as mere dupes, who have been caught in the cunning snares which Missionaries have laid for them. The young men, who, in this city, during the bygone 13 or 14 years have embraced the Christian religion, after abandoning Hinduism, have, on several occasions, received the proffered commiseration of those who have affected to regard them as the pitiable victims of the cunning artifices of Christian Instructors. Are such sympathizers acquainted with the subject concerning which they so readily vouchsafe their opinion ? Or do they mean to assert that those young men who have embraced Christianity are, geneally speaking, less intelligent than other young men of their own standing who have not embraced Christianity ? I will venture to assert that such is very far from being the case ; and if any choose to embrace an opportunity of testing their intelligence, not on the subject of religion only, but on matters of general information, it will then appear with what foundation these insinuations are put forth. All of those, of every denomination, with whom I have had an opportunity of conversing, are able to give to every one that asketh them a reason of the hope that is in them ; and severals of them are not behind many of those who, from the days of earliest infancy, have been favoured with more exalted privileges and more precious opportunities of hearing the truth. I do not mean to affirm that an educated young man may not embrace Christianity from mistaken views, or from hypocritical motives ; but I mean to deny, in the strongest manner, that they, who are doing all in their power to cherish and foster the dormant intellect of Bengal, and other portions of Hindustan, can in any sense of the word be designated deceivers. If deceivers, they are short-sighted in their policy ; for they are putting forth their strongest energies, to teach others to guard against their impostures.

These remarks have been suggested, by the circumstances of Mahendra's peculiar case, and by the various progressive steps in his onward career,—a career, in which he earnestly and studi-

ously sought for direction, and counsel, but in prosecuting which, he needed no stimulus from man. "It is not in man that walketh to direct his steps aright," even in the common occurrences of life, and much less is it so, in the sublime pursuit after a knowledge of the eternal world, and in preparing for the unseen future, and for judgment and eternity. But, whether the sincere inquirer,—the humble and devout penitent, the steadfast and struggling believer, the learned or the unlearned,—be attracted by the satisfactory nature of a valid and philosophic argument, exhibiting in full force the strength of the cause; or be won over by the evidence within,—the soul-felt and almost indescribable impression of the truth, which is analogous to the feeling of the man, who, after the miracle performed by Jesus giving sight to his sealed and darkened eye-lids, being equally conscious of his present ability to see, and of his previous blindness, affirmed with the greatest calmness and steady determination;—"one thing I know, that whereas I was blind, now I see :"—Whether the one instrument or the other instrument gives the decisive blow, it is the eternal Spirit of the everlasting and self-existent God, who wields the instrument, and gives it that impulse which reaches the sinner's heart. Many and various are the means, by which the Spirit of all grace works in the hearts of the sons of men. He overrules, directs and controuls their natural desires, and inclinations, and capacities of mind, and subdues all under the sanctifying influence which he exerts. Those very faculties of mind which seemed to tend to wordliness, and caused the soul to thirst after fame among the children of men, when brought under the influence of sanctifying grace, render the subdued sinner a more active and energetic member of the adopted family of God, in Jesus Christ his Son.

The determination to cease from idolatry was formed by Mahendra in July 1838. So early as October of the same year I ventured to make known to the Committee at home his very interesting case, in a letter written to the Convener, and quoted in the 1st No. of the *Missionary Record* as from Mr. Mackay. Towards the end of November, he was more decided than he had previously been, and announced, by a note, the great difficulties of his situation. The society with which he was occasionally obliged to mingle had no sympathy with him, and often vexed his spirit by their sceptical and immoral conversation. "They use," he said "the most tempting words to take me away from the truth. I live without a character to imitate, and without a teacher to be instructed by." In the same note he announced his determination no longer to stay in his condition at that time, but his resolution to follow, as soon as circumstances permitted, what he believed to be true. The difficulties in his way were many, as he was closely watched; and shortly after the period, at which he wrote the note alluded to, the fears of his parents having been aroused by his perseverance in rejecting Hinduism, the strictness, with which all his movements were observed, was increased and he was prohibited from going any where out of his father's house, unless it were to the house of some friends in the immediate

vicinity. Even upon these occasions, he was escorted by two strong Hindustáni men, so that any attempt on his part to hold, at that time, intercourse with his former instructors, would only have tended to "subject him to harsh treatment from these guards; and eventually to imprisonment in his Father's house." He managed, notwithstanding the strictness wherewith he was observed, to prosecute his inquiries, and even to write out a long Essay on the Christian Evidences which was characterized, at the time, as "exhibiting a lucid and comprehensive view of the subject, and proving the ability of this interesting youth to 'give to every one that asketh, a reason of the hope that *was* in him.' " This Essay is now before me. It is written out in a clear distinct hand and shows that every branch of the subject had been studied, by our late friend, with great care. The Essay follows the arrangement of Paley nearly, and is chiefly occupied with establishing the credibility, authenticity, and genuineness of the books of the new Testament. The whole Essay participates in the usual faults of a juvenile production; but, considering the circumstances under which it was written, the great difficulties our dear friend had to contend with, in so much as getting an occasional glance of an English work, and more especially, of a Christian Book, it seems wonderful that he could complete it at all. The Essay forms a small manuscript volume of nearly one hundred pages. The following are his preliminary observations:—

"A miracle is an event contrary to the course of nature. And as no creature can vary the course of nature, when a person performs a miracle, it is done by divine interposition. Mr. Hume has laid it down that no testimony is sufficient to prove the reality of miracles. This proposition of Mr. Hume is not true. For, if it be true, then, a miracle supported by even the strongest evidence, is not to be believed. If I had five friends; and three of them very rich; if they were righteous men; if they, while sitting at table together, most seriously related to me a story, that while they were passing one day by a public road of Delhi (where they lived for a year), they saw a dead man whose head had been severed from the body, and the mother most grievously weeping for her only son; that while they stood there, they saw a devotee come from a far distance, who felt compassion for the poor woman, and cried, while the people were standing around, be thou, by the power, of God, raised from the dead; and that while they were thus amazed, they saw the man rise from the dead, and fall down at the devotee's feet and ask his mother bread and water; and then the people glorify God for that which was done; and that afterwards they saw the same person three times. If this went to the ear of the governor of the country; if the governor called separately all these my friends; and told them separately, that if they would confess, that it was an imposture, they should not only be excused, but also honoured with many advantages, and that if they would persist in what they said, they should suffer the most cruel deaths; if they all persisted in it; if they were then brought out together; if one of them were put into the skin of a wild beast, and then given to the dogs; if another were hanged; if the third, who was a very rich man, were burnt; if the rest, sons of two of the richest and noblest men in the city, were thrown into dungeons, and there had the worst food; if they continued in this situation for a year, during which time the governor twice wrote to them, that if they even then would confess that their story was not true, they should be excused and also honoured with many advantages, but without a different effect; if they continued in this situation another year, and were at last liberated; and if they lived virtuously down to their death;—if all these things took place, the miracle is not to be believed. But, it is contrary to every principle in human nature that such evidence should be false, therefore the miracle is to be believed. Wherefore the

miracle is *not* to be believed, and is to be believed : which is impossible, therefore Mr. Hume's Proposition is not true."

These simple observations contain the germ, we think, of a valid answer to Hume's argument, upon its own principles. Evidence or testimony, has often deceived mankind, but not all kinds of evidence. And we are acquainted with no principles in human nature which would induce us to proclaim the falsehood of such evidence, as is alluded to in the foregoing extract.

After establishing the two propositions of Dr. Paley, and shortly indicating the principles of the argument from prophecy, he presents us with the following chapters, *on the morality of the Gospel; the doctrines of the Gospel; and a comparison between Christianity and other religions in the world.*

THE MORALITY OF THE GOSPEL.

I will begin this general head of evidence, by asserting, that the moral precepts of any religion, howsoever pure they are, cannot properly prove its divine origin : for true morality can be drawn by reason alone. But considering the situation of the person by whom the gospel morality was first taught, I cannot certainly assert without reason, that the apostles got it in a way different from that of the ordinary use of their own powers. Both the founder of the religion and his immediate disciples were *not* in a situation to be able to find out so reasonable and pure a morality as that of the gospel from the mere use of their own powers. Jesus Christ was neither one of the philosophers, nor one of their associates. Perhaps, the old Testament was the only book that he ever read. His apostles were most of them fishermen. This is a point never denied by any of the early opposers of christianity, but on the contrary, confirmed by Celsus. However that be, the pure morality of the gospel being infinitely superior to the instructions of the best heathen philosophers, and being taught at the first by a set of persons whose situation was at least less advantageous than that of Socrates, Plato, Aristotle, or Cicero,—proves its teachers to have been *unable* to find it out from the mere use of their own powers. I will now endeavour to see, whether the moral precepts stamped in the New Testament be *rational* and *pure*.

Speaking of love, our saviour says : " Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." (Matt. v. 44.)

God, the New Testament says, is the creator of the universe, and God of all power, wisdom, goodness, mercies, holiness and truth. We then, who are dead in sin, have made ourselves His enemies. He is ready, however, to forgive all them that would sincerely repent, and turn to Him, through his unbounded love, in that He sent down Jesus Christ His son to be crucified for us. He is no respecter of persons ; but He loves all his creatures equally. Under these circumstances is it not reasonable to love our enemies ? Moreover, a universal love will promote peace and happiness in the world.

Speaking of humility, Christ says ; " Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven."

It is useless to take the trouble of shewing this precept of Jesus to be *rational*.

" But I say unto you" says Christ, " that ye resist not evil." (Matt. v. 39.) " If ye forgive men their trespasses, your heavenly father will also forgive you : but if ye forgive not men their trespasses, neither will your father forgive your trespasses."

If none were to forgive his enemies, the world could not exist. For injuries being always retaliated, murders will be frequent, nation will rise against nation, there will be continual wars and bloodshed, and the world will lose, in a short time, all its human inhabitants.

The gospel, then, recommends humility, patience, meekness, and universal love.

These qualities, though agreeable to reason, and highly commendable, have always been despised by the generality of mankind, and sometimes condemned even by some of the best heathen philosophers. They are, difficult to be obtained, and truly rational.

On the other hand, friendship,* and patriotism (by which is meant, an eager desire so extend the boundaries of the kingdom, by any means, whether just or unjust) which are so universally praised, but which in reality, are not beneficial, have never been stamped in the sacred pages of the new Testament, as qualities to be possessed by the followers of the Lamb. No one will doubt for a single moment, that this kind of patriotism, though highly commended by the world, is productive of evil. This is what has been the fatal cause of the death of many millions of men, who have, in all ages and countries, come to the field of battle, either, to defend their country which was unjustly invaded by their jealous neighbours, or, to fulfil the ambitious project of aggrandizing their kingdom, and of enriching themselves with the spoils of their enemy's country. This is what has destroyed in a great degree the happiness of man. Friendship, has, in all ages, been highly praised by the generality of mankind. Most of the heathen philosophers have represented it to be laudable. But, by the term friendship, I mean a union subsisting between two or more persons, being of the same disposition of mind, and strongly inclined to promote each others' interests without any regard to the welfare of the general society. Surely then, it is not agreeable to reason, being hostile to the pure and rational precept of our blessed Saviour, "love thy neighbour as thyself."

The *purity* of the gospel precepts is what next demands, our attention.

Speaking concerning chastity, Christ says "that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Matt. v. 28.)

The founder of our holy religion has instructed us *never* to keep confidence in our outward actions, when we have no internal purity. "Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within ye are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed, appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity."

Secondly, the manner, in which Christ gave these moral instructions to his disciples, displays his exceeding wisdom, and thereby proves the truth of the proposition, that the founder of the religion, being in a situation less advantageous at least than that of many of the heathen philosophers, got this wisdom, in an *extraordinary way*. He taught them in the plainest manner possible, and carried a great degree of authority along with his moral instructions. His parables are so easy and comprehensible as to be understood by any man. Nor will I forget to remark his exceeding wisdom in answering the subtle questions put to him by the enemies.

When, we consider, therefore, on the one hand, the situation of the founder of the religion, and on the other hand, the purity and reasonableness of his moral precepts, and the superiority of his wisdom, we shall not surely advance too far by asserting that he got this wisdom in *some extraordinary way*. But should it be objected that Christ never gave those precepts which the apostles have ascribed to him, still I am thrown in no great difficulty, for their situation was no better than that of their master.

THE DOCTRINES OF THE GOSPEL.

The sublime doctrines taught by the apostles, also prove, in a *degree of probability*, the divine origin of the religion. God is perfectly holy and just. Man, therefore, who being endowed with a rational soul, is accountable for his deeds, but who has broken the commandments of his Creator, can expect nothing but eternal damnation from divine justice. The gospel alone has disclosed to us a method by which both divine justice can be satisfied, and miserable men admitted into heaven. Jesus Christ, it says, 'the only begotten Son of the Father, full of grace and truth,' came down into this sinful world, and atoned for the sins of men by being hanged on the

* In the worldly sense.

tree. The existence of a future state of rewards and punishments, which is rendered probable by the light of nature, is confirmed by the gospel. And to this doctrine has been added that of the resurrection from the dead. "The hour is coming, in the which all that are in the graves, shall hear his (the son of man's) voice, and shall come forth.—And God shall judge the world, rendering to every man according to his deeds; glory, peace, and honour to them that are godly; and tribulation and anguish to them that are ungodly." John, v. 28, Rom. II. 6. How sublime, how reasonable are these doctrines of the Christians! These doctrines, therefore, being taught by a set of unlearned men, prove, *in a degree of probability*, the divine origin of christianity.

A COMPARISON BETWEEN CHRISTIANITY AND OTHER RELIGIONS IN THE WORLD.

I will be allowed first to bring heathenism in contact with christianity. The greater part of mankind, are heathens; whose condition, it will be remarked, moves the compassion of the good and the wise. These people "have changed the glory of the uncorruptible God unto an image made like corruptible man, and to birds, and to four-footed beasts, and creeping things." And they have held the most gloomy notions concerning the human soul. Nor shall I forget to remark, that the wisest of these heathens, who maintain that the images, being nothing in themselves, are only used to bring the vulgar to a notion of Deity, cherish the most impious doctrines. The human soul, says the heathen sage, is eternal: it is a part of the Deity, and its misery is in consequence of its entering a body: and this misery will terminate only when, once entering a human body, it will know God. In India, this and the doctrine of the transmission of souls are so firmly believed by the learned, that it would be counted a blasphemy, if a person were to tell them that such cannot be the case. Nothing can be more blasphemous than this. And it is well known to all, how little the heathens know of true morality. And the most horrible actions, from the very thought of which our mind revolts, have even been enjoined by the religious books of some heathen nations. Thus in India, some persons throw themselves under the car of the idol Jagannáth; and others, on a certain part of the year, willingly become drunkards, and let long rods of iron pass through their arms, and swing round a large piece of timber fixed in a public place; and the worshippers of Káli who are great drunkards and plunderers, sacrifice even human victims to that goddess. And also it will be remarked, that the Hindu sages maintain, that only those who abstain from the world, and go into the jungles, and there perpetually think of the Deity, can obtain *Mukti*. When the soul, leaving the body, either mixes with the essence of God, or puts on an uncorruptible body, and lives in His presence, it is said to obtain *Mukti*. By the term, leaving the body, should be understood, when the soul leaves the three bodies *sthúl, sukhma, káran*. The *sthúl* body alone perishes with death. And by the help of the *sukhma* body, persons, even after death can see, smell, hear, taste and feel; and walk and speak. Moreover, it will be here remarked, that the love of mankind has been even condemned by the religious books of the Hindoos. "From action (whether good or bad)" says the learned Vedantist, "is the occupying of the body by the spirit; and from the occupying of the body is the misery of the spirit."*

Let us next see what Christianity is. The New Testament says, that God is eternal, omnipotent, omnipresent, omniscient, holy, just, and Father of mercies; that *God is love*; and that *there is none good but one, that is, God*. It says, moreover, that "God is a Spirit: and they that worship Him must worship Him in spirit and truth." The gospel teaches, that a single siff cannot go unpunished in the sight of the holy and just God; that Jesus Christ, who was in the bosom of the Father, came down into this sinful world, and atoned for the sins of men; that on a certain day, all lying in the graves, shall by the power of God, come forth; and that at last "God will render to every man according to his deeds; glory, peace and honour to the godly; and tribulation and anguish to the unrighteous." What sublime ideas! The morality of the gos-

* *Karmabhyā sharīr parigraho jāyate, sharīr parigrahāt dukhang jāyate.*

pel is true morality. And so far is the gospel from tolerating any evil action, that it commands us to "abstain from all appearance of evil." And it is well known to all how many good effects have flowed out of christianity. And were the moral precepts of the gospel universally obeyed, the world would have become Paradise : wars would cease ; murder would terminate ; revenge, malice, and theft, and all sins would leave the earth ; love and joy and peace would rest in every breast ; and the whole family of man would glorify God. And Christ has said, that only those who will become as humble as little children, and do good to the world, and trust in him, shall obtain salvation.

Let us next bring the religion of Mahammed in contact with Christianity. Though Mahammed has commanded his followers to believe in one true God, yet he has forgotten to mention some of His attributes. It is written in the Koran, that on a certain day, God shall judge the world, and send the good Mahammedans into heaven, all the rest into hell ; and that in heaven each person shall have a number of *houris*, that is, black-eyed damsels of exquisite beauty. The chief of the moral precepts of Mahammed are, to make prayer a certain number of times in a day ; to give alms ; to make a pilgrimage to Mecca ; and to fast. And it is well known to all, that in all Mahammedan countries, the women are, *not contrary* to the Koran, most barbarously treated. Moreover, Mahammed has commanded his followers to bring all nations to his creed by the agency of the sword.

On the other hand, the gospel has given us the most exalted view of God. It also teaches us, that the happiness of those, who shall enter heaven, shall not consist in carnal pleasures, but in glory, peace, and praise to God. And Christ has taught us, that the thought of adultery is sin ; and that only those who will be free from all unclean passions, and sincerely repent of their former sins, and do good (as far as able) unto all men, and believe in him, shall enter heaven. Moreover, it will be remarked, that only in christian countries women are properly used. "Have ye not read" says Christ, answering to the subtle Pharisees, "that he which made *them* at the beginning made *them* male and female, and said, for this cause shall a man leave father and mother, and shall cleave to his wife : and they twain shall be one flesh ?" The Greeks and Romans, who were the most civilized nations of the ancient world, were ignorant of the salutary lesson "to love our wives as ourselves." And it is well known to all, that Christ has enjoined his followers to baptize none but those who shall confess themselves christians.

Christianity, then, is the best religion in the world. Indeed, when we consider, on the one hand, the mean situation of the first preachers of Christianity, a system in which, even after the most acute examinations, not a single imperfection has been found either by friends or enemies ; and on the other hand, the favourable situation of those who were either the founders or the improvers of all other religious systems in the world, systems which are full of imperfections, we cannot account for this superiority, but by supposing that both Christ and his apostles were the messengers of heaven.

This much I have thought proper to say regarding this essay, interesting not so much on account of its own merits, although these are considerable, as on account of the very peculiar circumstances in which it was composed.

With the close of the year 1838 terminated a session of the Institution which had been, to the writer of this narrative, one of intense anxiety and severe but cheerful and most delightful labour. At an annual examination of more than usual interest, both on account of the number in attendance, and on account of the proficiency in the higher classes, Mahendra, who was wont to appear in the front ranks, was not, as on previous occasions of a similar nature, present among his youthful compeers. But he had obtained liberty to come as a spectator, and he was seen mingling in the immense crowd of young Bengalis, who generally attend on such occasions, and casting a wistful eye upon pro-

ceedings, in which he was much more intensely interested than many others, who were present only in the capacity of spectators. I both saw him and heard from him, occasionally, during the first two months of 1839, and had begun to regard him as a brother in Christ Jesus, as he not only manifested all the signs of true faith, but expressed an earnest desire to receive baptism, in the name of the Father, Son and Holy Spirit. He also professed a willingness and a joyful readiness to suffer shame for the name of Christ, if it should please God to subject him to that ordeal, after baptism. The only thing, therefore, remaining to be attained was personal liberty for the convert. He was not a free agent so far as the mere bodily presence was concerned, until he could in some way break through the restraint to which he was subjected. This is always a delicate point so far as young men, whose parents are alive, are concerned. But I do not think that any Christian would hesitate to specify distinctly what is the clear line of duty in this respect. It was not, however, necessary even to hint to Mahendra, what a proper sense of duty required of him, as a convert to Christianity. He was eager to be baptized, and only waited, until circumstances should open up for him, what should seem a proper occasion for publicly professing his faith, and severing every bond which could be supposed to connect him in a religious sense, either with Hindus or Hinduism. Indeed, so far as I know, such has been the case with every one of the young men who have joined our mission, and I suppose the same is the case with reference to those who have joined other missions. Some have come professing their faith and requesting to be baptized, concerning whom, we have not previously known more, than that they, like multitudes of others, were in the habit of willingly listening to Christian instruction. But, on the supposition that a convert is sincere,—and no honourable man can have the hardihood, without proof, to affirm that a Christian convert is insincere,—what else could be expected of them, than that they should give effect, so far as in their power, to the commands of the Saviour, by receiving Christian baptism. This desire was strong in the mind of Mahendra, from the time at which he became convinced of the truth of the Christian religion. Previously to his baptism, however, he desired to feel assured that he was not, in the technical nomenclature of the law, a mere child. Not that either he or the missionaries conceived that non-age of itself alone constituted a barrier to his reception of the truth, or to his being baptized according to the Divine appointment; for surely a youth at fifteen, or at even a much earlier age, is as able to comprehend the truths of religion, as a youth at sixteen. But he wished to be able to take valid legal grounds, should that be desirable on account of any consequences that might follow. He had the strongest reason for believing that he was of age, but he had no legal proof of his being so, should his father choose to deny it. Still he resolved not to delay any longer on that account. Circumstances were urging him to abandon all earthly things and possess, in full, the gracious promises which await the faithful. His difficulties at home were increasing every day. He was more and more suspected, and treated in consequence with increasing severity; so that in the beginning of March, judging from the information conveyed

to me, I did not venture to hope that I could hold any intercourse with him, for a long time to come. But the time of his deliverance was at hand. The Lord who knoweth the hearts of all men, had fixed a time, and provided a way, although man could not. The circumstances connected with his placing himself under my protection, and soliciting immediate baptism, were thus circumstantially detailed in a communication forwarded to the Convener of the Church of Scotland's committee on foreign missions, three days after his baptism :—

“ This young man has been known to us for a considerable time, as you have already been informed, as an inquirer after truth. He was withdrawn from the Institution about June last year, on account of his refusing to identify himself with the idolatrous worship of his family. He seems to have been greatly stimulated to go on, in his search after truth, by the treatment which he received ; and, in the midst of many difficulties, opposition of every kind, and even harsh treatment from his father, continued to prosecute his inquiries after truth. I could see him occasionally, when an opportunity occurred of his getting away from the persons who constantly watched his motions. Various circumstances connected with his progress in attachment to the truths of our holy faith, I have detailed to you in former letters. So early as the time of Mr. Mackay's departure I had good hopes of him, and he announced to me his decided belief in the truth of the Christian religion in November last ; and more than a month ago, expressed his earnest desire to receive baptism. I hesitated for some time, as our brethren of St. Andrew's Church had had no opportunity of seeing him, and conversing with him on the subject of baptism and the doctrines of Revelation. Even Mr. Macdonald had not seen him often, owing to his having it in his power to come only secretly, and for a very short time. The circumstances too, in which he was placed, had their effect in putting us in remembrance to seek the most prudent way, consistent with revealed duty, of admitting him into the Church of Christ. After consulting repeatedly with Mr. Macdonald, I had determined to confine my attention to what the Scriptures declare to be our duty in such cases. We both agreed in thinking that Mahendra was a sincere believer in Christ, and it appeared to us, that the fear of ulterior consequences should not keep us back from giving effect to the Saviour's command, or from following the example of the apostles, who do not appear to have hesitated, in the most trying cases, to give instant baptism to converts.

“ Although our minds were duly made up as to the duty of baptizing, no day was appointed for the holy ordinance being administered. In fact no day could be appointed, as we could not tell, owing to the circumstances in which Mahendra was placed, at what particular time he could be present. Intimation was given to me four or five days ago, that his relatives all knew that he had been coming to me from time to time, and that they had determined to confine him more closely, and place another person to watch him. As the intimation came from a source which left no doubt as to the intentions of his relatives, I did not expect to see him for many days, and felt that nothing could be done by us in his behalf, save to present our supplications and earnest prayers to the Almighty Father, that he might protect and defend the lad from the enemies of his soul. To my agreeable disappointment, he came in on Friday, March 8. just after breakfast, and, after some conversation, declared his firm purpose of not returning to his father's house, and his earnest desire to receive baptism, whenever it should appear proper and convenient. The treatment which he dreaded, made him resolve not to return ; at the same time, when the probable results, that might follow his baptism, were laid before him, such as his father's getting possession of his person, by making, or getting made, false statements regarding his age, he announced his willingness to suffer any thing which his baptism might bring upon him. But he had a strong impression that should he not be baptized that day, and again return to his father, a future opportunity might not return soon, or at all. He also had reasons for supposing that his relatives would

give him no farther trouble, when they should know that he had really submitted to the initiatory rite of the Christian Church.

"All these circumstances had weight with our minds. When Mr. Macdonald arrived at the Institution, the whole subject was considered anew, and we felt ourselves shut up to the conclusion that we would be doing wrong, in delaying to give baptism to one whom we regarded as a true believer, when the administration of it was so eagerly desired by him, and nothing appeared against the performance of the solemn rite, but a probability of ulterior consequences, which the Almighty could easily avert, if it seemed to him good."

Although we saw our duty clearly, yet, as at that period the Chaplains of St. Andrews Church were our co-presbyters, and members of the corresponding Board in connection with the General Assembly's Mission Committee, we felt the propriety of consulting them, "and of giving all due weight to their opinion." They recommended delay, in order to avoid the appearance of precipitancy. The Missionaries, however, in considering all the circumstances, did not feel at liberty to put off the baptism any longer, chiefly, on account of Mahendra's own anxious desire to receive the ordinance, and because they could not have desired more evidence of fitness, in the subject to whom the sacrament was to be administered, than they possessed in this particular case. The Chaplains also had an opportunity of conversing with the convert, and declared themselves "perfectly satisfied with the clearness of his views and the decision of his mind." The holy ordinance was accordingly administered by me, in presence of my colleague, the two Chaplains, and my much loved and lamented friend, the late Mr. De Rodt. Want of sufficient time, and the distance of the Mission house at Cornwallis Square, from the European quarter of Calcutta, did not permit intimation to be given to other Christian friends.

There is a fact connected with the history of our Mission, which, when viewed with reference to the solemn service performed at the Scottish Mission house on the 8th of March 1839, appears to me to be well worthy of notice. Not twenty four hours previously to that religious service in Calcutta, which admitted another Hindu into the visible Church of Our Blessed Lord upon earth, two of Mahendra's future Instructors were acting a chief part, in another solemn and, to many, impressive religious service, in the metropolis of Scotland. Dr. Duff, then at home on account of his health, was presiding at the ordination of Mr. Smith, who joined the Calcutta Mission in the subsequent month of August. The perishing state of the heathen, and the state of the Calcutta Mission, in particular, were not forgotten, in the prayers then offered up, in the midst of the vast congregation assembled to witness the Ordination of a new Missionary for India. Earnest and fervent prayers were presented at the throne of Grace, entreating that the influences of the Spirit of holiness might be poured out on the Youth attending our instructions, to lead them from darkness to light and from the power of sin and Satan unto God. Will any religious man venture to affirm that there was no connection between the imposing service held in Edinburgh and the humble service held in Calcutta? We know that the prayers of God's people avail much. Is not this then a case, in which it might please the Fa-

ther of Mercies to show that he was the hearer and answerer of prayer? At all events the coincidence is a striking one, and when known to the parties most deeply interested, carried along with it the strong conviction, that the devotional exercises engaged in by believers in one part of earth's surface, and the actings of faith manifested by them, may exercise a powerful influence upon others whose lot is cast in another part widely separated from the former. And have we not great consolation in believing, that though we cannot speak to, or reason with, friends far separated from us, yet we may, by our heartfelt and believing prayers presented in the name of Jesus, exercise a most powerful influence for good upon their minds. Of what immense value and efficacy, too, may the special and fervent prayers of believers, whether in a collective or individual capacity, be in stimulating and furthering Missionary success. Hence the propriety of those, who are in the Missionary field, making known, not merely the incidents which are calculated to call forth rejoicings from their friends, but those trials and difficulties to which they are subjected, by the prejudices, perverseness and unbelief of those to whom they are in the habit of addressing themselves. They ought to state what are called discouragements, as faithfully and precisely as they state encouragements. Hence also the propriety, on the part of Missionary committees at home, of making known to the Church at large the true state of things, the discouragements, as carefully and fully as the encouragements. Unless this be done, how can the Church of Christ know what to pray for as it ought, so far as the Missionary enterprise is concerned? On the other hand, upon the supposition that this recommendation is completely carried out, is there not a bond of sympathy immediately formed between the Church and the Missionaries whom it sends forth? Their prayers are directed to the same throne of Grace, and they are united in heart in presenting these supplications. Such, we have every reason to believe, are the prayers that God our Heavenly Father will answer.

On the same day, on which Mahendra solicited permission to stay at my house, his Father, having found out, or suspected, where he was, came in the afternoon. He very respectfully asked of me permission to see his son. His request was immediately granted. He was, besides told that I was not detaining the young man, but that I should feel it to be my duty to protect him, as long he chose to make my house his home. There was something about the old man that drew forth my sympathy and respect, notwithstanding my full knowledge of the treatment which his son had experienced. There was a melancholy sadness upon his countenance, which seemed to speak of the trials and griefs of days gone by; and now he looked like one deprived of the last foundation of his hope, his only surviving son. If the sense of duty to God and my friend had permitted, I should at once have endeavoured to have persuaded the son to accompany his distressed Father. But who could lose sight of the fearful consequences of doing so? Was commiseration for a Father's mistaken feelings to cause us to lose sight of the hardships, restraints, and opposition, to

which the youth, who was hungering and thirsting after righteousness, must inevitably experience by returning to the parental roof. The matter was, however, entirely left in the hand of the father and son. The former used every persuasion that he could think of, without any success. He returned several times, the same afternoon, accompanied with other persons, but was equally unsuccessful. Next morning after the baptism, he returned again "accompanied by his brother-in-law. They were informed that Mahendra had been baptized, and, to all appearance, were far more unmoved by the intelligence than I had expected. Notwithstanding of their being made aware of what had taken place, they still continued to solicit him to go, promising to allow him all the liberty which he chose. He could not trust them, nor did he have any desire to accompany them, although he had known their words to be true." Being baffled in all their endeavours, after a few days, they ceased from putting forth any farther attempt to induce him to return. I shall now, therefore proceed to sketch my late beloved friend's LIFE, WALK, AND CONVERSATION AS A CHRISTIAN STUDENT AND CATECHIST."

(To be continued.)

V.—FIRST NUMBER OF THE ENGLISH PRESBYTERIAN MESSENGER.

READER,—Your eye has alighted on the first line of the first periodical of the Presbyterian Church in England. It is only now that our Church can be considered as effectively re-organized, and now for the first time, after the supineness of a century, that she is addressing herself to the great work which God has given her to do. Though a day of small things, ours is a day of great opportunities; and the blessing which we feel that we ourselves have received, we would thankfully take as a token that God designs to make us a blessing to others.

Iron sharpeneth iron, and mutual intercourse is essential to the zeal and success of Churches. Hitherto we English Presbyterians have not only dwelt alone, and not been numbered among neighbour Churches, but we have been strangely secluded from ourselves. Interesting events have happened in various localities; but except from a casual paragraph in a Scotch or provincial newspaper, we had no hint of what was transpiring. It is one symptom of returning vigour that an identity of interest and a community of feeling are spreading through the body, and that our various congregations are more willing to help one another, and more anxious to hear of one another's welfare, than in the days of selfishness and isolation now (we trust) for ever gone. That this growing desire might be gratified, the project of an English Presbyterian Newspaper was started a year ago. The project has been largely encouraged, and will not be abandoned. In the meanwhile, it has been judged expedient to commence a publication on a smaller scale; a sheet like this, containing monthly notices of the most important events transpiring within our ecclesiastical bounds. "The Messenger" will be published on the first day of each

successive month ; and its moderate price induces the hope that it will find its way into every family amongst us, and supply, not only topics of mutual encouragement and reanimation, but suggest frequent themes for prayer and thanksgiving.

Although the first of the series, we are very unwilling that the present should pass for a *specimen* number. It wants many things which it is intended that future "Messengers" should contain. Not to mention Missionary and Foreign Intelligence, and Notices of the proceedings of Sister Churches, we hope to be able to present our readers with a greater variety of Local News. For the completeness of this department, however, we must rely on the kindness and diligence of our Correspondents.

In the meanwhile, it is earnestly hoped that every minister within the bounds of the English Synod will take immediate steps towards securing an extensive list of subscribers in his congregation. Where the Deaconship exists, it is believed that this may be effected with little trouble ; and where there are no Deacons, it is hoped, that for the sake of those interests which this Magazine is designed to serve, Ministers and Elders will use their personal exertions to obtain a wide circulation for it.

Where individuals wish the "Messenger" to be sent by post, a list of such names, with accurate addresses, should be forwarded to Mr. James Stewart, 16, Exeter Hall, London ; and, in other cases, it will be the better way to order it through a bookseller : but in either alternative, the number of copies required should be notified not later than the 15th of May.

It is likely to be some time before such a publication do more than cover its own expenses ; but should there ever be any profits, they will be devoted to the schemes of our Church.

THE SYNOD.

The English Presbyterian Synod met at Birmingham on Tuesday, April 15, and continued its deliberations during that and the three succeeding days. About sixty members were present, of whom twenty-four were ruling elders. We were never more impressed with the value of this element in our Presbyterian constitution. For the rapidity with which so large an amount of business was transacted, as well as for the previous maturing of important measures, the Synod was greatly indebted to the sagacity, zeal, and practical talents of the Eldership. The *fresh* appearance of the Synod was a circumstance which must have struck the older members. Many faces were *new*, but none were *strange*. There never was a meeting whose proceedings were pervaded by greater cordiality and brotherly kindness. Amidst the utmost freedom of discussion, there was only one predominant desire, to render our Church as efficient as possible for the great end of the Gospel ministry ; and one predominant hope, that a new era has risen on our cause. And as the Synod itself is young, so most of its measures had an inceptive character, and bespoke a Church resuming or commencing its labours. Such measures were the College, the Home Mission, the Financial Scheme, the Manifesto of Presbyterian principle, and, we may add, this Magazine, for, although not a Synodical publication, it has received the Synod's warm encouragement. Should the spirit of the Birmingham meeting be perpetuated, *union* and *energy* will be characteristics of English Presbyterianism.

The proceedings of the Synod were delightfully variegated by the deputations from Scotland and Ireland ; by a public breakfast, at which the Rev. and much honoured J. Angel James gave utterance to his warm and generous sentiments of Catholicity and Christian affection towards a body, so small as compared with his large and powerful denomination ; and by a Missionary meeting, the most interesting features of which were the address of Dr. Wilson, of Bombay, a name well known to science, and very dear to Missions, and the presence of a son of the late lamented Dr. Milne, of China, himself a Chinese Missionary, who had come from Manchester on purpose to implore our Church's attention to the case of that most populous of all Pagan lands.

THE COLLEGE.

The establishment of a Theological College for the training of young men for the ministry of our Church, was determined upon at the Synod, which met at Berwick, in April 1844, and the Institution was opened under the most favourable auspices, on the 5th of November last. For a full view of the success which has attended this interesting and important undertaking, the reader is referred to the report of the College Committee, recently given in to the Synod at Birmingham, and which will be found in another part of this number. Attention is also specially called to the interesting Financial Report given in by the Treasurers, from which it will appear that an effort must immediately be made to add to the number of the annual subscribers, in order that a steady and a permanent revenue may be secured to the Institution. The necessity and great importance of this point we hope, will not be lost sight of by our ministers and people during the present summer. In a future number, we mean to communicate in detail to our readers, all the arrangements made by the Synod at its recent meeting, in regard to the constitution of the College, its Rules of admission, and other important particulars. All that we have space for at present, is to say, that the Synod determined that there should not be fewer than three Professorships, and that *two* of these have already been filled up, the Rev. Hugh Campbell, Moderator of Synod, having been appointed to the chair of Church History and Government, and the Rev. Peter Lorimer to that of Hebrew and Biblical Criticism. The remaining chair, of Systematic and Pastoral Theology, has not yet been supplied, but the College Committee have been authorized to make some interim arrangements for the discharge of its duties next winter.

MISSIONS.

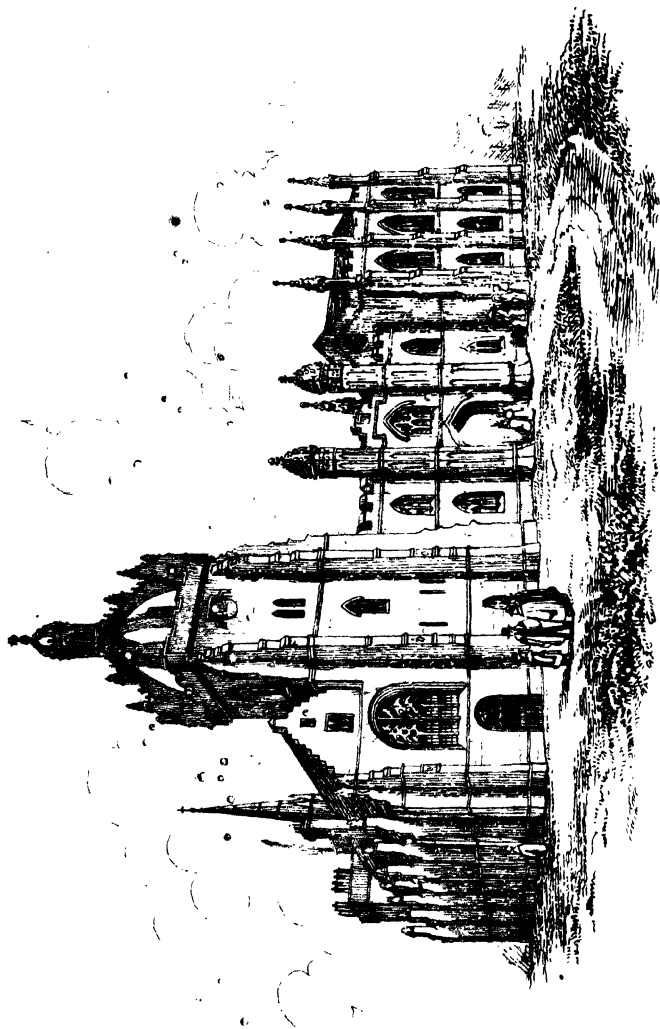
The English Presbyterian Synod has for some time contemplated the establishment of a Foreign Mission. The honour, however, of taking the first step in advancement has been reserved for an association of ladies formed in London little more than a year ago, with the primary view of aiding the missions of the Free Church of Scotland.

This Society did not, in the first instance, anticipate taking up any missions of its own; but soon after its formation, the Rev. Mr. Stewart of Erskine, who had paid a visit during the preceding summer to the little island of Corfu, brought it to the notice of the ladies as a locality where much good might be done among God's ancient people. He gave an affecting account of the state of the young Jewesses there, desiring the benefits of education, but generally unable to obtain them; and to his own earnest recommendation he added a promise of £25 per annum for four years, towards the establishment of a school for Jewesses in Corfu, from a lady much interested in that island.

By Mr. Stewart's account it appears there are about 3,000 Jews in the island, and the only school where any Jewish girls are educated, is one supported by the American mission for Greeks, and conducted by Mrs. Dickson. She has under her charge at present twenty-six Jewesses, but can take no more, and is obliged to refuse daily applications for admission from others, as her mission is to the Greeks only. Add to this, there is still so much of the old enmity between Jews and Greeks, that young Jewesses attending a Greek school are exposed to much contempt and mal-treatment, which renders it most desirable to give them a school for themselves. Their anxiety to be admitted by Mrs. Dickson, notwithstanding the unkindness of the Greeks, proves that a Christian mistress would not be objected to. She must at present introduce the New Testament with caution, but the Old Testament they are permitted to read freely, and from this much instruction may be made to bear on that finished work of the Redeemer which the Jews as yet reject.

Considering these circumstances, the Association, though quite in its infancy, and with very limited funds, determined, some months ago, to send out to Corfu a pious and well qualified mistress, to take charge of a school for Jewesses only. Since this determination, it has been suggested that a missionary would find ample employment

KINGS COLLEGE, OLD ABERDEEN.



in Corfu, and the neighbouring islands, where there is great destitution of the means of grace; and at a meeting of the Ladies' Committee, which took place on the 23rd April, Mr. Stewart urged that the Association should undertake to send out an ordained minister to labour among Jews or Gentiles as he may find opportunity, while his wife should take charge of the school for Jewish girls; and he announced also that the lady who before promised £25 per annum for four years towards the school would, if a missionary were sent, increase her subscription to the munificent sum of £100 for three years. With this encouragement, but feeling their entire dependence upon the blessing of Him whose cause they wish to serve, the ladies unanimously concluded that this was a call from Providence, which it would be sinful to neglect, and agreed to send out a minister approved by the London Presbytery, and in connexion with it, as soon as the services of one sufficiently qualified could be secured.

VI.—OLD ABERDEEN FREE CHURCH.

(*With a Lithograph Sketch of King's College.*)

We are happy in being able to give, as a suitable accompaniment to the excellent circular of our Aberdeen friends, a Sketch of that which justly occupies the chief place in the appeal itself, and which gives it a relative interest and importance to us and many others in this distant land——a SKETCH of our venerable ALMA MATER, THE UNIVERSITY, AND KING'S COLLEGE OF OLD ABERDEEN. There stands the antique, chaste, gothic pile, which has so effectively educated hundreds of Northern Scotia's Sons who are now scattered in every variety of useful and honourable profession over tropical India's Cities, Stations, Forts, and Marts! Should any of these, who statedly read our pages, or who may quietly peep into them without wishing to own their *sectarian* readings, be by a glance at this sketch pleasantly or profitably reminded of former days we trust that they will not withhold from the "AULD TOWN" Circular their cordial and Christian recognition merely because it is a *Free Church* appeal; but will cheerfully add their names to the little beginning which they will find has been already made in Calcutta. We are happy also to add that our list will include two or three who have neither been citizens of old Aberdeen nor Alumni of Kings College; but who are simple denizens of the Church of Christ, and who wish well to the Students of the Free Church of Scotland.

"The following Statement and Appeal, in behalf of the Building Fund of the FREE CHURCH in OLD ABERDEEN, is most earnestly submitted to the consideration of the friends of the Free Church, generally, and especially to the large class, in the Northern Counties, and elsewhere, who are interested in the religious well-being of that locality, as the place of their own or prospectively that of their chil-

* By Mr. C. Grant, Calcutta.

dren's education, and the chief fountain of learning to the North of Scotland.

A temporary wooden building was erected here, for the preaching of the Gospel, in connexion with the Free Church, soon after the disruption, in which a promising Congregation has already been organized. After some difficulties and delay, a Minister has lately been settled, to whom having had the benefit of considerable experience in a parochial ministry, the Congregation, in common with the friends of the Church in the neighbourhood, have given a cordial and unanimous welcome. It is now necessary to the success of his labours, and the complete establishment and organization of the Congregation, that a substantial building be erected, commensurate in capacity to the numbers who evince a desire to wait on the ministrations of the Free Church here; while it is obviously proper that, in architectural taste and decoration, it should not be unsuitable to the well-known beauties of the place.

Perhaps, irrespectively of the presence of the University, there is no place in Scotland of equal extent and importance with Old Machar, in which the Free Church has not already been established; and there is none in which the formation of a living, active, and beneficent Christian Congregation, to operate upon a mass of religious indifference and spiritual death, such as still exists in this large population, is more urgently needed.

But it is the bearing of this Institution upon the interests of the Youth attending the University, on account of which the present Appeal is peculiarly and most emphatically directed to friends at a distance.

Besides the young men in immediate preparation for the ministry, there are about eighty Students of King's College, during the present Session, connected, directly or through their Parents, with the Free Church. These are the future Ministers and Teachers, and most influential Members of the Church, in the North of Scotland. Some of them furnish decided evidence of having given their hearts to God, and hail too the prospect of a pastoral superintendence, to cheer them amid the difficulties and temptations of their season of arduous and engrossing labour. Others, it may be feared, are separated from the parental roof, ere yet they have learned to cry unto God "My Father, thou art the guide of my youth;" and by them a watchful and affectionate Christian oversight is needed, in the proportion in which it may possibly not be desired. It would be difficult to over estimate the danger to which this class are exposed, from the contagion of bad example, and the opportunities of indulging the too natural propensity to idleness and vice, at their critical period of life; and no expense or labour which the Church can employ is disproportioned to the end of rescuing them from the paths of the Office-bearers and Members of the Free Church of old Machar desire to appreciate the unspeakable importance of their position, in its relation to the educated and promising youth of the North of Scotland;

and they covet the privilege of being instrumental in contributing to the fulfilment of the many prayers which fond parents, and a Church which urgently needs such aid, are united in offering for their advancement in knowledge and religion.

The building contemplated, if the necessary funds should be furnished, would embrace a place of worship to contain about Seven Hundred sittings, and susceptible of enlargement by the introduction of galleries—a section to be allocated for the accommodation of Students; a class-room for meeting with the Students; and also accommodation for the effective prosecution of a complete system of elementary education in immediate connexion with the Church. Whatever opinions may be formed upon the education of our more advanced Youth attending the Universities—the importance of a system of elementary education, under strict and peculiar religious superintendence, must be acknowledged by all who reflect on the state of nearly absolute dependence in which God has placed the infant and juvenile mind on the authority of its instructors and the example of its associates.

SUBSCRIPTIONS WILL BE RECEIVED

<i>In Aberdeen, by</i>	<i>Or, in Old Aberdeen, by</i>
WM. LITTLEJOHN, Esq. Town and County Bank.	Rev. ALEX. ANDERSON, (the Free Church Minister.)
ROBERT DYCE, Esq. Advocate.	Rev. Dr. FLEMING, King's College.
Messrs. OSWALD, GEORGE and Co.	Dr. GORDON, Jun. High Street.

Also, by ARCHIBALD BONAR, Esq. Edinburgh and Glasgow Bank :
Or the Free Church Ministers in the Country and the Colonies.

SUBSCRIPTIONS RECEIVED IN CALCUTTA, BY J. C. STEWART, ESQ., AND THE REV. J. MACDONALD:—

J. P. McKilligin, Esq.....	100
A. B. Mackintosh, Esq.	20
J. C. Stewart, Esq. ...	50
A. Friend,....	50
Rev. T. Boaz.....	10

VII.—ON THE ECONOMICS OF THE FREE CHURCH OF SCOTLAND: BY THE REV. DR. CHALMERS.

In a few days the dividend for the past year from the Sustentation Fund will be declared by the General Assembly, and there is reason to think that its amount will be such as to surpass the expectations of its most zealous friends. No doubt many of our ministers are far short of the income which they enjoyed prior to the Disruption; and we have had occasion, from time to time, to notice that the returns to the sustentation Fund, from some of the Associations, were not adequate, either to the

exigencies of the Church, or the capabilities of the places referred to. But notwithstanding of all these drains or drawbacks, there is reason to believe that the dividend about to be declared will gratify the Church's well-wishers. It will not equal what it might have been, or what it may become,—certainly without a sacrifice, and almost without effort; but it will exceed all that hundreds of our ministers ever expected to receive, when they abandoned their all at the bidding of their Lord and their conscience,

The general principles laid down in the pamphlet “On the Economics of the Free Church,” and embodied to a great extent in its Associations, have been blessed to promote these results. The progress of our great experiment has suggested various emendations or additions. Evils unforeseen, or not sufficiently felt by many, demand new remedies. Weak points require to be strengthened, and defects supplied. In this way each successive year may see our financial system improved, simplified, and rendered more productive; and it is to urge forward these that Dr. Chalmers has published this pamphlet.

It were superfluous in us to offer any abstract or review of this opportune production. It is, no doubt, in the hands of all our friends; and we know that it has startled some of the most resolute of our opponents, both by its power, and the results which it announces as either already attained, or quite within our reach.

But without offering any criticism on the pamphlet, or any abstract of its arguments, we content ourselves with submitting one or two suggestions regarding it, and the important topics which it discusses.

On the subject of contributions (Sec. 1), Dr. Chalmers has some pungent,—but not too pungent,—strictures on the small number of contributors to the Central Fund. And, from a table before us, we notice, that in a congregation of 1,100 sitters, with 900 communicants, there are only 465 contributors, or much less than the half. The same list shows that, in a congregation of 800 sitters, and 490 communicants, there are only 300 contributors; in a congregation of 750 sitters, and 270 communicants, there are only 209 contributors; while in another, there are 350 sitters, 220 communicants, and only seventy contributors, or precisely one-fifth. One in every five of those who sit down at the Lord's table, and no more, yet feel their obligation to uphold and extend the Free Church. Now, after making all allowance for children who may be ranked as sitters (but whose names should be in the collectors' books), and for the very poor, who may have nothing to give (though these be far fewer than superficial or sentimental observers suppose), no one will say, that 465, out of 1100, or 300 out of 800, or 209 out of 750, or 70 out of 350, are at all equal to what principle, duty, and the love of our sacred cause demand. In the same list; there is a congregation of 1003 sitters, and 750 communicants, which numbers 843 contributors. Even that, we think, is only an approximation to a right state of matters; but if even that be defective, how much more the others,—how incomplete their organization,—how great the loss sustained by the Free Church in consequence of such remissness spread over many districts in Scotland!

The plans and efforts which the pamphlet of Principal Chalmers suggests (pp. 3-10) would completely remedy the evil, if thoroughly given in to, and consistently or honestly acted out; and we cordially re-echo the sentiment, that the Free Church should “have no ambition for mere numbers; she should rather regard it as a disgusting spectacle to see thousands and tens of thousands congregated at sacraments who were persisting in the neglect of a plain duty, and not only inflicting a disability on the general cause of our great home mission, by taking as much to themselves and giving as little to others as possible, but even doing nothing to alleviate the penury and privation of their own immediate minister.”

On this subject we would correct, in passing, a mistake or misnomer which, we fear, is widely prevalent in the Free Church. We notice that an association producing £100, or about that sum, is reckoned a *self-sustaining* one, and above that sum an *aid-giving* one. Some accordingly appear to settle down in great complacency as soon as they have reached that figure. Now, this would be sound were £100 or thereabouts to be the fixed and stereotyped allowance from the Central Fund

for a Free Church minister; but surely that notion is not to be allowed to fasten itself in the minds either of the ministers or people of the Free Church, as our point of finality,—the perfection of liberality,—in such a cause.

The reasonings of the pamphlet on the constitution of the Financial Committee (Sec. 2), and of the mode of superintending and fostering the Associations, demand, and, we hope, will receive the Church's maturest consideration. We are scarcely competent to speak of all the details; but there are suggestions regarding the business of the Committee, and the management of the Fund, characterised by large sagacity and foresight, and assuredly not to be violated without injuring or endangering the progress, or even the stability, of the scheme.

The 3d and 4th sections, relating to the distribution of the Sustentation Fund, are those where differences of opinion are most likely to exist. In discussing the question of alterations or improvements on the scheme which has now been for some time in operation, independent minds will think differently; and it is by their very differences that a state of optimism may, by the wise overruling of God, be at last arrived at. Seeing, however, that according to the present system, the progress, from the first dividend declared at Glasgow, till that now about to be declared, *has been steadily rising*, we should think that any innovation on the present plan were, in present circumstances, to be avoided. By all means, let every obstacle to the right working of our plan be removed, every excrecence lopped off, everything that can invigorate our general principles be zealously adopted; but aught that would give the aspect of instability, and therefore of insecurity, to our great institution, "the sheet-anchor of the Free Church," should surely be eschewed. Dr. Chalmers speaks (p. 14) of the danger of giving to "the friends of the Free Church a certain painful sense of frailty and precariousness fitted to shake their confidence in the stability of our great and growing institute." We sympathise in this feeling. Were our institution not "growing," there might be need for some decided change; but as both the sums contributed to the Central Fund, and those given in supplement to ministers, have increased during the ecclesiastical year now closed, we think, upon the ground both of general principle and of experience, that it were unwise at present to disturb the existing arrangements. Let all mere specks on the scheme be removed,—let the system itself have full scope for development, when it has now come to be so generally understood, when church building and other urgent drains have ceased to divide the liberalities of the friends of the Free Church, or turn them into a disturbing variety of channels,—and we need fear no evil.

Various other topics introduced into this pamphlet, and discussed with a power which it were supererogatory to eulogize, demand our attention, but our space is exhausted, and we must recur to them hereafter. The subject of Church Extension, —one whose importance can scarce be overstated,—the number and the objects of collections to be made,—and an appendix, containing much important statistical information,—complete the pamphlet, which, we do hope, may be the means of directing the Church to a large, sagacious, and thoroughly comprehensive mode of managing our great Central Fund. On its support depends the existence, on its large increase, the extension of the Free Church; and we can only add at present, that any plan which does not thoroughly provide for and secure the latter,—*the Extension of the Free Church*—will contain within itself the elements of dissolution, because the personal and the local will then have triumphed over the catholic and the national.

One thing we notice from the preface to the pamphlet, with the most unfeigned regret. Dr. Chalmers announces his intention to "retire from the public business of the Free Church," and adds, "it is not a matter of choice, but of physical necessity." Much as we deplore this necessity, and though it will be heard with deep regret by the Church throughout all her borders, we must concede that the retirement thus sought is richly merited. Three successive wars—those of Church Establishments, of Church Extension, and Church Independence,—have been headed and mainly fought by him; and if he now withdraw, he will be followed by the prayers and the affection of hundreds of thousands who love yet more than they admire him. In the Sustentation Fund of the Free Church he has reared one of the noblest monuments of Christian sagacity and benevolence that any single mind ever has ho-

noured to achieve. Sir George Sinclair said,—and said with truth,—that “where Thomas Chalmers is, there will the Church of Scotland be;” and though retired from public life in Church Courts, he does not wholly retire from the Church’s councils, nor from the Principality of her College. Though we hope that she will ever look far above him, yet it is one cause of solace, that he has been so long spared to us, and honoured to build up the walls of our Jerusalem so high as they have reached.

Who would even surmise, from the uncommon power and eloquence of the pamphlet, that its author needed to retire! We would fain find in these an omen, that he is yet to help to complete what has been so successfully begun.—*Witness*.

VIII.—THE LATE REV. DR. WELSH.*

It is our most melancholy duty to announce the sudden death of Dr. Welsh, at Drumfark House near Helensburgh, at a little before seven o’clock on Thursday evening. Although the reverend Doctor’s sufferings had somewhat increased latterly, yet the symptoms were not such as to excite greater alarm than formerly. He had a drive in the forenoon of Thursday, as usual. A short while before his death, Mrs. Welsh was reading a verse occasionally to him, as they sat together by the fireside. She had just read Isaiah lxi. 10,—“I will greatly rejoice in the Lord; my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with jewels:”—which he turned into a beautiful prayer; and almost immediately thereafter stretched out his hands, saying, “Oh! I am going,” and never spoke another word, but expired in his chair without a struggle.—*Witness*, April 26.

This is not the time, if we possessed the materials, to attempt even a brief sketch of the useful and admirable career of Dr. Welsh, or to estimate the irreparable loss occasioned by his death to the cause of learning and of religion, to the Church, and to the highest interests of the country, in these eventful times from which he has been taken away. No similar event ever produced a general feeling of more earnest and affectionate sorrow for the death of a good man, or of more solemn and elevating sympathy with the blessed aspirations of a Christian’s closing hour.

* We hope in next number to insert an original notice of this much esteemed and regretted Minister, written by one who had once the privilege of being his Theological pupil.

Dr. Welsh possessed, in rare combination, the qualities of an accomplished scholar, a well-bred gentleman, and a faithful Christian minister. His knowledge was accurate, varied, easily available, but utterly unobtrusive. He never presented it with the formality or the pretensions of learning; and it was only by gradually discovering the great extent of his resources, and the ease with which he could draw upon them, that his friends became aware that the information which he was always ready to impart, but upon which he never presumed, was the result of study so deep and extensive, as must make him ever rank high among Scottish scholars. This remarkable characteristic of unpretending and unobtrusive learning, distinguishes his works, as much as it did his conversation. Facts the most recondite, and illustrations the most valuable, are drawn from the abundance of his stores, with such an absence of effort or display, that the unlearned reader can hardly believe the worth and rarity of the treasures which he so simply yet so profusely communicates.

The unaffected simplicity of his disposition, imparting itself to his manner, gave a charm to his companionship, which attracted to him the intimacy and warm regard of the more eminent men with whom he was brought into contact, by his public position during the latter years of his life, or by his reputation as a man of letters. His simple and easy bearing, far unlike the formality of the secluded scholar or the superficial politeness of the mere man of the world, a lively and animated flow of remark, and a warm, right-hearted enthusiasm, lent a charm to his company, and a grace to his deportment, which will never be forgotten by those who were within their influence.

To his character as an eminent teacher and leader in the Church, the attention of the community at large is now directed with peculiar interest, and with the deepest regret. Possessing, in the highest degree, many characteristics least common in the Church and times to which he belonged, and most diffident of his own fitness for duty in those departments, the qualifications for which were to be found elsewhere in most abundance and the greatest perfection, it seemed as if he were specially fitted by a good Providence to give firmness and stability to the counsels of the Church, in the time of her severest trial. None who watched the great religious movement in Scotland in 1843, can ever forget how much of the dignity and grace, as well as the wisdom and decision of that momentous step, depended upon Dr. Welsh as its official leader, in his capacity as Moderator of the General Assembly. Those who were themselves engaged in it, can best testify how much, by the blessing of God, we owe to his Christian wisdom, and to the weight of his public and private character. The charge of fanaticism, always so ready in the mouth of the world in regard to every step taken on religious principle, could hardly be ventured against a cause which was espoused and led on by such men as Dr. Welsh.

The Presbyterian constitution of his Church gave scope for his peculiar qualifications, by placing him, as Professor of Church History, in a situation to make available his high literary attainments, without withdrawing him from his part in the guidance and administration of

the affairs of the Church. There was no department of usefulness for which he was more eminently qualified; and the influence of his highly cultivated mind, his love of liberal studies, his somewhat severe and rigorous habits of reasoning, and his inflexible exaction of dutiful effort on the part of his students, has been, and will long continue to be felt, in the character of the men who have been trained to the ministry under such teachers as Chalmers and Welsh.

The singular sincerity of Dr Welsh's nature marked distinctively his character as a private Christian. Shrinking with strong natural dislike from every thing fictitious or unreal in religion, as alike repugnant to his taste and inconsistent with his straightforward honesty, there was a candour and masculine vigour in his views and conversation on spiritual subjects, removed in the farthest possible degree from religious sentimentalism. Upon such subjects he was more prone, at least in ordinary conversation, to express his convictions than his feelings. His habitual meditation upon spiritual things, his elevated views of the Divine government and character, and his love of the Saviour, did not fail to prompt in him those loftiest and holiest aspirations, which, however, he seldom communicated to others without some degree of serious and reverential reserve. Most aptly and faithfully were they expressed in his latest prayer, which received its marvellous and solemn answer in his instant removal to that world where, clothed "with the garments of salvation," his soul, for evermore, shall "be joyful in his God."—*Scottish Guardian*.

IX.—CALCUTTA FREE CHURCH INSTITUTION.

The young man of whom we made mention in our last number, that he was under probation for Baptism with the Free Church Missionaries, has since then received that solemn rite, and been admitted into the communion of the Christian Church. Variety of external circumstance, of personal habit, and of religious opportunity, tends to strengthen the testimony arising from a number of enlightened conversions to the gospel of Christ: and this measure of variety has not been wanting in the case before us, from those already of late recorded—as will be seen in the following extract. To the subjoined little notice we have only this supplementary circumstance to add, that when residing at Barrackpore, Beni Mádhav had several times gone to visit the late Revd. Mr. Mack of Serampore, and that he had been much helped by the counsels of that esteemed and regretted Minister of the gospel of Christ.

"Another young native was on Tuesday evening, July 1st, baptised at the Free Church place of worship. The service was performed by Dr. Duff, who stated shortly the leading points in the history of the young man, and of the way by which God has led him from the darkness of heathenism into the light of the gospel. He had been

strongly impressed some years ago, shortly after his admission into the General Assembly's Institution, by the reading of the Ten Commandments. He had been removed from that institution and sent to the Hindu College in consequence of the alarm excited by the baptism of Mádhab Chandra Basák three years ago. Latterly he had been employed as head native teacher in the school established by Lord Auckland at Barrackpore. He left that situation some time ago, his friends thinking that employment in an office in Calcutta would be likely to drive from his mind those thoughts that he still cherished of embracing Christianity. The means employed however did not succeed.

About six weeks ago, more or less, he applied to the missionaries of the Free Church for baptism ; since that time he has been an inmate of Mr. Smith's house, where, amid the trying scenes that took place there in regard to Baikantanáth, his sincerity and decision were well tested.—Having thus given a brief detail of the leading points of his history, Dr. Duff put to him many questions in regard to his faith and knowledge, which he answered in the most distinct manner. He was then baptised in the name of the Father and of the Son and of the Holy Ghost. May the prayers offered up in his behalf be heard and richly answered !"—*Christian Herald*.

These successive admissions into the Church of Christ, remind us of those tender lines of Montgomery, which we may designate

THE CONVERT'S HYMN.

People of the living God !
I have sought the world around,
Paths of sin and sorrow trod,
Peace and comfort no where found :
Now to you my spirit turns,
Turns,—a fugitive unblest ;
Brethren ! where your altar burns,
O receive me into rest !

Lonely I no longer roam,
Like the cloud, the wind, the wave ;
Where you dwell shall be my home,
Where you die shall be my grave :
Mine the God whom you adore,
Your Redeemer shall be mine ;
Earth can fill my heart no more,
Every idol I resign !

Tell me not of gain or loss,
Ease, enjoyment, pomp and power ;
Welcome poverty and cross,
Shame, reproach, affliction's hour !
" Follow me ! " I know thy voice ;
Jesus, Lord ! thy steps I see ;
Now I take thy yoke by choice,
Light Thy burthen now to me !

X.—OUR MADRAS ACCUSER: OR, THE REV. MR. BOWIE OF MADRAS AND THE CALCUTTA FREE CHURCHMAN.

WE must now turn to a little business which, personally, we had rather let alone; but which the interests of truth and justice, as well as the urgent counsel of friends whom we are accustomed to respect, induce us at least briefly to notice. „In the *Home and Foreign Missionary Record* of the Established Church of Scotland for May last, there appears against the *Calcutta Free Churchman* a charge of “*calumny and misrepresentation*,” from the pen of the Rev. Matthew Bowie, Senior Presbyterian Chaplain at Madras. In order to do our Rev. accuser full justice, we give in the following extract the whole passage of his letter bearing upon us; taking notice only however of that portion which is alledged to contain the fatal Free Church *virus* :—

“ I am sorry almost to allude to matters of controversy,—but I do not know how calumny and misrepresentation are to be put down without contradiction. During my residence at the Cape a friend put into my hand a copy of the *Calcutta Free Churchman*,—the No. for March last. It is edited, I believe, chiefly by the Rev. Mr. Macdonald. In this No. there was a statement to the effect that they had reason to know, and could state upon authority, that in Madras and Bombay the residuary chaplain would soon be left without a hearer: and that, as regarded Calcutta, few indeed were the patrons of St. Andrew’s Church that were not also the patrons of the ball-room, the race-course, and the gaming table. In an ordinary newspaper, where one is accustomed to see reckless and unprincipled statements, a paragraph of this sort may be allowed to pass unnoticed. But the *Free Churchman* is a missionary publication, under the conduct of a minister of the gospel; and set up, it is alledged, for the defence of *vital* gospel principles. I can say nothing of Bombay or Calcutta; but on my return to Madras about six weeks ago, it devolved upon me to dispense the sacrament of the Supper, on the first Sabbath of the new year, according to our usual practice; and the number of communicants was greater than on any former occasion; and I have never seen the church more steadily attended than since my return.”—*To the Convener &c. :—Madras, February, 12, 1845.*

First. Here we *might* complain of an extreme and unusual breach of conventional courtesy on the part of Mr. Bowie, in naming any one Individual as the understood Editor of a Periodical, at the *very* time when he is bringing a charge of calumnious misrepresentation; as the evident design, or at least, effect, of so designating an Individual is to make him personally chargeable with all the odium of the alledged calumny and misrepresentation. But of this we will not complain.

Secondly. We might still more complain of the gross unfairness of Mr. Bowie in making no distinction between the avowed article of a mere *Correspondent* and the Statements which are properly called and deemed *Editorial*. The article referred to by Mr. B., is signed with the initials of a Correspondent, and that some five or six lines beneath the words which Mr. Bowie has professed to quote; and is it fair in him to assert that concerning an Editor directly, which after

all is shewn in the very paper itself to be the simple dictum, the mere opinion of a correspondent, who writes only "I believe"? Surely this is not right; for, however responsible an Editor may be, let him have justice done him; and a distinction made between his own assertions, his and the beliefs of correspondents. Yet, let this also pass.

Thirdly. But, we do, and will, and must, complain of the evident *untruthfulness* of Mr. Bowie's statement or charge against us. As to the *cause* of this untruthfulness we need neither suppose nor suggest any thing; but as to the *reality* of it, let the following juxtaposition, or rather contra-position, of the two documents in question, give its own direct evidence. Let the eye alone determine the merits of the case.

Original article as it appeared with the signature of A. B. in the Free Churchman of March 15th 1844.

"I believe it to be true, that neither in Madras nor in Bombay, is there any prospect of any considerable congregation, continuing to attend the Chaplains."

The Rev. Mr. Bowie's statement as it appears in his letter of February 12th 1845.

"In this No. there was a statement to the effect, that THEY had reason to know, and COULD STATE UPON AUTHORITY, that in Madras and Bombay, the Residuary Chaplain would soon be LEFT WITHOUT A HEARER."

Reader what say you? How agree these two? Is it true that "THEY," that is, the Editorial body (or Editor,) have said all this? or, does a Correspondent say, "I;" and not even "we?" Is it true that this Correspondent declares, that he can "STATE UPON AUTHORITY" that which he is stating? or does the Correspondent simply say, "I believe it to be true"—leaving it all to rest on the unknown A. B.'s "believe," just as Mr. Bowie in his own letter cautiously says, "Edited, I believe, chiefly by the Revd. Mr. Macdonald:"—what right then has Mr. B. to *interpolate* such words as these "state upon authority?" This is an inexcusable mistake. Is it true, that the Free Churchman or its correspondent said, that, in Madras "the Residuary Chaplain would soon be left without a hearer?" or is it untrue? in letter, and in effect alike untrue. Our Correspondent may have been mistaken in his belief of March 1844, as met by the facts of February 1845—Yet, is this any reason why his opinion should be so grossly misstated? But, to be done with the thing—We are quite willing to suppose that all this painful inaccuracy of statement may be traceable to a treacherous memory, under the dictation of an angry mind—angry at a supposed and not easily defined injury. Yet it had been much better and wiser, though it may seem weaker, had our reverend accuser simply written—"The feeling of prejudice against us is strong:—When at the Cape, I found, in a copy of the Calcutta Free Churchman, in a paper furnished by one of its Correspondents, a statement to the effect, that he believed that the Madras and Bombay Chaplains would soon have no considerable congregations to attend on our Ministry? Could any thing be more unfound-

ed and absurd than this?" This, Mr. Bowie might safely have said, if he pleased; but, passing beyond *this*, where has he landed? and what now comes of all the charge of "misrepresentation and calumny?"

As to what he says of Calcutta, we should suppose that if Calcutta does not choose to plead for itself, Madras need scarcely become its champion. Even in this part of the accusation also, Mr. Bowie unwarrantably *substitutes* the term "Gaming-Table" for "*Theatre*," an exchange for which his friends will not much thank him: and further, when we thought that he was about to behave most chivalrously on behalf of his distant metropolitan friends and to rush into the fight, as he had done into the challenge, for *them*—he suddenly breaks down into the safe and careful exclamation, "I can say nothing of Bombay and Calcutta!" What, has he no correspondence with *them*, nor can tell whether they prosper or no? Is it anywise strange that our Correspondent in Calcutta should form a mistaken opinion about the church-statistics of Madras, when a senior Chaplain of Madras, in February 1845, publicly and with his name writes, "I can say nothing of Bombay and Calcutta!"

Should any of our readers think that this matter was really not worth noticing, we can only say, that others thought it *was*: and so, if there be a doubt, we have now given the benefit of that doubt to the side of truth and justice, which in this case is also the side of the Calcutta Free Churchman! This is the first instance in which we have had to encounter so gross an accusation, from such a quarter: and however glad we may be to have vindicated ourselves, our gladness is tempered by the regret, that we must now leave in the seat of the *accused*, one whom we were once accustomed to respect, as a minister of mercy and truth.

XI.—A PRAYER IN AFFLICTION.

"O THOU whose mercy guides my way,
Though now it seem severe,
Forbid my unbelief to say
There is no mercy *here*!

"O grant me to desire the pain
That comes in kindness down,
More than the world's supremest gain,
Succeeded by a frown!

"Then, though Thou bend my spirit low,
Love only shall I see;
THE VERY HAND THAT STRIKES THE BLOW,
WAS WOUNDED ONCE FOR ME!

CALCUTTA

AUXILIARY BIBLE SOCIETY.

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(Signed) J. HÆBERLIN, *Secretary.*

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THE
FREE CHURCHMAN.

VOL. IV.]

FRIDAY, AUGUST 15, 1845.

[No. 8.]

I.—THE LATE DR. WELSH.

To the Editor of the Free Churchman.

DEAR SIR,

It seems fitting that your pages should contain some memorial of one who was placed of God in so honorable a relation towards the Free Church of Scotland as that which was sustained by the late Dr. Welsh: and it seems almost a duty incumbent on me, as the only person in Calcutta that enjoyed both the advantages of his instruction and the privilege of his acquaintance, to attempt to furnish such a memorial. But I do sincerely feel that I was never before called to the performance of a task for whose right execution I was so inadequately qualified. In fact I should esteem it very high praise to be bestowed on any man, to say that he was capable of appreciating and fitly delineating the character of such a man as Dr. Welsh, and I know very few men indeed that I should consider as entitled to such praise. Of these very few I feel that I am certainly not one; but rather than that the thing should be left altogether unattempted, I shall venture to risk the humiliation of a failure.

I am not to attempt a regular biographical narrative, for I have very little knowledge of the particulars of Dr. Welsh's early life. I have often heard it stated that he was directly descended from Mr. John Welsh, the son-in-law of Knox. It is all the more probable that he might be a lineal descendant of these zealous champions of the supreme headship of Jesus Christ in and over his Church, as the name of Welsh is not a very common one in Scotland. Dr. Welsh's family is one of great respectability in Peebles-shire. Of his father I never heard much, and therefore suppose he must have died long ago. His paternal uncle is

Mr. Welsh of Mossfennan, a gentleman very well known in that part of the country for his integrity and liberality. One of his aunts was the wife of the venerable Dr. Somerville of Drumelzier, the father, if I mistake not, or oldest minister of the Free Church of Scotland. Dr. Welsh's mother was a Miss Laidlaw, through whom of course he was collaterally connected with the whole race of border families. His maternal aunt was the wife of the Rev. Mr. Colvin, minister of the parish of Johnston near Moffat. But I do not mean to weary your readers with a genealogical table. I merely mention such of his relations as occur to my memory, in order that your readers may be able to draw inferences for themselves in regard to the influence they were likely to exert on his character and opinions.

Of the days of his boyhood and youth I have heard little or nothing, although I have often made enquiries respecting them of the neighbours and friends of his family. From this I infer that the same modesty and reserve characterised him in his youth that adhered to him throughout his life. He studied at Edinburgh, and must have been a student of no ordinary attainments. This may be safely concluded from his own account of the treatment he received from Dr. Thomas Brown when introduced to him by his aunt. "The admiration (says he) of the extraordinary talents displayed by Dr. Brown in his lectures, which I experienced in common with all those who attended the moral philosophy class, made me very desirous of his acquaintance, and I was happy in having a much valued relative, whose mother and brother had been amongst his earliest friends and correspondents; and whose own *meekness of wisdom* gave her such a place in his estimation as to secure a very favourable reception to any one whom she might introduce to his notice. From the time of my first interview he shewed all that kindly attention by which his manners were characterised; and in a short period I had 'the happiness of enjoying the most habitual and familiar intercourse with him.'—Any one who knows the habits of academical life in Edinburgh needs not be told that it was to himself rather than to his aunt that he was indebted for the friendship of Dr. Brown. Her introduction might have procured for him an occasional invitation to breakfast, but it must have been a perception of his own excellent qualities of mind and heart that induced the Professor at once to admit him to that familiar intimacy which subsequently subsisted between them. In fact the attainments which he subsequently displayed, and especially the great amount of miscellaneous reading which is manifested in all his published works, are sufficient evidence that his academic life was one of intense devotion to study; for it is scarcely possible that he could have treasured up so much miscellaneous lore at any period between the close of his college life and the publication of the life of Dr. Thomas Brown. His theological studies must have been pursued under the direction of Dr. Hunter and Dr. Meiklejohn, and I do not doubt that the deep and fervent piety of the one, and the masculine common sense of the other, must have tended considerably, as means in the hand of God, to produce, or at least to develope, that rare mixture of learning and piety which he afterwards exhibited.

His first appointment in the Church was to the parish of Crossmichael, in the Presbytery of Kirkcudbright and Synod of Galloway, a parish containing, according to the last census, a population of 1320 souls. I never knew a man better fitted, better cut out, if I may be permitted to use a common expression, for the discharge of the duties, and the enjoyment of the appropriate delights, of a country clergyman. The "Manse fireside" is at all times a sacred spot, (or at all events was so in the days when the sap and marrow remained in the Kirk of Scotland), but to have visited the manse of Crossmichael in the days when Dr. Welsh was its minister, must have been no ordinary treat to any one who had a particle of taste for physical or moral beauty. It was here that, amid the faithful labors of a parish minister, and while discharging these duties with an amount of assiduity and labor far more than is bestowed upon them by the greater portion even of good and holy ministers, he found time to compose and publish the work by which his name is indissolubly associated with that of one of the most distinguished cultivators of that science, for whose cultivation Scotland has been especially celebrated. The life of Dr. Thomas Brown was published in 1825; and although the subject is not one of popular interest, the intrinsic value of the work soon attracted for it and its author the attention of all those who were capable of appreciating it. And this will be the proper place to say a few words regarding this work.

If it were taken up by many of your readers, I have no doubt they would be greatly disappointed with it. It is called the Life of Dr. Thomas Brown, but it is in reality a dissertation on mental science, and this is the only light in which it ought to be viewed. When regarded in this light, I believe no one can read it without being convinced that it is a masterly production. Whatever it contains of the life and character of Dr. Brown is to be regarded as a comparatively unimportant addition to the main work. Of the estimation in which it is held by men capable of forming a judgment in regard to it, I may quote a passage from the Dissertation of Sir James Mackintosh on Ethical Science, which I happen to have now beside me.—"WELSH'S LIFE OF BROWN"—a pleasingly affectionate work, full of analytical spirit and metaphysical reading; of such merit in short that I could wish to have found in it no phrenology." But while metaphysicians may regard the occasional introduction of the doctrines of phrenology as a blot upon the book, I believe the pious Christian reader will be of opinion that it errs chiefly in defect. There is certainly very little, if any thing, in the work, that would indicate a high tone of spirituality of mind on the part of its author. Dr. Brown was unquestionably a most amiable and virtuous man, and I am assuredly not one of those who would refuse their due praise to natural amiability and virtue; but the work contains abundantly sufficient evidence that he was, if a Christian at all, certainly one of very little attainment in the Divine life. Now Dr. Welsh, in his admiration of the amiable and virtuous qualities that Dr. Brown unquestionably possessed, does seem to have lost sight of the fact, that these do

not constitute Christianity. Whether he had at this time but imperfect views of Evangelical religion, or whether he so abounded in that charity which "believeth all things, and hopeth all things, and thinketh no evil," or whether, believing that his book would be chiefly read by men by whom, in their pride of intellect, the cross of Christ would be likely to be regarded as foolishness, and therefore left out much of what he would have put in had he been writing for another class of readers, I am not able to decide. I think this latter supposition inconsistent with what I know of the determined honesty and fearlessness of his character, and probably the blame is to be equally divided between the two former causes specified. Probably he thought far more favourably of Dr. Brown than he would have thought of himself had his own character been the same, and probably also his standard of judgment was then much lower than it afterwards grew.

I do not exactly remember how long he remained in Crossmichael; but it was not very long ere he was translated to St. David's, Glasgow. It is a very singular fact, that I have often heard commented upon, that there is always a remarkably large amount of talent and zeal among the Clergy of our Western Metropolis. Even among such a body, however, Dr. Welsh could not fail to be conspicuous. His preaching was not of a kind to dazzle the merely occasional hearer, or to send men away filled with admiration of the preacher, but it was of such a kind that the diligent attendant on his ministry could not fail to find his knowledge of gospel truths rapidly extending, and his conviction of the importance of giving heed to those truths gradually deepening. A very good idea of his preaching may be formed from his published sermons, which he gave to the press shortly after his appointment to Glasgow, chiefly (as he modestly states) as a small memorial to his former charge at Crossmichael. These sermons give a better idea of his preaching than published sermons generally do; for there was nothing about his manner of delivery that gave any peculiar distinction to his sermons as delivered by himself over the evident excellence of them as read by any one else. Here I may mention that he was what is called in Scotland a "slavish reader;" and it is in no small degree creditable to the discrimination of the people of Glasgow, that they did not allow their prejudices against this mode of preaching (which, as I have often heard from Dr. Chalmers and others, are peculiarly strong in the West) to interfere with their acceptance of Dr. Welsh's preaching. It was here, by incessant toil in his study, in his pulpit and in his parish, that Dr. Welsh laid the foundation of that disease which has ever since been a burden to him, and which has at last caused so deep sorrow to the Church by his premature removal. It was here also that he married Miss Campbell, who has now to bear the heaviest burden of that loss, which all Scotland has to mourn.

In 1831, the Church History chair in the University of Edinburgh having become vacant by the death of Dr. Meiklejohn, Dr. Welsh was appointed to fill it. It was publicly stated at the time of the "Moderatorship controversy" to which I shall afterwards refer, that he owed this

appointment to the recommendation of Dr. Chalmers. If this were the case, and I have every reason to believe that it was so, it was another instance of the putting forth of characteristics on the part of that great man which beforehand would have been deemed incompatible with his general mental character. Few persons would have expected that Dr. Chalmers would have been able fully to appreciate the excellencies of Dr. Welsh. It was not simply because the men were so different, for it probably happens very often that we value men all the more highly on account of their possession of those qualities which we are conscious of wanting in ourselves; but the whole strain and current of their mental habitudes were so utterly opposite, that we shall ever regard it as an additional proof of the yet unmeasured largeness of Dr. Chalmers' mind, that he was able to perceive fully the excellencies of that of Dr. Welsh.

The appointment of Dr. Welsh to the Church History chair may be regarded as an era in the history of theological education in Scotland. Hitherto this very important branch, we may almost venture to say, had never been taught in Scotland. Dr. Welsh's chair had been previously occupied by Dr. Hardie, one of the ministers of Edinburgh, and by Dr. Meiklejohn, minister of Abercorn. Though both, as we have learned, were excellent men, and men of considerable talent, neither of them had any portion of the qualifications requisite for the adequate discharge of the duties of such a professorship; and then had they had all the qualifications that could be desired, neither the one nor the other was able to devote more than a fraction of his time and attention to the duties of his academical office. But with Dr. Welsh it was hard to say what talent it would have been desirable for a Professor of Ecclesiastical History to possess, in which he was deficient; and his chair was to him the great focus towards which all his talents and faculties were made to concentrate.

I think his appointment must have made a considerable sensation throughout the University, for I remember absents myself from my own class to hear him deliver his inaugural discourse. Now I do not think that the appointment of a professor in the Theological Faculty would have been a matter that would at all have interested the students of the lower department of the Philosophical Faculty, unless that professor had been a man whose appointment was deemed an event of more than usual importance in its bearing on the general character and reputation of the University. Though I was then very young, and probably went to the lecture with no very exalted motive, I was certainly struck with the conviction that the lecturer was an extraordinary man, and that it would be a very pleasant thing to study church history under such a professor. It must have been no easy matter to produce such a conviction in the mind of one whose notion of the study of church history was closely connected with various unsuccessful attempts to keep his eyes open while reading a few pages of Mosheim as a daily task!

When it was afterwards my privilege to be an attendant on Dr. Welsh's class, I often had occasion to congratulate myself on the accuracy, in this instance, of first impressions; for assuredly it was very

pleasant to be conducted by such a man in the study of such a subject. If it be asked what it was that gave such a peculiar charm to Dr. Welsh as a Professor, I fear I shall be able to give no answer that will be intelligible to others. But has it not been so with all those who have had the art, or the "knack," to attract the ardent affection of youth? Has it ever been possible to state positively what it was in them that enabled them to accomplish that in which so many have failed? Ask any of the scholars of Rugby what it was that they admired and liked so much in Dr. Arnold, (a man by the way between whom and Dr. Welsh there was in some respects a considerable degree of resemblance) and you will probably find that not one in ten can give any better answer to the question than the very convenient French one, that it was a certain indescribable *Je ne sais quoi*. With respect to Dr. Welsh, it was certainly not his talents alone, though these were of a very high order; nor his taste alone, though that was of the most exquisite kind; nor his attention to his duties alone, though that was most unremitting; nor his piety alone, though that was most ardent and sincere; but probably it was the combination of all these elements that rendered him the object at once of admiration and of love. But what always struck me as the most remarkable characteristic of his mind, and as that one which fitted him above any other man I ever knew for the duties of his chair, was his singular tact in discriminating character, especially mental or intellectual character. He had very little private intercourse with his students, and yet it was impossible to talk with him for five minutes without feeling that he completely understood the character of your mind, with its excellencies and its defects. It was this singular power of analysing character that made some of his lectures so engrossingly interesting. Often have I felt after hearing some of what might be called his biographical lectures, that I was more intimately acquainted with some of the men whose names I had scarcely heard before, than I was with my acquaintances and companions with whom I had associated from my childhood. This was especially the case with his lectures on the Reformation period. The mind of Luther was a subject worthy of the study of Dr. Welsh, and, let me add, a subject to which none but such an one as he was capable of doing justice.* Almost the same may be said of Philip Melancthon, and certainly of Ulrich Zuingli. The mention of these names reminds me of one lecture which I have often thought of as perhaps the best that I ever heard delivered either by him or by any other man. It was a comparative view of the characters of Luther and Zuingli, and was occupied with showing how their characters were modified by the circumstances in which they were placed, and how these characters again modified those of the German and the Swiss Reformation.

But it might be supposed that this power of thoroughly knowing as by a glance all the character of a man, would rather have invested its possessor with a kind of repulsive awe than have made him an object of affection to young students. And so it would, had it not

* And therefore it never had justice done to it, in any of the mass of publications that have treated of it until M. Merle d'Aubigne undertook it.

been united with a transparency of character in himself, which seemed at once to impart the feeling that he could not make any sinister use of the knowledge he possessed, and at the same time with a calm affectionateness of manner, which formed a guarantee that the only purpose to which it ever would be turned was to enable him to benefit each one of his students.

Dr. Welsh's course of lectures was intended to stretch over four sessions, corresponding to the prescribed period of attendance on the Divinity Hall; the first extending from the birth of Christ to the establishment of Christianity under Constantine, the second including the history of the dark ages, the rise of Mohammedanism and the full developement of the Papacy; the third containing the history of the Reformation; and the fourth that of the Reformed Churches, and especially that of the Church of Scotland. The last course had never been delivered up to the period of my leaving home in 1839, and I am not aware whether it was ever completed.

It was part of Dr. Welsh's duty as a theological professor to hear two of the six discourses prescribed by the laws of the Church to all students of divinity; and to this, as to every other department of his duty, he devoted the greatest care. The exquisite taste which he manifested in every thing, rendered him a severe but a discriminating critic. His praise was very sparingly bestowed, but a few words expressive of calm approbation from him were as much prized as a glowing panegyric would have been from many others. His own preaching was of the first-rate order. Every sermon was a finished composition, which might have been printed as it was written. His manner in the pulpit was calm and subdued; realizing to an unusual degree the requisition of the poet—

I seek divine simplicity in him
Who handles themes divine.

After he came to Edinburgh he preached very seldom: I think I heard him twice. His sermons contained a clear statement of gospel truth, and bore the mark, as all his compositions did, of intense and long-continued thought.

One or two summers he spent on the continent, in searching for information on his favorite subject from the libraries and the men of Germany, those vast treasuries of facts. With the German language he was very familiar, and made a most judicious use of the stores it unfolded to him. On the occasion of one of his visits to Germany he gave great attention to the whole system of education pursued in Prussia, and was a principal agent in introducing those reforms into the scholastic economy of Scotland, which will ere long restore our country to its rightful position as the best educated country in Europe.

As vice-convener, and subsequently convener of the committee of the General Assembly for Colonial Churches, he brought all his talents to bear on the promotion of the spiritual well-being of our expatriated countrymen. I remember a letter that he addressed to emigrants, which struck every one at the time as a most beautiful composition.

Until the time when the moderatorship of the General Assembly was forced upon him, he seldom appeared as a speaker either in the church courts or at public meetings. The field of noisy debate was not the place for him. There were however two memorable exceptions. On occasion of a church extension meeting in the Assembly Rooms, George Street, he appeared on the platform, and astonished every one by the singular energy that he exhibited. I remember very well the look of surprise that pervaded the vast assemblage when he rose and began his speech by saying, "I cannot repress my indignation." It seemed as if he had been all his days penning up within his breast a vast variety of talents, for the purpose of letting them all burst forth in a perfect torrent of eloquence on that particular occasion. Always cool and collected, he seemed equally cool and collected then; but his coolness had only the effect of giving tenfold force to the tremendous smashes that he dealt to all that opposed or heartlessly supported that sacred cause. What gave the speech all the more power, was the fact that it was chiefly directed against the temporizing policy and faithlessness of the Whig government, with whom on political questions, he was well known in general to agree. I felt then, as indeed I have felt at other times, that while there was no man whose friendship I should esteem a greater boon, there was none whom I should not prefer as an opponent.

The other occasion on which Dr. Welsh came before the public as a controversialist was one of a less pleasing character. In that to which I have referred, his antagonists were the timid temporizing worldly politicians of the day—but his opponent in this controversy was his colleague and dearest friend; confessedly as much the superior of all other men in some respects, as he was in some others. The occasion was the election of a moderator of the General Assembly. Into this controversy it is not my intention to enter now; in fact it is one of those things that it were better to forget altogether. I shall simply state that it had been expected that Dr. Lee, probably the most learned man in the Church of Scotland, should be moderator of the General Assembly. But Dr. Chalmers, who was one of the body (the old moderators,) on whom the selection of a man to be proposed had by long usage fallen, believing from some expressions of Dr. Lee that he was not sound in his views as to the great question of church extension, opposed his election, and had influence enough in the old-moderatorial college to carry that another should be proposed. It so happened that all the men whose talents and standing in the church made them fit to be proposed for such a high office disagreed with Dr. Chalmers, and no one of them would permit himself to be nominated in opposition to Dr. Lee. The consequence was that the choice of the old moderators was restricted to a man who was esteemed a very good sort of person, but who was altogether unfit for the office. Dr. Welsh vindicated the claims of Dr. Lee, and a war of pamphlets ensued. It sickens me to recal the memory of these days, for unfortunately the controversy was not confined to the question with which it originated, but was permitted to effect a breach between the two greatest men in the Church of Scotland; all private intercourse

between them was suspended, and as might have been expected, the saying of the poet was fully verified—

Delirant reges, plectuntur Achivi.

But I cannot dwell longer on this painful subject. The recent *great* controversy, amongst other good effects, has shown the futility of all these *little* controversies among the ministers of the gospel of Christ. The rival candidates for the chair are *both* residuaries, while the leaders on both sides of the controversy are the leaders of the Free Church.

The last prominent position that Dr. Welsh occupied was the chair of the last constitutional assembly of the Established Church of Scotland. In this position he acquitted himself to the satisfaction of all; and in this character too it was his high privilege to lay the foundation stone of the Free Church of Scotland. The scene of the reading of the Protest, I can picture to myself just as well as if I had been present. The cool determination of the moderator, only for a moment giving way to visible emotion, the earnest eagerness of some, the sad dejection of others, the deep seriousness and solemnity of all, combined to form a scene whose interest has not been exceeded by that of any other in the annals of the Church of Christ. The Protest itself, as I understand, was mainly Dr. Welsh's composition. It is worthy of the solemn occasion, and will be treasured up by the Church at large as one of the most important documents of ecclesiastical history.

The most important act of Dr. Welsh since the disruption was the forming of a scheme for raising £20,000 from 20 subscribers for the New College. The details of this are so well known to your readers, that, even if my letter had not already extended to so unwarrantable a length, I should not have deemed it necessary to repeat them here.

The closing scene of Dr. Welsh's life was suitable to the calm and stedfast tenor of it. He had long been in delicate health, and knew that it was likely that his disease would terminate suddenly; and so it did. "Having faithfully served his generation according to the will of God, he fell on sleep."

He breathed his soul into the air
As mild and gentle as the cradled babe
Dying with mother's breast between his lips.

I presume your pages will contain a notice of the proceedings, in last assembly, in consequence of Dr. Welsh's death, and therefore I shall not repeat them here. I shall merely express my earnest hope that means will be adopted for the publication of his lectures. He did not himself wish them to be published in their original form, and was engaged in arranging the substance of them into a regular history of the Church, the first volume of which, published last year, is now before me. It would have been, if completed, by far the best history of the Church in the English language, and would have completely removed the reproach from our country of having never given birth to even a tolerably good work on ecclesiastical history. To say that it is better than any existing English work is no praise at all; but I will say that if it had pleased God to allow him to complete it, it

would have left little to be desired in this department. I do not suppose it will be possible to complete this great work, but I know that his lectures are in a fit state to be sent forthwith to press. I understood that at one time he was engaged in the preparation of a history of the Jesuits, but I do not know whether he had made any considerable progress in this work.

Dr. Welsh's person and manners are indelibly impressed on the recollection of all his students, and indeed of all who knew him. He was himself till his last days a thorough student. In fact the one desire of his heart seemed ever to be that every student in his class should be "very learned and very pious." Strangers thought him cold and reserved, but what they supposed to be coldness was rather a kind of bashfulness that adhered to him throughout his life. He loved study for its own sake, and felt that his most appropriate place was among his books. But he loved men too, and that with a fervor not less intense because his love did not shew itself by noisy protestations. If he had not loved all men, it would have been impossible that all men should have loved him.

And now, Dear Sir, when at length I must draw to a close, I find many things coming into my mind which I should wish to say; but I must not trespass longer on your space. I shall therefore at once conclude, with an apology to you and your readers for the length and imperfection of this sketch.

I am, my dear Sir,
Yours, &c.

T. S.

II.—REPORT OF THE FOREIGN MISSIONS OF THE FREE CHURCH OF SCOTLAND FOR 1845.

Presented by the Revd. Dr. Gordon to the General Assembly, May 1845.

IN reporting their proceedings for the past year, your Committee, as on a former occasion, have reason to acknowledge various encouraging manifestations of the divine goodness towards your missionary enterprise, both in the events which have taken place at home, and in the results which have followed the labours of your missionaries abroad. In regard to home proceedings, your Committee would advert, in the first instance, to their transactions with the Glasgow Missionary Society. A memorial was presented to the last General Assembly by that Society, praying that the Assembly would adopt the Mission established and long carried on by them in Africa with manifold tokens of the divine favour, as a part of the great Mission Scheme of the Church. That memorial was remitted to your Committee, with instructions to give it the most favourable consideration.

Your Committee did accordingly take the subject into their most serious deliberation; and after various conferences with the managers of Glasgow Society—in the course of which the fullest and most satisfactory explanations were given of all the circumstances connected with the present state

and management of the Mission—your Committee felt themselves not only at full liberty, but bound, by a plain call of duty, to adopt, in your name, the Glasgow Missionary Society as an integral part of your general Foreign Mission Scheme. Accordingly, at a public meeting of the Society, held at Glasgow in October last, the property of the African Mission stations was formally transferred to the Church—your Committee undertaking, in your name, to provide for the maintenance of the Mission in all its integrity and efficiency. And in making this transfer, the Glasgow Missionary Society manifested their satisfaction with the arrangement in such a way as can leave no room for your Committee to doubt that they will be found as zealous in the support of the Mission—now that it is engrafted on the Mission Scheme of the Church—as when it was altogether dependent on them as a society. All parties are satisfied that the Mission is now in the position which it ought to occupy, and that, by the blessing of God, its influence is likely to be greatly increased.

Your Committee have the further satisfaction of reporting, in regard to home proceedings, that the zeal of the Church at large in the cause of Missions has at least suffered no abatement. The second general collection on behalf of the Foreign Mission Scheme was sufficient to meet the expenses of maintaining the European missionaries; and the current expenses of the institutions at the different stations, including native teachers, servants, and school apparatus, was defrayed by the very liberal contributions of friends at those stations. As an example of the readiness with which the friends of Missions at home are prepared to meet even extraordinary demands upon their liberality, your Committee would notice the complete success of a scheme devised and carried into effect by Alexander Thomson, Esq., of Banchory, for replacing the library and apparatus of which Dr. Duff and his colleagues were deprived, when they were obliged to relinquish the missionary premises in Calcutta. Mr. Thomson issued a circular, proposing to raise by subscription the sum of £1000 for the above purpose—that being the sum which he understood Dr. Duff thought necessary to place the missionary institution on the same footing that it occupied before the Disruption; and in a very few months he was able to announce the gratifying fact that he had realized that sum. The friends of the Mission in London and elsewhere continue to support it with their usual liberality.

While your Committee have thus been encouraged, by the abundant supply of means for carrying on the work assigned to them, they have to record also many instances of God's goodness to his servants the missionaries, in regard both to their personal condition and their labours. To these it is only necessary very shortly to advert, as full details have been given from time to time in the *Missionary Record*; and your Committee begin with

SOUTH AFRICA.

With respect to this Mission, your Committee have not received, in consequence of the irregularity of the mails, the full and detailed information, as to its present state, which they reckoned on. But they are able to announce the entire and cordial acquiescence of the missionaries in the arrangement that has taken place between the Assembly's Committee and the Glasgow Society. And in regard to the progress of the cause in South Africa, a very gratifying testimony will be found in the last number of the *Missionary Record*, where in two letters, of December and January last, giving a simple narrative of what was going on at that date, there is presented the interesting spectacle of a Christian Church already

formed amidst the darkness of heathenism, and continuing to receive application for admission to membership from considerable numbers, and these apparently under deep and serious impressions of divine truth. The same letters give a most favourable account of the seminary at Lovedale—one of the three stations—for the education of natives who give promise of being useful as instructors of their countrymen. Your Committee have good ground to believe that the African Mission will continue to attract a larger share of the attention, and awaken a deeper interest in the mind of the Christian public, as its past history and present condition become better known. In connection with this branch of the Mission, your Committee would submit, for the consideration of the Assembly, whether steps should not be taken for the establishment of a Mission at the Cape. From information lately received, they are convinced that the station itself is a most important and promising one, and that facilities for entering on the occupation of it have occurred, which seem to render it the duty of the Free Church to do so without delay. They would suggest, therefore, that the new Committee on Foreign Missions, to be appointed this evening, be instructed to take the subject into their early consideration, and empowered to act therein as, in the providence of God, circumstances may warrant.

In reviewing the Mission stations in India, your Committee would commence with the last established—

NAGPUR.

The appointment of Mr. Hislop to this new station, was announced to the Assembly in the Report of last year: and intelligence has been received of his safe arrival, and of the commencement of his labours there. Mr. and Mrs. Hislop, in company with Mr. Mitchell of Bombay, reached Nagpur on the 13th of February, where their arrival is thus announced in a letter of the 22d of the same month, by the friend whose liberality mainly contributed to the establishment of a Mission there. "The ardent desire of our hearts has, in the Lord's good time now come to pass; and we are called upon to render thanks to God for having given ear to our supplications; as on this blessed occasion, the times of refreshing have come from the presence of the Lord upon us, and upon this part of the heathen land in which we dwell." Letters have since been received from Mr. Hislop himself, as well as from Mr. Murray Mitchell since his return to Bombay, in which special mention is made of the kind reception which they experienced from Major Wynch, Captain Hill, Dr. Eyre, Dr. James Anderson, and other Europeans stationed at Nagpur, or in the neighbourhood; and on this subject your Committee cannot refrain from extracting a paragraph from Mr. Mitchell's letter:—

"In speaking of our reception by Europeans, we must not forget the warm greeting of the soldiers of the 21st, or North British Fusileers—a regiment, which contains upwards of 400 of the sons of Caledonia, among whom are not a few, we believe, who are truly walking with God, and all of whom welcomed the Scottish ministers with the kindest feelings of the Scottish heart. One circumstance connected with these men came upon us with delightful surprise. We had asked to see the men who bear the character of pious men, and on their earnestly pleading that Mr. Hislop should be their minister, we asked whether they knew of the late doings of the Church at home, and her separation from the State. 'Know it,' said they, 'there has been very little done at home for the last three years which we do not know.' And, said we, somewhat doubtful of what would be the reply, which side do most of you take in the Church question? 'We

are Free Churchmen to a man,' was the reply. 'Every man of us that cares for any Church, is Free Church.' We were almost startled, and exceedingly rejoiced by this prompt avowal from the lips of these pious, humble men in the heart of India. We thought that the Church at home would be cheered by this new voice from Hindustan, so unequivocally raised in vindication of the mighty verities for which she has been called to witness and contend. How deeply have many of her expatriated sons, of whose remembrance of her she knows not, felt for her in her trial! how fervent has been many a prayer for her peace of which she little knows; yet the answer to which has doubtless upheld her in weakness, and comforted her in her dark and cloudy day!"

As a proof of the interest which Europeans take in the objects of religion, Mr. Hislop writes that the subscription in aid of its funds among the officers amounts to about £20 a month, and that the warm-hearted soldiers will contribute a considerable sum more. Your Committee would recommend that Major Wynch, Captain Hill, Captain Penny and Dr. Eyre, be requested to act as a Financial Board for managing the pecuniary affairs of the Mission. As the position of a Christian Mission at the capital of an independent native state is necessarily a delicate one, your Committee would especially commend Mr. Hislop and his three German assistants at Nagpur to the prayers of the Church.

POONAH.

At this station the Rev. James Mitchell has been labouring alone for some time, in consequence of the absence of the Rev. James Aitken, who has been obliged to remove to Bombay on account of his health. Mr. Mitchell's own health, however, has been graciously preserved to him; and, with the assistance of his native teachers, his schools have been regularly carried on. In the course of the last year, the attendance of pupils at these schools suffered some diminution, in consequence of a growing jealousy among the Brahmin population, awakened by the conversions from their caste at Bombay, and other mission stations, and by the case of little Dada. But though this excitement had the effect of reducing for a time the number of pupils, Mr. Mitchell cherishes the hope that it may be ultimately beneficial, inasmuch as it has brought the labours of the missionaries more prominently before the leading men among the natives; for whatever, says Mr. Mitchell, tends to excite discussion and investigation, must be to our advantage. The number of pupils in the two English schools is about 125; and in the five Marathi, about 365. Besides these there are five Marathi girls' schools, attended by about 110 pupils. At the branch station of Indapur, there are five Marathi schools under the superintendence of Mr. Drake, a very pious and devoted man. The number of boys, about 760. Some time ago a good many of the children were suddenly removed from one of the schools, and on Mr. Drake making inquiry as to the reason, he was told that they were all becoming mad, as even in their sleep they talked of Jesus Christ.

Besides the general superintendence of schools, Mr. Mitchell devotes a large portion of his time to preaching and the distribution of tracts; and though he laments that he sees so little the fruit of his labour in the conversion of sinners, he is not without encouragement in his work. He has witnessed some pleasing instances of religious tracts being made the means of conveying to natives a considerable amount of religious knowledge; and of awakening a spirit of inquiry: and though he has not had lately any case of conversion, there are several individuals who are apparently under deep impressions of divine truth. Of the former converts, he thus writes:

"With regard to the state of the native Church, it is but a small and feeble body; but I am persuaded, it contains some who are precious in the sight of the Lord. There are now at this station twenty members—native converts—who, with many imperfections, and occasional improprieties in conduct and temper, have continued to hold on their way, professing their confidence in the Lord Jesus, and hope of eternal life through his shed blood. Though I have now and then had occasion to speak reprovingly to individuals, I have had no occasion to remove any of them from the communion.

"There have been no accessions by baptism to the Church during the past year. One man has died in the faith. Connected with the Church, there are eleven baptized children, under the care of their parents. Those of them who are old enough, attend one or other of the Mission schools."

"At Indapur there is no Church, though among the individuals who attend Mr Drake on the Lord's-day there are some who have long promised well, and seem to be under serious impressions. There are two families, especially, who have long given up the worship of idols, and not only attend divine service on the Lord's-day, but have the scriptures read in their houses, and profess to pray constantly to God in the name of Christ."

The infant Church at Poonah, though described by Mr. Mitchell as a small and feeble body, has in itself the means of perpetuity and increase, should God be pleased to vouchsafe his blessing. Twenty adult persons making a credible profession of faith in the gospel, and eleven baptized children, under the training of Christian parents, and a Christian minister, present a spectacle on which a Christian eye must rest with great satisfaction and delight, amidst the moral wilderness by which it is surrounded; and it cannot surely cease to be the prayer of the Church at home, that into this fold there may be gathered one and another of those miserable wanderers who are now scattered amidst the habitations of horrid cruelty, but who may yet be destined to hear and obey the voice of the good Shepherd.

BOMBAY.

The Mission at this Presidency continues to be carried on by Mr. Nesbit and Mr. Murray Mitchell, aided for some time back by Mr. Aitken. In July last, Mr. Aitken, was ordained at Poonah to the office of the holy ministry by the Presbytery of Bombay. In consequence of declining health, he was obliged to remove to Bombay; where by the blessing of God, he is so far restored as to be able to give much efficient assistance in the work of the Mission. During the past year, one convert, a female, a widow of the Parwari caste, has been admitted into the Church by baptism. Her little child, a boy nearly two years old, was baptized on the Lord's day following. The native Church at present consists of fourteen members. Most of them have conducted themselves with much propriety; and none have been excluded or suspended. The number is not one-half of what it has been at former periods, in consequence of the removal of considerable numbers to Poonah, and other places. Besides these who have been enabled openly to profess faith in Christ, there have been several individuals who appeared "not far from the kingdom of heaven." It is stated in the last Report of the Bombay Free Church Missionary Society, that Narayan, the converted Bramhin, who was baptized in 1843, is visited by Bramhins and other high-caste men, who converse and dispute with him without reserve. Some of those

who at one time seemed to be moving forward as speedily and firmly as himself, if not more so, are of the number of his visitors. They are reminded that they were once assuredly to come out with him. The reminiscence is painful; but it has not yet proved practical. They approve of what their companion has done; but they cannot go and do likewise. Some brought to the very threshold, have stepped back; so that up to this day, those of whom the fondest hopes were entertained, have not been strengthened to give up all for Christ. There is an increasing number of such cases; and it is agonizing to behold them. Yet the missionaries say they do not despair. They believe that the growing seed, checked, grows again, and ripens into fruit; and that concealed seed grows in its concealment, and bursts forth to view with a reality that cannot be mistaken, and a vigour that could not have been anticipated. And they refer to a remarkable instance of this in the conversion of a Mussulman munshi, formerly connected with Dr. Wilson, and the history of whose death has been already published in the *Missionary Record* for March last.

Your Committee regret that they have no intelligence to communicate regarding Shripat, or Dada—the name by which he is better known in this country. The readers of the *Record* must be familiar with his case. The attempt to have him restored to caste has failed; and the brethren at Bombay still cherish the hope that he may be restored to them and to his brother Narayan; and that the agitation which his case has occasioned among the Hindus, may ultimately prove beneficial to the cause of truth.

With regard to the Assembly's institution, which may be considered as the centre of your missionary operations in Bombay, the number of pupils has of late undergone little change. It amounts altogether to about 180. The system of education is superintended by the missionaries themselves, aided by Mr. Cassidy, Hormadzdji the Parsi convert, and Narayan the converted Brahmin, whose labours are becoming every day more efficient. It were difficult to over-rate the importance of this department of your missionary undertaking; and it were most desirable, therefore, that means should be adopted for remedying the disadvantage under which your institution at present labours. That disadvantage is the want of sufficient accommodation for necessary class-rooms. The new building, which was far advanced towards completion at the time of the Disruption, and has since been completed, will, it is to be feared, remain in the possession of others; and it has become, therefore, a very serious question, how means are to be procured for erecting another. It appears from Dr. Wilson's information, that, with the present imperfect and inadequate accommodation, no very great addition can be expected to the number of pupils in the institution. But your Committee would cherish the hope, that at no very distant period, this obstacle to the extension of your educational system will be removed. They have reason to believe that liberal contributions have already been promised in various quarters for this object.

The vernacular boys' schools connected with the Mission contain about 600 pupils; and the girls' schools, 308. The latter have sustained a considerable diminution, in consequence of a girl of the name of Maina, about thirteen years of age, having declared her purpose of abandoning idolatry and embracing Christianity. "About the beginning of August last, after she had recovered from severe sickness, her deep attention and seriousness of deportment became too remarkable to be mistaken. She then mentioned that her mind had been deeply affected, in the view of death; and that the instructions which she had formerly neglected were now felt to be very precious. Very soon after this the man to whom she was betrothed compelled her to attend some idolatrous ceremony with him. She expressed so strong an aversion that he sought by every means to keep her

from school. Alarmed at his threats and violence, she remained in Mr. Mitchell's house, where she has now lived for more than two months. Her caste people and relatives have striven hard to detach her. Their violence on one occasion was truly alarming, and could scarcely be quelled by the police. In the meantime Maina is secluded from all heathen influences, and under faithful and affectionate Christian instruction. The missionaries have not yet felt warranted in admitting her into the Church by baptism; but she affords what they deem not a few indications of a heart that is under the Spirit's teaching.

While Mr. Cassidy, the European head master in the institution, and the two converts, Hormazdji and Narayan, are rendering the most important aid in carrying on the institution, as well as the elementary schools from which the institution is fed, they are at the same time pursuing their own theological studies, with the view of becoming in due time ministers of the gospel. Your Committee cannot better convey an idea, of the state of mind of these converts and of the views of divine truth which they entertain, as well as the position which they occupy, than by extracting a paragraph from a letter addressed by them to certain members of the Free New North congregation of this city, acknowledging a gift of books which had been sent to them, accompanied by a kind and affectionate letter. After acknowledging the books, and stating that they had sent specimens of the gods whom, in the days of their darkness, they had worshipped, referring to Dr. Wilson for an explanation of the uses of the idols, they thus proceed:—“Yes, brethren, as you so touchingly say—touchingly more especially to us than to any other—we are *among the first fruits of India*. What a great, what a singular, what a marked mercy to us-ward, that from among thousands and tens of thousands of our countrymen who alas! live and die without God and without hope, we should be from all eternity chosen—we in due season called—we ‘from all things justified’—we in some measure (yet, alas! how small that measure is!) sanctified—we privileged to suffer with Christ, and with his Church militant on earth—we entitled to reign with him, and with his Church triumphant in heaven—we made the very righteousness of the righteous God—we, in fine, reckoned by you, and other saints on earth, by angels, and saints made perfect in heaven, by Jesus the Mediator of the new covenant, and by God the Judge of all, as those who from among the heathen here, first trusted in Christ, and form a Church of the first-born in this dry and desolate land! And, oh! what a responsibility has accompanied these great and glorious blessings! To whom much is given, of them much will be required. Who, oh! who is sufficient for these things? Pray for us, then, dear friends; pray that Christ's grace may be sufficient for us, and that his strength may be made and manifested perfect in our weakness. We would, brethren, that ye bear and share with us in our sorrows and in our joys. We are, by *profession*, students for the holy ministry, and teachers in one or other of our missionary schools here; and, by *principle*, little missionaries to all who come in our way. In these we meet with much opposition, often leading to temporary despair. Disappointments, or discouragements, or both conjoined, hedge up the way of our longing desires, and our buoyant hopes. The boys and girls whom we teach, are ever learning; but through thoughtlessness, and carelessness, and ignorance, and the evil example of their parents, never come to the knowledge of the truth—never see the one thing needful. And if a few, a very few, do see some excellency in the Savior, the wicked parents instantly remove them away from our schools, so that we see no fruit of our labour in this sphere. The grown-up persons to whom we preach sometimes, lend us a dull ear, if they hear us at all; but often do they regard us and the doctrines we set before them, with a sadly

deep apathy; often do they quibble at the words and phrases we may innocently use, and slur over the ideas and arguments we try to impress them with. Often do they accuse us falsely, and excuse us unnecessarily. They desire and devise our halting. The grand twofold motive which actuates every Christian heart, even the desire of glorifying his God and saving his fellow-men, they know not. The high and holy feelings which fill the Christian breast, they do not perceive. The language of Canaan, which they hear Christians speak, is an unknown tongue to them. In circumstances like these, we leave it for yourselves to imagine how we feel your sympathy, and how we are comforted and consoled, and how our hearts burn within us with love and with zeal, when we see you stretching out to us the right hand of fellowship from afar, and strengthening us, like fellow-pilgrims and fellow-strangers, who are seeking the same city as yourselves."

MADRAS.

At this station, God has been dealing very graciously with his servants, though they have not been without trials sufficiently sharp to keep them humbly mindful of their absolute dependence on divine grace. Soon after the rising of last Assembly, intelligence was received of the conversion, and baptism of a Brahmin (Viswanauthun), who, as is usual in such cases, was exposed to many and long-continued attempts to draw him into apostasy. By God's grace he was enabled to resist them all; and up to the latest intelligence received, he continued to hold fast the profession of his faith without wavering. A few months after, another convert (Ramanoojooloo) who, after his baptism, two years before, had been overcome by the urgent entreaties of his mother, and gone back to live with idolaters, returned to the mission house, with every appearance of genuine contrition and godly sorrow, bringing with him his wife (Aleemalumamah), who, in spite of many temptations, resolutely adhered to her purpose of forsaking idols and following Christ. These, too, by the latest accounts, continue steadfast in their profession. In little more than a month after this encouraging event, a young man who had for a considerable time professed his conviction of the truth of the gospel, as revealing the only way by which he, as a sinner, could be saved, presented himself for baptism, manifesting every appearance of godly sincerity and faith unfeigned. But scarcely had the ordinance of baptism been administered to him when he secretly withdrew from the mission premises; and, up to the date of the last intelligence, he continued to live with idolaters, and, it is to be feared, in the practice of idolatry, though not without very painful misgivings, and something like vague resolutions of returning. This painful disappointment, together with the shock which their schools sustained by each new case of baptism, in the withdrawal of many of their pupils, was felt by the brethren to be very discouraging, and a sore trial of their faith. "But though perplexed, they were not in despair; though cast down, they were not destroyed." In the communications of divine grace to their own souls, and in the steadfastness of their other converts, and their rapid growth in the knowledge of Christ, as well as in the affectionate sympathy of Christian friends, they found abundant consolation in their season of sorrow. In due time, also, God gave them to witness new fruits of their labours. Three females, one of them Aleemalumamah, the wife of the restored convert, and the other two, Ummah and Mary, a mother and daughter, formerly nominal Christians, have been brought, as the missionaries believe, to the saving knowledge of the truth. And this encouraging event was soon followed by the baptism of a very interesting

young man, Appasawmy, a pupil in the branch school at Triplicane, who has been enabled, in the face of much opposition, and in spite of manifold temptations, to make an open profession of his faith in Christ. At the date of the latest letters (15th April) all these continued steadfast in their profession; and though occasionally exposed to sore trial, were going on their way rejoicing. The institution, too, as well as the branch schools, had recovered, to a great extent, the shocks which they had sustained. A twelvemonth ago, immediately after the baptism of Viswanauthun, there were only 130 pupils in the parent institution at Madras, and 17 caste girls in the female school there. By the last accounts, there were upwards of 270 boys, and more than 100 girls. At Triplicane, where formerly there were about 50 boys and 7 caste girls, there are now about 80 boys and nearly 40 girls. At Conjeeveram and Chingleput together, there are upwards of 200; making in all of heathen children under Christian instruction, upwards of 700.

In connection with the subject of female education, the following extract from Mr. Anderson's last letter may be interesting;—

"Aleemalummah's baptism, and Mary's conversion, after baptism in infancy, as the daughter of a native Christian, and her mother Ummah's quickening and enlargement of heart help me to answer your forecastings about the difficulties connected with the bringing of native girls to the knowledge of the truth. God has worked so sovereignly in the case of these three, that if it pleases him to show mercy and to convert any of the tender little girls now under instruction, we see that his providence will find ways to bring them up and protect them. And just because the difficulty may, in one sense, be admitted to be greater than that of young men when cast off by their relatives, the love and power of the Shepherd who gathereth the lambs in his arms, and carrieth them in his bosom, will be perfected in their weakness. If he saves, he will find a way to keep them. He has opened Mrs. Braidwood's heart, and Aleemalummah's, and Mary and her mother's, to watch over these girls, and made Ramanoojholoo's teaching of them a real pleasure and delight to him. O that in due time He would save some of their tender souls! for we are well assured that his grace will provide them nursing fathers and nursing mothers, and cause them to dwell safely amidst the tumults of the heathen. The girls are all very young yet—only a few being upwards of ten years of age. Four have now begun to read Luke's Gospel—two in Telugu, and two in Tamil—besides going on with their English.

The progress of the first three converts in their studies, with the view of being licensed to preach the gospel, is most satisfactory. Did their limits admit, your Committee might give specimens in abundance of the talents and attainments of these young men, from their letters addressed to Christian friends in this country, as well as from essays which they have written on various important subjects, and which have appeared in the missionary periodical of Madras—the *Native Herald*. And while they are thus acquiring the knowledge which is necessary to qualify them for the work to which they are called they are evidently growing in grace, and in holy devotedness, to the service of "Him who has called them out of darkness into his marvellous light." It is indeed, as has already been hinted, in the steadfastness of these youths, in the gradual development of their Christian character, and in their growing ardour in the cause of their Redeemer, as well as in the promising state of all the converts, that the brethren have often found solace and refreshment of spirit in seasons of trial and depression. Their hands, too, have been mightily strengthened, and their hearts encouraged, by the continued sympathy and aid of the Christian friends who, from the first,

came seasonably to their help, when, at the Disruption, they stood so greatly in need of Christian kindness. It is but justice to these friends to state here what is said of them by Mr. Anderson, in his last letter, and what is equally applicable to the friends at all the mission stations: "Our friends at home ought to know that Christians in India contribute most liberally of their substance to everything that they think will advance the gospel of Christ in this land; and considering the number of other pressing claims upon them—some of them more pressing by far than ours—it is not right to expect that their purses are a mine on which we may draw without exhausting it. We admire the self-denial at home, and especially for the large measure of it given to faithful ministers; but there has been self-denial in India too, connected with all our missions, not a whit less honourable, and, to the full, as disinterested." The Church at home will unite with the brethren abroad, in giving thanks to God for the grace bestowed upon these Christian friends to abound, so largely, in contributions of their worldly substance to the cause of the Redeemer.

CALCUTTA.

At this station, as at Madras, the history of the Mission during the past year has been a chequered one. At the date of last Report the parent institution at Calcutta had assumed its wonted regularity, and the great business of teaching, in all its different departments, proceeded with as much order and energy as if it had never been disturbed. The number of pupils was as great as at any former period, if not greater; and month after month brought intelligence of the uninterrupted progress of Mission work generally, both at Calcutta and at the branch stations. Though the missionaries had found it necessary to abandon Ghospara, they have, by an arrangement with the Committee of the Established Church, retained Culna; and there, as well as at Mr. Fyfe's new station, matters were in a satisfactory state. Remarkable instances, too, were from time to time reported of the liberality of the friends of Missions in India—some of them very unexpected and, so far as human agency was concerned, all was prosperous and full of promise. Nor were the brethren without encouragement of a still more animating kind. About the middle of July, a young man (Gobindo), who had received his education in the institution at Calcutta, but who had been removed about six years ago, in consequence of the panic occasioned by one of the former baptisms, unexpectedly made his appearance at the Mission house, apparently under strong convictions of sin, and earnest desires to know and embrace the way of salvation opened up in the gospel. The impressions which he had received in the institution had from time to time revived and gathered strength, till his convictions became irresistible; and after exhibiting satisfactory evidence of genuine conversion, and after resisting all the usual arts of relatives to turn him from his purpose, he was, on the last Sabbath of July, in the presence of the Free Church congregation publicly admitted, by baptism, into the visible communion of the Church of Christ. But though the hearts of the brethren could not fail to be gladdened by this new and unexpected manifestation of the power of divine grace accompanying labours which, on their part, had ceased five or six years ago: yet they could not but feel humbled at the thought, that of the thousand or twelve hundred youths on whom they had been expending all their skill and energy since the beginning of the last year, there was not one who gave evidence of being brought under the saving operation of the Spirit of God. From day to day, and from month to

month, they laboured and watched with longing expectation for some spiritual fruit of their labour; but still none appeared. And even when, in the month of November, they received a most unexpected application from five Jews, requesting to be admitted, with two children, into the Christian Church by baptism, and felt themselves warranted to comply with the request, as related in the *Missionary Record* for March last, they were by this remarkable event only the more deeply impressed by the solemn reflection, that while Jews, whom they were not seeking after, came to them, imploring to be received into the Christian Church; yet, among the vast multitude of the heathen, for whose conversion to the faith of the gospel they had been constructing, and laboriously working so goodly an array of means, there were none who manifested any earnest desire of putting on Christ by baptism. The thought was a very humbling, perhaps at times a perplexing, one; and the tone of their communications plainly indicated, how deeply exercised they were, in seeking to have their minds brought into a state of resignedness to the divine will, and an humble recognition of the divine sovereignty. Meanwhile, in addition to the trial of their faith, arising from the want of visible fruit of their labour, another, and a very severe affliction was awaiting them. Koilas, a native convert and catechist, whose name must be familiar to all as the friend and fellow-labourer of Mahendra, was removed by death on the 26th of February last, after an illness of several months' duration. Of the extent of the loss which the Mission has sustained by this event, an estimate may be formed from the letter in which his death is intimated* by his affectionate friend, and, it may be added, his spiritual father, Mr. Macdonald:—

“The immediate occasion of my present letter is one of mingled sorrow and joy—sorrow for the loss of a dear fellow-labourer removed from us by death—joy for the great blessedness which he now enjoys in the presence of our beloved Lord and Saviour. Our much-esteemed catechist, Koilas Chunder Mookerjee, has gone home to his eternal rest, and left our Mission bereaved of one of its best and most promising agents in the Lord's work. He died on the morning of the 26th ultimo, after a trying and tedious illness of several months' duration; and during all that time the Lord granted me the privilege of having his dying servant under my roof, and of caring for him during a period when, as a man, he needed every attention, and, as a Christian, every consolation, that could be ministered to him. For this mercy, this refreshing mercy, which brought more of Christ under my roof, I give thanks to Him who doeth all things wisely, kindly, and well to his servants. I need not enter on a history of Koilas as a Christian convert here, for he is already known to you as one of the two catechists lately stationed at Ghosparah, and honourably mentioned oftener than once in the communications of my colleague, Dr. Duff; but it may be well to give a short notice of his latter days, as illustrative of a pure, lovely, and consistent character. I have it in view, also, if the Lord enable me, to draw up a brief memoir of his short life amongst us; so that I need not, in this letter, enter into many particulars of his past history.

“Koilas had an attack of cholera in March of last year, from the effects of which he never ultimately recovered. His strength was prostrated, although his life was spared; and successive attacks of diarrhoea and intermittent fever, alternating with each other for months afterwards, gradually reduced him to a state of helpless debility. In this state he left Ghosparah, and came with his family to my house in the month of August last; and sinking in what (at home) is often called atrophic decline, from month to month, he at last, a fortnight

ago, died, in simple exhaustion of nature, without a struggle, or so much as a single movement of the frame to indicate that the spirit was departing from its tabernacle of clay. During all this time I had, of course, the opportunity daily of seeing him, and witnessing his deportment as a dying man, under my own eye; and I can attest that truly he died *'in the Lord.'* He did not indeed *say* much—for he was naturally a quiet, humble, unobtrusive, and diffident youth, and as a Christian he was distinguished by the apostolic characteristic—*'swift to hear, slow to speak;'* but he *suffered well*, as also he suffered *much*, and was made a conqueror in his feebleness. Not that he was without the painful conflict of the *'flesh striving against the Spirit,'* or without occasional tokens of spiritual weakness; for he was at times much tempted and borne down in spirit. The trial of soul that chiefly afflicted him was the continuance of life and of mental energy so long under circumstances that unfitted for all exertion, and that debarred him from his much-loved missionary work. He felt for a time like a rejected, useless servant, whom his Master would no longer employ—threatened with divine dismissal; therefore was he sad; and during this sadness he seemed not to be the same person as formerly he had been. But the faithful Lord did not *'suffer him to be tempted above what he was able to bear;'* and, strange to say, yet not difficult to understand, it was by the prospect of death, so far as I can clearly gather, that he was delivered out of this miry slough. He deemed himself certainly dying, before others thought him beyond recovery; and having once set his soul upon departure from earth, he found, in the prospect of *'being with Christ,'* a substitute and a remedy for his darkness and despondency; and so he became happy—uniformly and peacefully happy. For the last few weeks he seemed to enjoy a steady, calm sunshine of soul; and being perfectly delivered from the bondage of the fear of death, he felt the advances of this solemn messenger with expressed satisfaction, and latterly with much desire. The superior skill and the kind attention of Dr. S. Nicolson, our much-respected elder, were exerted to the uttermost on his behalf, at least to alleviate his sufferings; and not in vain, so far as alleviation was concerned; and for these, and similar attentions from others, he was exceedingly grateful; so that it became a pleasure to do anything for him. In Koilas' piety there was always much simplicity; and this appeared most in his last days; for CHRIST—CHRIST himself, and not *religion in general*—was the theme he most loved to speak, to hear, and to read of. For some hours before he expired, he was without the power of speech; but the last words he was heard articulately to express were these: *'I hunger after Christ and his righteousness.'* He gradually sunk into his rest, without so much as a convulsive sigh, at the hour of midnight; and when I looked upon him dead, he lay in the easy posture of a sleeping child. Whilst I paced to and fro through his room during that last hour, when his soul was setting its house in order and departing, my soul was filled with the meditation of that glorious passage—a passage which I have always specially loved: *'After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb,' &c. &c.* And when I felt the cold seal of death on his forehead, I could but say in my heart: Now, he is with *them*.

"There are many reflections that might suggest themselves, and that have suggested themselves, on such an occasion. I cannot but feel that the Lord has chastened our Mission here by one of the most severe strokes

that he could have inflicted upon us through the relationship of our native agency—the object at which our Scheme professes chiefly to aim. For my own part, I wish to be humbled, profoundly humbled, at the thought that not only of late has the Lord granted us no addition to our numbers, but has rather taken away one whom he gave us. Oh! may the Lord pour out upon us his Holy Spirit, to bless, quicken, and sanctify us—to make us spiritually-minded and heavenly-minded, more than we have yet been—less concerned about those merely secular elements which, after all, the Lord uses but little in his work, and less trusting in plans and anticipations which may in a moment wither and decay into the dust. Koilas' translation to heaven is to me a source of much joy; but Koilas' removal from this *needy land* is also an occasion of much affliction.

“I need scarcely say how much my colleagues participate in the feelings which I have expressed for myself; but there are reasons which were acknowledged by the departed, and known to myself, why I should feel, if possible, a deeper interest in all that concerned him than almost any other one. There was a peculiar tie betwixt us; and it is here enough to say, that whilst in my house he had his first refuge from the persecution of idolatrous friends, from my home, also, his spirit departed to his Saviour's glory.

“It is, however, no small consolation, that in the same month in which he was removed from us, *four others* of his countrymen, converts to Christ, have offered themselves as probationers, for the same gospel ministry in which he was so briefly employed. You would love those youths, if you knew them. May the Lord the Spirit sanctify and seal them as the servants of the blessed Son of God? This will be your prayer, also, my dear and reverend sir. May it be the prayer of our whole Church, when met in full and praying Assembly, after a few weeks more.

“Excuse me for having seemed to write on *this* occasion so much in my own name. I can only say, that I could not help it; it devolved upon me.

“The grace of our blessed Lord be with you—Yours,” &c.

“P. S.—I cannot close this letter without reminding you that Koilas has left a widow and an orphan—the first widow and orphan of our Mission. His wife (by name Anna) has conducted herself like a Christian woman throughout the whole of this most afflictive dispensation, and has been well able to realize the consolation arising from the simple and scriptural belief that her husband is now *with Christ*. Her care of him was most unremitting, and her sorrow for him has been intense. The orphan, Prionauth, is a boy of about ten months old. May he yet live to take his father's place! I can assure you that I have exaggerated nothing in my letter, but have rather held back some things that I might have said. I did not under-rate the living, and over-rate the dying or the dead. In this my conscience bears me witness. Mahendra, our other esteemed catechist, is well, and now aiding us in the Calcutta institution.”

It was, however, at this very season of darkness and depression that God was pleased to visit his servants with a new manifestation of his favour. In the course of the month in which Koilas was removed, four of the converts in the institution at Calcutta offered themselves as probationers for the office of catechists; and, on the day after Mr. Macdonald's letter was written, one of the most promising of the young men of the institution, Guru Das Maitra, presented himself to the brethren, entreating to be received into the Church by baptism; and was, accordingly, a few days after, publicly baptized. The conversion of this young man furnishes a striking example of God's sovereignty in the employment of means for the accomplishment of his gracious purposes. Guru had always been a thought-

ful and attentive youth ; but had not yielded to his convictions of the truth of the gospel till he stood by the death-bed of a fellow-student. The dying youth had himself been convinced that Christianity is true, but had not embraced it ; and in anguish of spirit exclaimed : " I have rejected the gospel, and what will become of me ? " This proved an arrow to the conscience of Guru. From that moment he had no rest, till he sought and found it in Christ, whom he forthwith openly acknowledged. The hearts of the brethren were refreshed, and they rejoiced over Guru as a son whom the Lord had given them instead of Koilas, whom he had taken away.

But in the inscrutable providence of Him who worketh all things according to the counsel of his will, and who " giveth not account of any of his matters," this new manifestation of his tenderness and compassion towards his servants seems to have been a preparation for another and a very heavy affliction. Within these few days, the distressing intelligence has been received, that Mahendra, too, has gone the way of all flesh—suddenly cut down in the prime of life, and in the prospect of usefulness, to which the brethren had been looking forward with the fondest hopes and brightest anticipations. He died of cholera, after a few days' illness, on the 7th of last month. It will be remembered that Mahendra was selected by the Ladies' Association in Glasgow, as the catechist whom they undertook to support.

In the course of the review which your Committee have been led to take, of the history of your missionary undertaking during the past year, they have felt impressed in a peculiarly solemn manner with the great truth : " Not by might, nor by power but by my Spirit, saith the Lord of hosts ; " and they could not have concluded their Report without giving expression to this feeling, and reminding the church of the necessity of earnest, united, and persevering prayer for the outpouring of the Holy Spirit on the means employed for the conversion of the heathen. They would have been disposed to dwell on the peculiarly striking proofs which the history of your Mission affords, of the necessity of the Spirit's work, in preparing and opening the heart to receive the love of the truth, even when the understanding has been brought to acknowledge it ; and they would have taken occasion to urge on the Church at large the request which is repeated in every communication received from the missionaries : " Brethren, pray for us ; " but the melancholy intelligence with which your Committee have unexpectedly to close their Report will, they are persuaded, operate more powerfully than any representation of theirs, in awakening the sympathies and calling forth the prayers of the Church on behalf of the devoted men whose faith has been so sorely tried, that they may be able to say, of all the events that befall them, however discouraging they may be, " The things which have happened unto us, have fallen out rather unto the furtherance of the gospel."

In name and by appointment of the Committee,

ROBERT GORDON, *Convener*.

Letter of Dr. Duff, announcing the death of Mahendra.

Calcutta, April 7, 1845.

MY DEAR DR. GORDON,—About a month ago the painful duty devolved upon us of announcing the death of our truly estimable and promising catechist, Koilas ; and now the additional painful duty devolves upon me of announcing that the stroke has been doubled, by the sudden removal of Koilas' bosom friend and associate, our beloved, native brother and

fellow-labourer, Mahendra. This morning, between one and two o'clock, he breathed his last! By this mysterious dispensation, we are bowed down, yea, humbled in the very dust. What longing aspirations, what fondly-cherished hopes and visions have been blighted and withered by this reiterated visitation of the king of terrors! What long-contemplated plans of future usefulness lie entombed with the ashes of these devoted servants of the Lord! To be thus cut down, when, stored with knowledge, matured by experience, and fortified by grace, they were about to enter on a new career of evangelistic labour among their benighted countrymen—to be thus cut down in the very flower of their youth, and the very prime of their strength, when eagerly bent on achieving new conquests, and bur-nishing new jewels for Immanuel's crown!—we are struck dumb—speechless; while the heavenly oracle seems soounding in our ears the monitions of Jehovah's sovereignty: "*Be still, and know that I am God.*"

Subsequent to our abandonment of Ghospara, Mahendra was stationed at Barenagar, in the neighbourhood of Calcutta, where, besides rendering effective aid to Mr. Fyfe in the English school, he was actively employed in preaching the blessed gospel of salvation to his perishing fellow-men. At the re-opening of our institution, in February last, as a temporary arrangement, he was brought into the city of Calcutta. For several hours every day he was engaged in teaching some of the higher classes in the institution—his own very superior talents and acquirements fitting him successfully to grapple with almost any subject. Besides this, he laboured in private in urging educated young men to "flee from the wrath to come," and in publicly proclaiming the gospel to adults in the vernacular language, or Bengali. A few days before his illness, he preached a remarkably effective sermon on the great doctrine of "justification by faith alone," to an unusually large and attentive audience. Mr. Ewart happened to be present, and felt greatly delighted, as well as grateful to God for the bestowal of such gift and graces.

On Monday last, after returning home from the institution, he was suddenly seized with that fearful Indian scourge, cholera. Medical aid was promptly obtained. The disease itself yielded to the treatment; but the system was utterly prostrated. He lingered on in a doubtful state; but, almost to the last hour, hope of recovery was not abandoned.

As is usual in such cases, there was considerable congestion of the brain, so that his mind often wandered. During intervals of relief, he expressed himself fully, and even glowingly, on the great theme of redemption through a crucified but almighty Saviour. The truths and doctrines of the Bible were his refreshment—his nourishment—his delight. Every time I visited him, his mind seemed occupied with some Scripture text, which presented itself to him in a new and striking light. He was, from the first, quite conscious that his case was a critical one, and that death might be in the cup. Never can I forget the peculiar tone and emphasis with which he repeatedly exclaimed; "I am not afraid to die—oh no; I know in whom I have believed. I am ready to die—to die without any regret—resting on my Saviour." Then looking to his wife and infant child, he would add: "My only concern is for my dear wife and child." Immediately, however, as if checking himself, he would further add: "But God is a gracious God, and he will take care of them, so I am fully resigned." Then suddenly some text of Scripture would strike him, and he would rehearse it with something like rapturous joy. On one occasion, he said: "Oh, sir, that reply of Job has this day afforded me unspeakable consolation.—When wickedly exhorted by his wife, his noble answer was: 'Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of the Lord, and

shall we not receive evil?"—not real evil, but affliction of a father correcting his erring children. And, again, sir, that other text: 'There is none good but God,'—good, none good but God! O how infinitely good, and just, and righteous, and faithful, and true, in all his dealings!—Good! yea, best of all, when chastening with his rod, to bring poor wandering souls back to himself, the very fountain of goodness!"

With such heavenly exercises was his mind constantly occupied, diffusing a savour all around, and leaving no doubt at all as to his preparedness for death and judgment—his ripeness for the state of glory. His very wanderings of mind indicated the predominant bent and current of his thoughts; and Mr. Smith, who happened to be with him when he died, says that shortly before dissolution, he could catch such expressions as these: "But ye will not attend to the day of your merciful visitation,"—indicating that the state of his perishing countrymen continued to the last to give him much concern.

It would not be easy to do anything like justice to a character like that of Mahendra—more especially in a meagre, hurried notice like the present—a notice which must be cut short as our overland is about to close.

He was naturally a young man of rare and shining abilities. He had a mind capable of mastering almost any theme, literary, scientific, metaphysical, or theological. His powers of intense, continued, and persevering application, were also remarkable. You may remember a MS. volume of original demonstrations of many of the leading propositions in Euclid, which was sent home some years ago. The late Professor Wallace examined it; and in his criticism upon it, expressed the greatest delight and surprise. As a mark of his high esteem for the youthful Hindu author, the Professor sent him a large volume, with a congratulatory letter, courting his correspondence. On important and difficult subjects, he was wont to write elaborate and masterly essays.

In all his examinations as a candidate for the Christian ministry, he acquitted himself in a way to extort admiration. The ends and objects, the importance and awful responsibilities of the ministerial office, he was wont to contemplate in all their varied bearings and relationships, with great searchings of heart, and with earnest, importunate prayer.

In addressing his countrymen in the vernacular tongue, he had great command of thought and expression. Naturally quick, ingenious, inventive, and endowed with an excursive imagination, he was exceedingly fertile in resource in repelling objections, and most felicitous in his similitudes and illustrations; and then his manner was so affectionately earnest—so grave and solemn; and his voice one of such depth of tone, and when warmed by his subject, of such thrilling pathos, that even the most unreasonable and boisterous of his heathen antagonists would often stand before him as overawed, and spell-bound, and rivetted in their attention.

As a teacher of youth I have never seen him surpassed. His *tact* in the management of classes and the communication of knowledge, was really singular. He had, in a pre-eminent degree the gift of rendering the subjects taught intelligible to the most obtuse. He had the power, not only of interesting, but of in a manner inspiring his pupils with something like a boundless and irrepressible enthusiasm. Christian though he was, and heathen though they might be, he succeeded in rendering himself not only beloved, but almost idolized by them. When the teacher of any class happened to be absent or sick, the constant petition was wont to be: "Oh sir, kindly send us Babu Mahendra." And yet, with all this he was most bold and fearless, most stern and uncompromising, in his denunciation of every thing foul, and false, and erroneous in the belief and practices of his

countrymen. Ay, and what is more, as regarded the young, he was a rigid, nay, a severe disciplinarian. But his chief power lay in *love*. He made his pupils *feel* that he really *loved* them, and had their best interests deeply at heart. To any rules, injunctions, or methods, therefore, however rigorously enforced, they cheerfully submitted; because they believed it was all for their benefit.

To him all his own class-fellows and associates were deeply attached, though so many of them stopped short of embracing the faith which enlivened and gladdened his own soul. During his illness, this attachment manifested itself by the many earnest inquiries constantly made concerning him, the repeated visits to his house, and the anxious watchings over his sick-bed. May God in mercy grant that his earnest appeals to them when living, may prove like the seeds of life to them, now that he is dead!

In his own conduct and demeanour there was much to captivate and allure. Docile and tractable he was, like a very child. Patient and forbearing—meek and affable—he repelled no one, and gained upon all. In his entire cast of thought and feeling, he exhibited far more of the European mould of character than of the native. In those delicate attentions and kindly anticipations of want, which constitute so much of the courtesy of *polite* society, he excelled, as if endowed with an instinctive sagacity in such matters. There was about him something of innate nobility, which seemed to disdain any kindred or alliance with the low, the mean, or the grovelling, and which aimed and aspired after the generous and the lofty.

As a husband and father he was assiduously tender and affectionate. The condition of his countrywomen was one which deeply affected him; and many an ardent wish did he breathe for their emancipation and improvement.

But the crowning beauty and flower of his character was his deep, unfeigned, and devoted piety. His feelings of reverence, when he thought or spoke of the great God, and his wondrous works and dealings, were, at times, overpowering. Before the incomprehensible greatness of Jehovah's authority he stood in awe, and yet it was awe mingled with gratitude and tempered with love. Jesus, the Saviour of lost sinners, was to him ineffably precious. And the great salvation wrought out by him was the theme of his adoring wonder and praise. The work of the Holy Spirit in convincing and converting sinners, he was wont to dwell upon with holy joy, because he felt that without the influences of omnipotent grace, no soul could be converted—no sinner saved.

But I must pause—my paper is exhausted—and so is my time. O pray for us! We never stood more in need of the prayers of a faithful Church and believing people.—Yours. &c.

III.—SHORT MEMOIR OF MAHENDRA LAL BASAK.

(Continued from p. 378.)

EVERY opportunity that could be afforded me of observing and intimately knowing my beloved pupil and friend, I enjoyed immediately after his baptism, for he took up his abode in the Mission-house, where in the absence of my senior colleagues, I was then residing. Two objects he set before his mind, as, in the first place, worthy of his greatest attention, and he steadily put forth his most diligent exertions to attain them. He eagerly thirsted after higher acquisitions in the paths of ordinary education; and he desired earnestly to mature his knowledge of divine things,—by studying more fully what he felt assured was the only record of eternal life and the only charter of peace in time, and of blessedness in the world to come, and by holding communion and intercourse with the Father of mercies, the God of all grace. In order to carry out the former object he joined the class to which he formerly belonged, in the Institution, and although he had been absent for more than eight months, he was enabled very soon to resume his wonted position among his class-fellows. In the prosecution of the second and most important object, he was assiduous in availing himself of all the means of grace afforded him. It was however some time before he could profitably listen to elaborate discourses from the pulpit, and often would he express his great regret at having permitted some train of abstract thought to occupy his mind, until the tenor of the discourse was lost sight of. He used, when expressing his regret at having profited so little by hearing a sermon, to characterize this tendency as a mental disease, which he thought it was almost in vain to struggle with; but perseverance in calling forth and keeping up the attention prevailed against, and enabled him ultimately to conquer, a habit which had been induced by his giving way, in former days, to his natural disposition for abstract cogitation on isolated subjects. Whenever any thing occurred to remind him how much he still had to learn in the School of Christ, he would most earnestly seek for instruction, and express with great regret how little he understood of divine things. He really seemed to hunger and thirst after the knowledge that cometh from above; he opened his mouth wide, and the Lord, in his infinite mercy seemed to fill it largely from the treasure-house of the upper sanctuary. His example is worthy of imitation by all, and the regularity and earnestness of his private devotions, his strugglings with the enemy assailing him from without, and with the seeds of corruption remaining within, put to shame many, who have had far higher advantages and been early trained in the ways of devotion. While engaged in private devotion, he seemed to have that peculiar feeling, whose manifestations the writer has witnessed amid the sequestered haunts of rural life, in a far distant and highly favoured land. Has the reader never witnessed, early on the Sabbath morn, and not unfrequently

on other days, a lonely wanderer by the forest side, or along the foot-path by the mountain stream? His whitening locks are bared to the mountain air. His countenance is impressed in all its venerable lineaments with sacred awe; and oft his eye is raised, as if to pierce "yon ambient azure shell," and penetrate beyond to the regions of beatific glory. This is not the mere form without the substance. Those moving lips give utterance, to the expression of heartfelt gratitude, and to the petitions of believing supplication. That countenance is solemnized by the felt presence of him who searcheth the heart and trieth the reins of the children of men. Those eyes are raised to Heaven as to the throne of the eternal God, who is addressed—as the reconciled judge,—the God and Father of our Lord and Saviour Jesus Christ,—as the hearer and answerer of prayer; and, in the mind of the devout one, there seems to be a prevailing feeling that prayer must be embodied in articulate audible words. These, too, are wafted on the bracing mountain breeze, and the listener hears expressions of penitent contrition mingling with the words of believing prayer. Such a manifestation is not one of ostentation or of pharisaical devotion. It results from the felt aid, in fixing the attention during the moments of devotional supplication, derived from the utterance of the thoughts and intents of the heart in articulate and audible language. Such seems to have been the experience of our young friend; for often, in the stillness of evening, have the words of his supplications been re-echoed from the halls of the Institution, when, after the busy crowd of pupils, who peopled it during the day, had retired, Mahendra sought there a retreat to hold communion with his reconciled Father, and there presented his earnest supplications for mercy to pardon, and for grace to help in every time of need. The word of God was his daily study, and he embraced every opportunity of enforcing its lessons upon others. Many such opportunities frequently occurred, for his society was courted by many of the young men who attended the Institution; and after a little time, when the excitement caused among his immediate relatives, by his baptism, had subsided, and permitted him to feel secure in visiting them, he used to go, on an evening, now and then, to ask after their welfare. One special reason for his doing so was that he might see his mother, who seemed to derive comfort from the fact that, although her son had embraced the religion of Christ, he was still the same in external appearance, and was exercised and influenced by the same sympathies as before; only that all his feelings and impulses were seen to spring forth from, and to have an immediate connection with, the faith which he had embraced. When warning others, or when speaking on behalf of Christ, he was often warmed with an earnest and all pervading fervour which made him, for the time, lose sight of every thing else than the immediate object before him. An instance of this occurred not very long after his baptism, but after he felt at liberty to visit his relatives. One afternoon, after the Institution had closed for the day, he went, without mentioning it to me, to see some of his kindred, intending, I suppose, to return before the dusk of evening. Evening

arrived, and the time at which we usually met together for family worship, but our friend was not there. Learning that, in all probability, he had gone to visit his relatives, we felt uneasy to a considerable degree. Imaginations of deception and forcible restraint, and the utter impossibility of satisfactorily proving whither he had gone, began to rise up in my mind. At length it waxed late, and still he came not. What to do, or where to send, it was impossible to determine. But at length a figure was seen slowly approaching which proved to be his. It was now nearly midnight. When he came in, something was said, in the way of expostulation at his having left us in such uncertainty, and at his having subjected us to so much unnecessary anxiety. When he considered the matter he felt deeply grieved, and explained the cause of his protracted absence. While sitting with his relatives he both saw and heard what moved him to rebuke and to warn those who were present. A discussion ensued, and time passed away unperceived.

Mahendra was deeply interested in the case of Kailás, his future fellow labourer. About one month after Mahendra's baptism, Kailás, being unable any longer to remain with his heathen relatives, came to the Mission House, but by my advice subsequently went to Mr. Macdonald's, from which asylum he was wiled away by two of his countrymen. The consequence was a long absence of about three months during which period we knew not what had become of him, or how he was treated. But often did our united prayers ascend to the throne of grace on his behalf; and when, in the good Providence of God, he was restored to us, and became an inmate at the Mission-house, Mahendra and he were soon associated in the closest intimacy of Christian friendship and brotherly affection, which continued and strengthened until death separated them for a short season, again to unite them in the glories of eternity.

Soon after the baptism of Kailás, Mr. Smith, who, as has already been mentioned, had been ordained a missionary to Calcutta, on the day preceding Mahendra's baptism, arrived safely at his destined haven. His arrival contributed essentially to the efficiency of the Institution, affording additional means for carrying on the studies of the more advanced classes. These were already so far advanced in the higher branches of education, as to render it impossible, for one or two European instructors, to afford time and physical strength sufficient for effectively carrying on, in all the varied branches of education, young men whose studies included the following subjects; Christian instruction, including Bible lessons, examinations on the evidences, and theological lectures; Algebra and Geometry, both in their more elementary and more advanced stages; History, ancient and modern; Political Economy; Logic; Rhetoric; Moral Philosophy; Trigonometry, plane and spherical, with their applications to mensuration; Analytical Geometry and Trigonometry; Astronomy, Optics, and Mechanics. It is easily conceived then, how cheering, both to instructors and pupils, was the arrival of a missionary capable of at once taking a share of labour in any department of this widely extended

field of instruction. Mahendra's class partook of the benefit conferred by the arrival of a new colleague, and were stimulated to more earnest and laborious diligence. They maintained their previous high character, and made rapid progress.

The session was drawn to a close, in the beginning of January, terminating as usual with an annual examination and distribution of prizes. The number of pupils was rather under that of the previous year, owing partly, if not chiefly to the great excitement which the conversion of Kailás, so rapidly following that of Mahendra, had produced. Still the aggregate number amounted to nearly 700; and it is well known that there was not then, neither has there ever been, before or since, any compromise whatever in regard to Christianity. The character of the education afforded by us to the youth who voluntarily attend our Institution, has always been openly avowed, and as the progressive advancement of the pupils has proceeded, and the means of communicating instruction have been afforded, this character has been more and more clearly and fully evolved. After alluding to the success of Mahendra and Kailás in their studies, during the portion of the session in which they had been privileged to attend, a writer in one of the leading Journals of the day says—"After all the commotion excited by the baptism of these youths, it was delightful to see the religious character of the Institution, if possible, still more decided than ever, and yet no fewer than six hundred and sixty pupils availing themselves of its privileges." Mahendra was by far the most successful student of the year in point of distinction at the distribution of prizes. The annual gold medal was given at this period to the student of the first class, most distinguished for general eminence in the daily examinations throughout the year, and that mark of approbation was bestowed upon Bana Máli De; but Mahendra, notwithstanding his long absence, held the second place in his class, and obtained a silver medal given by Dr. Charles, Senior Chaplain of St. Andrew's Kirk, for the best essay on Hinduism and Christianity. He also gained another silver medal given for the best essay, on the principles of the argument derived from prophecy for the truth of Christianity. These essays were very good, considering that they were the productions of an author so young and inexperienced. I regret that I am unable to present the reader with specimens of them, as the originals are not in my possession, nor do I know whether they now exist.

Although Mahendra had been about ten months a member of the visible church, as a baptized follower of the meek and lowly Jesus, he had not, up to the commencement of 1840, been admitted to the table at the Sacrament of the Lord's Supper. He was allowed to think for himself on this subject, so far as the mere time of communicating was concerned. Of course facilities were offered to him for studying the subject, and the nature of the ordinance was explained to him; but he was not urged to consider it a duty to go forward to communicate at the Sacrament of the Supper, merely because he had been baptized; he was rather

advised to take the subject into calm consideration, and to seek for heavenly instruction, and preparedness of heart. After mature consideration he resolved to apply for admission to partake of the symbols of the Saviour's dying love, at the celebration of the Sacrament of the Supper, in January 1840, in St. Andrew's Church, where the Missionaries at that time also communicated. The Senior Minister of that Church, when alluding to the circumstance in March following, expressed himself as follows. "Mahendra is conducting himself entirely to our satisfaction. He is a decided and earnest Christian; and, though confessedly one of the foremost lads in the Institution, is singularly modest and unobtrusive in his manners. I admitted him to the table of the Lord, in January last; and the conversations which I had with him in the prospect of this solemn service were deeply interesting to me, and afforded me unmingled pleasure. Among those who, on that occasion, for the first time sat down at the holy table of commemoration, there was not one who possessed a more enlarged knowledge of the doctrines of the Gospel, or gave clearer and more satisfactory evidence of a work of grace in the heart. May the Lord bless this young disciple and train him for his own service."

When the new Session opened in February, Mahendra and his companions resumed their studies with fresh vigour, and, with the earnest expectation, of having new facilities for acquiring knowledge, and more enlarged means of improvement set before them. Dr. Duff, after an absence of nearly six years, was known to be on his way to Calcutta, to resume his important position in the Missionary enterprise of the Church of Scotland in that city. In all probability, too, Mr. Mackay, who had been absent for about eighteen months, was on his way, in renewed health, to join his colleagues, in the great work in which they were engaged. Mr. M. arrived before Dr. Duff, who had stopped on his way both at Madras and Bombay. After suffering shipwreck, and having narrowly escaped with life, Mr. M. arrived in Calcutta in the end of February. In announcing his arrival in a letter to the Convener of the Committee on Foreign Missions he thus expresses himself. "It is most gratifying to me to find that my absence has not been missed.—The Institution is, in every sense, more vigorous and efficient than it was when I left it; and it is unnecessary to say, that I hailed the accession of Kailás, and more especially of Mahendra, to our little band, with feelings of unmingled delight. Mahendra, unless I am greatly mistaken, has a mind of the very highest order, deep devotional feeling, and a powerful and commanding eloquence, which, when he is once excited, carries him away with it, and renders him insensible of the lapse of time; and (what I like best) these occasions are never sought for by him: he has an aversion to all display; and though gentle and amiable, is naturally of a thoughtful, reserved, and taciturn disposition. I cannot help thinking God will do great things by that young man for India." This testimony in favour of our dear friend was not the hasty conclusions of one who judged by first appearances; for Mr. Mackay had

known Mahendra, and measured his powers, in former days, when he had daily opportunity of forming a correct opinion.

Through the gracious kindness of a merciful Providence, Dr. Duff arrived among us in the beginning of the ensuing May (1840). He was altogether unacquainted personally, with Mahendra, previously to that period, as nothing had occurred to bring the youthful scholar particularly into notice antecedently to Dr. Duff's departure. Abundant evidence will, however, appear, in the sequel, to show what was the estimate of his ability and character, formed by Dr. Duff, when the incidents, studies and exertions of succeeding years enabled him fully to know and appreciate the estimable qualities, and consistent views of our young friend, whom, Dr. D., up to the period of his return to Calcutta, only knew by report,

Soon after Dr. Duff's return and settlement among us, we felt strong enough to carry out to its full extent the original plan of the Institution, which it was intended should consist of a higher or college department including all the classes in which the higher branches of an academical education were to be taught, and of a lower or merely elementary department, preparatory for the higher, and in addition, serving all the purposes of a Normal Seminary, in which the students of the most advanced classes of the college department should be trained as monitors and teachers. It was found that the classes were in such a state of forwardness, that the four higher classes could at once be formed into a collegiate department, the junior class of which, before the close of the session, were able to finish a Manual of Christian evidences, a large portion of a text book on Political Economy, the first six books of Euclid, Pkne Trigonometry, Algebra as far as Simple Equations, Lardner's Pneumatics, and many other branches of knowledge, contained in their reading-books; and the fourth year's class were studying Brown's Mental Philosophy, the Differential and Integral Calculus, and Laplace's *Mechanique Céleste*. Mahendra's class was not the highest in this new department, because, although it had been previously called the first class, there was in reality one class in advance of it, known as the monitorial class. This latter was formed into the most advanced of the Collegiate department, or the fourth year's College-class, and Mahendra's constituted the third year's College-class. These two classes were however united, under Dr. Duff, in the study of Brown's Mental Philosophy. By this new branch of study, a most powerful influence was exerted on the mind of our beloved pupil, but its effects were not fully elicited until the prosecution of the subject had carried him on through the whole of Dr. Brown's course, and may be better exhibited at a future stage of our narrative. Suffice it to say that from the first he became an enthusiastic student of Brown, and, in some respects, seemed to be influenced by the idea that the study of mind was the most important of all branches of education, and that other branches could not be studied to best advantage, without an antecedent knowledge of mind itself, the great organ of thought and feeling. During the session closing in January 1841, having only commenced the study in June 1840, the students

abounds with errors ; and how the inevitable influence of sound of Brown had not been able to master more than the first and one half of the second volume. Still, they were so much masters of the subject as to allow of Mental Philosophy becoming a prominent subject for examination at the close of the session.

In all the examinations and competitions Mahendra took a very prominent part. In fact, his complete mastery over every branch of study to which his attention had been called, was exhibited this session, in a more distinct way, than on any previous occasion, and even his teachers were astonished at the result. It was determined, that the gold medal, given every year, from a fund set apart for the purpose by D. Macfarlan, Esq., to the *best general scholar* in the Institution, should be awarded this year to the most successful competitor on the following branches of knowledge ; Scripture Theology, Evidences of Christianity, Ancient History, Political Economy, Logic, Rhetoric, Mental Philosophy, Algebra, Geometry and Trigonometry, Conic Sections, Statics, Optics, and Astronomy. The competition on these subjects was conducted in the following manner. On each of the subjects " a series of questions, greater or less, was framed and committed to writing by one or other of the Assembly's Missionaries. The first week in January being fixed on for the examination, the competitors were, on successive days, shut up for several hours, in the Lecture Room of the Institution ; there the questions on the subject or subjects for each day, were for the first time read out in their hearing, and by them distinctly copied. Unprovided by any apparatus whatsoever, except pen, ink, and blank paper, they were required within a limited and specified period, to write down extemporaneously as many answers as they could. On one or more of the subjects proposed the answers of most of the candidates were not only highly creditable, but admirable."* Of all, however Mahendra's answers were " on a full average comparison of the whole" adjudged to be decidedly the best. The medal was therefore awarded to him ; and his answers were afterwards published,† " precisely as they came from the young man himself, without the slightest alteration either in style or substance, without so much even as a single grammatical correction." There are errors in some of them ; but on the whole they are wonderfully correct and explicit, and fill 44 octavo pages.

During the session of 1840, as on former occasions, various essays were prescribed, several gentlemen coming forward in the most liberal manner and proposing prizes of considerable value. This year A. Beattie, Esq. offered a prize of the value of fifty rupees for the best essay " on the influence of sound general knowledge on Hinduism." This was gained by Mahendra, and, it is observed in the Brief Statement, previously quoted, that—" The author, in his essay, took a comprehensive survey of all the leading departments of general knowledge ; and clearly shewed how, in all of them, Hinduism

* Brief Statement p. 14.

† Brief Statement pp. 81—74.

knowledge must be destructive of Hinduism. The part now given, as a specimen, is selected merely because the topic is not familiar to most readers, and has therefore about it more of the air of novelty."

"But it is for Metaphysics that the learned of Hindustán have peculiarly distinguished themselves. Metaphysics is a science of a very strange nature. There is a short way that we can safely pass through, in metaphysical inquiries. But we soon come to the outer boundary which our limited faculties cannot pass. Without that boundary the more we attempt to walk, the more hopeless, and more hopeless proves our attempt. We cannot speak with certainty of aught that lies beyond it. But it may be said, the case is the same in every science; in every science there is a boundary line beyond which the utmost faculties of man can make no excursions. True, but it is peculiarly so in Metaphysics. It seems to us as if in this science, more than in any other, the pride of philosophy had been ordained by Heaven to be utterly confounded, to lie prostrate in the dust. With such considerations as these, we should rather feel inclined to pity the misfortune of the Hindu philosopher, tossed up and down in an ocean of mystery, than regard him with nought but laughter and ridicule.

For showing what the *general character* of Hindu Metaphysics is, let us glance at a few of the fundamental doctrines of some of the chief schools of Hindu philosophy. One peculiar feature in Hindu Metaphysics is, a feature not yet discerned in the Metaphysics of any other nation, viz. that the Hindu philosophers toiled with unwearied industry to turn all things into *nothing*. There is no mind, no matter, say the Hindu philosophers. *No mind*, I mean, *no created mind*. There is only one Mind, and that mind is Brahm, the self-existing God.* Our minds, or rather what we call our minds, are undivided portions of that Great Mind; independently of Him they have no existence. Independently, not in the sense of the creature's dependence upon the Creator for existence and the continuance of that existence, or in other words for creation and preservation: for in this sense every spirit, as well as every material object is absolutely dependent upon God; but in the sense that there is no entity separate from the entity of Brahm; no existence separate physically from the existence of Brahm. But you will say, I am conscious that I am; I think and cannot but think that I am not God but a separate entity from Him. No, says the Hindu philosopher, you do not exist physically separate from Brahm; you are a portion of the great and universal spirit, an undivided portion of it; but you *think* otherwise, you are *conscious* otherwise, *because you are ignorant*. Nor, says the Hindu philosopher, is there an external universe. Matter does not exist. You say, I *see* a tree. There is *no* tree, says the Hindu philosopher, you are under an *illusion*. His illusion is stronger far than the illusion of the Western philosophers. Plato and Berkeley never soared upon the wings of a crazy imagination, in the atmosphere of a vain philosophy, so far as the Indian philosopher. According to *them*, *ideas did* exist; but according to *him*, ideas do not exist. According to them, ideas were some immutable entities; but according to him, they are 'no entities at all. Plato, indeed, believed both in the existence of matter and mind; but according to him, there was no primary correspondence between external things, and ideas of things,—no correspondence, so that our perceptions of external objects would enable us to infer aught aright in the science of matter,—but we

* The Hindus do acknowledge one supreme God.

must look after those *ideal entities* if we wished to get a sound material philosophy ;—*but*, says the Hindu philosopher, there is no matter, no mind, no perception of matter, no *ideal entities* : all is illusion, all is illusion. "Look on that pure transparent stream," says he, "discern there the silvery moon with her starry gems ; is there a moon beneath the water ?" "No," you reply, "but there is a real moon making a false though visible one as it might make ten thousand others by the laws of reflection and the laws of vision !" "No no," returns he, "there is no moon beneath the water ; so, no moon is anywhere : all is illusion, all is illusion." "Likewise," continues he, "no *idea* of moon as an *entity* exists in your mind or anywhere ; the sensation and consequent perception of the moon is no affection of your mind, for your mind does not exist, and you say you *are*, because you are ignorant ; and you say you think you see the moon because all is illusion, all is illusion." Surely such illusion never entered the brains of any other than a Hindu philosopher ; such illusion we never met with anywhere but in Hindustán.

This is one system of Hindu philosophy ; let us now turn to another equally sublime. According to this, all things are an *eduction* from the essence of Brahm. All spirits, whether they be the spirits of men, or beasts, or vegetables, or gods or asurs,* *directly* flowed forth from the essence of Brahm. Just as sparks rise upwards to heaven from the blazing fire, so have all these sparks innumerable ascended up from the flame of the divine spirit. These spirits are all *divided* portions of Brahm, in which point this system differs from the former ; and into the essence of Brahm they will all one day immerge. They are, endowed with consciousness, or rather somehow they have received consciousness,—consciousness, some subtle substance grafted upon these spirits to deceive them into the persuasion that they are separate entities, individual entities, apart from the great spirit, while in truth they are portions and portions only of the divine spirit. At a fixed time all these spirits will fall into Brahm, and he become the sole entity in the universe. Such immersions and emersions, involutions and evolutions have been from eternity, and will be to eternity. But how comes the *material universe* ? This also is an *eduction* from the essence of Brahm. According to this system, matter *exists*. But this matter is an extraetion from the spirit of Brahm. Let the philosophers of Europe waste themselves to find out, if they can, how spirit, simple and indivisible, can be evolved into matter. But so it is, says the Hindu philosopher. By a multiplicity of processes the splendid material universe hath risen into being from the spirit of Brahm. Just as the cobweb is spun out of the substance of the spider : so the material universe in all its glory has been spun out of the substance of Brahm. And, as in the former, the process of formation is gradual, so in the latter it is also gradual. There is a multiplicity of processes between Brahm and the manifestation of the glorious universe. Ay, there is a multiplicity of processes too between Brahm and the *rudiments* of this universe. From Brahm emanates intellect, the whole mass of intellectual substance by which we think and reason and perform such intellectual operations. From intellect is evolved the entire mass of consciousness, by means of which I say, this is *my* house, this is *my* book, *I* am, *I* live. From consciousness is evolved, first, five invisible subtle elementary particles, the ancestors of the five gross elements ; secondly, the eleven organs, the five organs of sense, the five organs of action, and the organ of mind. And by the mixture and composition of all those elementary things, are brought out at length the immediate elements of this external universe ; the five

* An evil being of much superior power to man is called an *asur*.

gross elements ether, air, fire, water and earth. Wonder as much as you like, *so it is*, says the Indian philosopher. Ask the questions, how is intellect separate from spirit?—how is consciousness separate from spirit?—how is mind an organ and separate from spirit?—how could organs exist before organic beings?—how could particles of matter come out from consciousness?—ask these and a thousand other similar questions; both you and your questions will be blown over by a storm of unintelligible nonsense, and the Hindu philosopher will frown upon you, for questioning the truth of God as revealed in the *shástras*. By a multiplicity of processes then, from the spirit of Brahm are evolved at length the immediate rudiments of this material universe. And according to some, the energy of Brahm brooding over the vast abyss of chaos, brings forth a splendid universe, with all its collocations of parts to parts; all its dispositions; all its variety; all its magnificence. These then, are the peculiarities of the second system of Hindu philosophy. We have seen that according to the *first* system there is no other existence than that of Brahm. *Ignorance* leads us to think that *we* are, that *our* existence is separate from the *existence of Brahm*; and *illusion* leads us into the persuasion that there is a *real* universe without us. But according to the *second* system both spirit and matter exist, but they have been educed out of the spirit of Brahm. There is one thing, however, in which both of these agree. They both maintain that there is always the same amount of existence. There can be *no creation*, for “out of nothing, nothing can come.” The same amount of existence *has existed* from all eternity; and *will exist* to all eternity; only *changes* come upon it in the lapses of duration. During one period of millions of ages, Brahm *alone exists*, in a state of profound sleep, when he is not conscious of his own existence; and there is nothing beside *him* enjoying ineffable happiness in this unconscious state; and during the succeeding period of other millions of ages there is the beautiful play of visible and invisible worlds, whether, according to the first system these be all illusory objects, or according to the second these be sober realities.*

What then is the influence of sound knowledge upon Hindu philosophy? Its influence is to root up and destroy this glorious system. The Hindu philosopher, bred up in a different school from that of Bacon, never disquiets himself with asking, *how* his system has been raised, upon what foundations of first principles it towers, whether there be a way which would lead one, step by step, to its summit. He never attempts to *prove* the truth of the doctrines he holds, to resolve the grand ultimate conclusions into their original elements. The truth is, his system *cannot* be resolved into such primary principles in which we must place our undivided confidence. In the perfection of the science of the present age it is easy for *us* to resolve every science into its original principles. Let us clearly mark out the axioms of Geometry—who in the world is there, still possessing rationality that will call their truth into question? Let us follow Euclid in his demonstrations—who amongst us will be so mad as to attempt to show them to be false? Let us come out well prepared to observe the vast multitudes of stars that stud the wide vault of the heavens, make observations and repetitions of the same,—let us ascertain by repeated observations in a series of ages all but the most uncommon phenomena which the heavens present to our view;—then let us frame some theory which shall account

* In this part of his Essay the author's own views have been greatly aided and confirmed by Dr. Duff's account of Hinduism in his work on “India and India Missions.”—M. L. B.

for all the phenomena observed, and which are never contradicted by opposite phenomena,—in this our walk who shall say we are treading a forbidden path? Once more, let us retire to our closets, let us with the inward eye of consciousness make an internal observation of the phenomena of our own minds; let us read in their actions the minds of others;—then if we attempt to ascertain the secrets of man's spiritual nature, and say that man is such and such, as an intellectual and a moral being,—who shall say this is a wrong course? Suppose now that I make not one observation of one mental phenomenon, and yet dogmatically assert, "Man is such and such, as a spiritual being,"—what madness is there! Suppose that I make no observation of the phenomena which the heavens present to our view and yet dogmatically assert, "Such and such is the fabric of the heavens,"—what madness is there! Precisely such is the madness of the Hindu philosopher. High on the top of his stupendous metaphysics he addresses you, "Come up," "Where are the steps, sir?" you ask, "where are the steps of evidence that shall lead me to you?"—"Wing your flight," replies he, "as I have done." "I cannot," you say "I have been taught in the school of Bacon; I have no wings of imagination; my feet are always guided by judgment; please, sir, if there be any way of evidence leading, step by step for such an one as I, unprovided with wings, do me the favour to tell." "No, no," returns he, "there are no steps, you must come up all at once, there are no steps of evidence, you must take the whole for granted and mount upwards." "Well," you reply, "well for you, but as for me—farewell! excellent philosopher, you enjoy your height, I cannot reach it."

Thus it is that the Hindu and the Baconian philosophy are contrary to each other. In Hindu philosophy, you first take the truth of the whole system for granted, and then you go to reconcile some small disagreements within itself, and afterwards if possible you try to bring it to the level of common sense; that is, instead of beginning with the feet, you begin with the head, as if men could walk with their heads. And if you fail to do so, even then the system must be true, and there would only be some defect in what is called common sense. Then nature must adapt herself, as far as she can, to the system, and not the system to nature. This is the procedure of the Hindu philosopher, not unlike that of the philosophers of the middle ages. And as modern philosophy has dispelled the clouds of mystic nonsense which prevailed in the dark ages of Europe, so does it, so will it also disperse the clouds of Hindu philosophic nonsense. How this is done is easily seen. When the demand is made, as to what are the foundations of Hindu philosophy, how is it built up, the Indian philosopher has nothing to answer. Accustomed from infancy to turn imagination into reality, he has so done with his honoured system. The whole system he has taken for granted, and never had a doubtful thought as to its truth suggested to his mind. And this conduct which he has pursued is surely most irrational. The modern philosopher, on the other hand, has pursued a different course. He has placed all his confidence upon the primary principles, the original elements of belief which God had ordained to form a part of the spiritual character of man, and without which man ceases to be man,—and upon these strong foundations his system is reared up. This surely is right procedure; but how contrary that of the Hindu philosophy! To take the truth of whole systems for granted is easy for the Hindu philosopher; to take one thing for granted that carries not in itself positive evidence, intuitive testimonial or revealed, is impossible with the modern philosopher. When, therefore, the correctness of modern philosophy and its contrariety to Hindu philosophy are powerfully ad-

dressed to reason, how can the latter stand? When thus hard pushed the philosopher of Hindustán makes one more attempt to recover his philosophy. This he does by turning round and asserting that his system is a Revelation from Heaven. Well, if this be a divine revelation, we ought to receive it upon divine authority alone. But before receiving it as such we have to *ascertain* if it *be* a divine revelation. Where then is the evidence? Let it be *proved* that it is really a divine revelation, and then we will attend to it. But this the Hindu philosopher is unable to do. Here also he requests you to take the *divine origin* of his system *for granted*. but no rational creature can respond to so absurd a request. His system therefore ought to be rejected.

(*Conclusion of the Essay.*)

Such is Hinduism, and such the influence of sound knowledge upon it. We have seen how fatal that influence is to the literature, science and religion of Hindustán; how it overturns Hindu customs and manners. In fact it overturns every thing Hindu. With the Hindus every thing and all things are incorporated in their religion. Their sciences, their arts are all revealed from heaven. If, therefore, in any way their science is overthrown, their religion is also overthrown with it. The religion of the Hindus mixes with their legislation, fashions their habits, fixes ~~their~~ customs, establishes their institutions, forms their national character. Their religion guides their science, and controls every branch of intellectual pursuit. Undo, therefore, their religion, and you undo the whole system of Hinduism. The citadel of Hinduism is the religion of the country. Attack, capture that citadel, the system of Hinduism lies a conquered territory. And it is the science and religion of Christendom which have now encompassed round about that citadel. Several of its walls are beaten down, but still it has not surrendered; but we hope ere long the faith and science of Christendom shall fully be established in India. The resplendent sun of Revelation hath darted forth to the eyes of benighted India. But, alas! alas! our countrymen are still asleep,—still sleeping the sleep of death. Rise up, ye sons of India, arise, see the glory of the Sun of Righteousness! Beauty is around you; life blooms before you; why, why will ye sleep the sleep of death? And shall we who have drunk in that beauty,—we, who have seen that life,—shall we not awake our poor countrymen? Come! what will, ours will be the part, the happy part, of arousing the slumber of slumbering India.—

“ Shall we, whose souls are lighted
With wisdom from on high;
Shall we to men benighted
The lamp of light deny?
Salvation! O salvation!
The joyful sound proclaim,
Till each remotest nation
Has learned Messiah's name.”

On the same occasion he received another prize, awarded by Dr. Charles for an essay “on the Jews;” besides gaining, as usual, the second prize for general eminence in the class examinations, throughout the session.

The close of 1840 was marked by another interesting period in the life of our friend. He, along with his two companions, unanimously resolved to become candidates for the Christian ministry, and re-

requested that the course of their education should, henceforth, have a special reference to that great and holy object. It was exceedingly gratifying to the Missionaries to receive intimation of this desire on the part of the converts, and they hailed it as a token for good, and they not only resolved to encourage the minds of the young men, to persevere in their laudable desire to devote their lives to the glorious work of disseminating, among their heathen countrymen, the gracious intimations of peace, pardon and reconciliation unfolded in the gospel of the grace of God, but they also resolved to do what they could to furnish them with the special instruction desirable for those who are to be engaged in such a work. In order also to impress the minds of the young men with the high responsibilities incurred by those who undertake to become the religious instructors of their fellow-men, it was resolved that on Sabbath the 24th of January, 1841 a special service should be held at the Institution, in the evening, at which Dr. Duff should address the young men, on the nature of the office for which they were candidates, and should particularly direct their minds to the responsibilities, connected with it. Some days after this solemn service, Mahendra accompanied Dr. Duff on an excursion into the Krishnagar district, where, as it was the season of vacation at the Institution, they staid for nearly a month. With reference to Mahendra, Dr. Duff in a letter addressed to Dr. Brunton makes the following remarks:—

“In these rural itineracies I had much reason to be satisfied with the docility, humble demeanour, and moral earnestness of my young friend, Mahendra. His tact, too, and management in meeting the objections, and in presenting divine truth in an intelligible form to the minds of his countrymen, were such as to encourage no ordinary expectations as to the future. On one occasion he displayed much eloquence and power. Standing on the steps in front of a temple of Shiva, in the large town of Culna, we got into a long and varied discussion with the Brahmins. Soon an immense crowd was assembled. They professed their readiness to listen to what the *sahēb* (meaning me) had to say; but when, at my suggestion, Mahendra began to ask certain questions, he was at first received with a shout of derisive scorn. ‘What!’ exclaimed they, ‘shall we give ear to the words of a poor ignorant boy?’ With the greatest calmness and self-possession Mahendra replied, ‘Well, friends, if I am a poor ignorant boy, is that not a stronger reason why you, who are so learned, should take pity on me, and give me the knowledge which you believe would remove my ignorance. I began to ask the questions, not with a view to *abuse* you or your faith, or to display my own learning, which is very little; but simply to know what your creed really is, and thus enable me to compare it with my own.’ This ‘soft answer’ had the desired effect. After answering some questions, they began to interrogate in return. In reply to the query respecting his faith, Mahendra began by giving a brief sketch of what he was by birth and education, and how he came to renounce Hinduism and embrace Christianity. His exordium at once caught the ear and rivetted the attention of every one;

and not a whisper was heard from the previously unruly and uproarious audience, when he commenced his narrative by saying "Countrymen and friends, I am a Hindu; I was born and brought up a Hindu; yes, I belonged to the Baishnabs one of the strictest sects, as you know, among the Hindus. My father was and is a Baishnab; my mother was and is a Baishnab; they were both very careful in training me up in the knowledge of their peculiar creed; they made me attend upon Rádhánáth, one of the great pandits of the Baishnab sect; at his feet I was brought up; he laboured to imprint upon my mind the doctrines of Atmá, Anáma, and other doctrines of the sect." How forcibly the preliminary part of this address made me realize the exceeding *naturalness* and *adaptation* of the apostle's appeal, in somewhat similar circumstances, and with a view to somewhat similar ends!—"Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee!" How forcibly, too, did it make me feel the superiority of the vantage-ground on which a *qualified* native must ever stand, when addressing *his own* countrymen—*his own kinsmen according to the flesh!*—O that we had hundreds of Mahendras!—hundreds exhibiting similar qualifications of head and heart; then might we begin to lift up our drooping heads, in the full assurance that the day of India's salvation was nigh at hand. At the conclusion of Mahendra's long address we distributed all the tracts in our possession. We had reached the temple about five P. M.; it was now eight o'clock; and the full moon, shining from the deep blue vault of an almost starless though cloudless sky, lighted us back to our small boat on the river. On our way, we overheard many remarks respecting what had been said; amongst others, the following:—"Truly, he looked a poor, ignorant boy; but his words showed him to be a great pandit,"—i. e., a learned and wise man. God grant that His own Word may not return wholly void! and to Him be all the praise and glory."

Immediately after his return from Krishnagar the session of 1841 commenced. His class now formed the highest one in the Collegiate department, and the scale of studies advanced in proportion to the advanced state of the students. Mahendra was equally laborious as in former years, and was even more distinguished for proficiency than he had been before. As his mind became more and more matured and trained to severe thought, his capabilities for grasping and fully mastering every branch of study became more and more developed. He was now also employed statedly for some time every day as a monitor in the school department, and shewed no less talent for communicating knowledge to his young countrymen, than for acquiring it himself. His mode of managing a class was excellent. He never had recourse to severity unless in very extreme cases, and commanded attention and respect by his eagerness to communicate instruction, and his aptness to discharge the difficult task. Perhaps, the only defect in his mode of imparting instruction, was the tendency to lecture rather than to examine.

petitioning for Mahendra to occupy his place. He was often seen also, both before and after the hours of teaching surrounded by a group of young people, explaining some difficulty, or speaking on the all-important subject of religion. His christianity was never lost sight of whether in the discharge of his duties as a teacher, or in the intercourse which he was enabled to hold with his fellow students in private. Besides the regular daily duties, connected with the Institution, he pursued in private other studies immediately connected with, and preparatory for the important office for which he was a candidate. With one or other of my colleagues, he and his companions were studying Greek, Hebrew, Church History and Doctrinal Theology; with myself they commenced the study of Hill's Lectures in Divinity, a work which, although more deficient than is desirable in that warmth of piety, and that spiritual unction, which ought to abound in Lectures addressed to young candidates for the office of the ministry in the Church of Christ, is notwithstanding 'an admirable text book in systematic theology, and well fitted to give a correct view of the various corrupt, erroneous and partial views of truth; which have from time to time torn asunder the professing Church and led men away from the simplicity of the faith.

So far as I can remember, it was during this year, or the close of the preceding, that some private gentlemen offered large rewards to those native young men, from all the different schools and colleges in Calcutta, who should be found, after competition, the most approved in various branches of education which were specified. Mahendra attended the competition for the prize in Geometry, and was by far in advance of all other competitors. But his chief study this session was Brown's Philosophy, and though rather a partial admirer of Dr. Brown's speculations, full evidence was given both by frequent examinations in the institution, and by the manifestation of industry, ability and perseverance manifested at the annual examination, in January 1842, that he had profited greatly not only by studying the lectures of that eloquent metaphysician, but by hearing the remarks made upon them, during class hours. He again gained the highest prize for essay writing. The following extract from the successful essay will enable the reader to form some estimate of the author's mind. As I have not the essay before me, I take the liberty to quote the following extract from Dr. Duff's letter to Dr. Brunton, explaining the character and scope of the whole production.

"Towards the close of last session, the excellent treasurer of our Corresponding Board, C. Dearie, Esq., proposed two prizes, the one of 100 and the other of 50 rupees, for the best essays giving "an exposure of Dr. T. Brown's Theory of Morals, with a special view to pointing out the true source and standard of morals." The highest class had finished with me the perusal of Dr. B.'s entire works on Mental and Moral Philosophy as a text-book. Several essays were given in; and of these two or three possessed no ordinary merit. Mahendra's contained the fullest, and, on the whole, the best discussion on the difficult but vitally important subject;—a discussion extending to little short of 200 quarto pages of small and

pretty close writing. All the glaring metaphysical fallacies in the theory of Dr. Brown were fairly sifted and exposed; with an acuteness and a force which I am sure that amiable and profound, but often erring philosopher, would have been the first to honour and admire. Having exposed Dr. Brown's fallacies, he proceeded to show, at great length, that neither utility, nor reason, nor the emotion of moral approvableness, nor even conscience itself, would ever furnish the source, or, in the present state of fallen, sinful humanity, could, by possibility, supply any thing like a perfect standard or measure of morals. He then concluded by showing that the pure, and holy, and unchangeable nature of the Eternal God Himself, could alone be the real source and perfect standard of moral excellence to the whole universe of moral intelligences. From this it followed, that the manifestation of God's nature and character, or the declaration of God's will, as guided and determined by His own unchangeably holy nature, must, practically, be the only infallible standard of right and wrong, to the myriads of created beings. Even to men this will of God may be manifested in different ways—through God's works; through the medium of reason and conscience; but above all, through the glorious revelation contained in the Sacred Scriptures. To fallen, sinful man, therefore, concluded the youthful essayist, the Bible, and the Bible alone, is the true, unerring standard and guide in morals as well as religion.

The portion of the essay now forwarded, formed rather an episode than a constituent part of it. The theory of morals was the main theme; but the essayist, in passing, thought it as well briefly to point out the defectiveness of Dr. Brown's system of Practical Ethics, as well as the imperfections and radical errors of his theory. This, too, was the portion of the essay which, though much inferior in originality and power to the more purely metaphysical parts, was, on account of its novelty to many, and for the sake of variety, read aloud by the author in presence of the large and respectable audience which assembled on occasion of the last annual examination of the Institution. And whatever impression it may convey when read at a distance, I can truly say that, as read by the author himself, in his own peculiar, earnest, deep, and impressive tone, it did, by its very simplicity and manifest truth, fix and rivet the attention of all within hearing. And well it might; for was not the very reading of such a composition, by such an author, in such circumstances, itself a moral phenomenon?—a composition produced by one who was once himself an ignorant, degraded Hindu idolater—written expressly to expose the deficiencies of a British Christian philosopher, on those very points on which, as a Christian, he ought to have been most full and luminous;—and read aloud by the writer in the presence of a mingled and highly respectable audience of Britons and Hindus, on the banks of the Ganges! May we not legitimately hail the circumstance; as we would, after a long and dreary night, one of the first faint streaks of light in the orient sky, which indicated the dawn of approaching day? Arise, oh thou Sun of Righteousness!—arise in thy glory, and majesty, and strength!—and let the hallowed morn of thy rising speedily chase away the shadows of the long dark night of ages!

Extract from Mahendra's Essay, referred to by Dr. Duff.

Though it be the theory of morals, as propounded by Dr. Brown, which is the subject of this essay, I shall not hesitate to make a few brief remarks on his practical ethics, especially as throwing light upon the defects of the theory itself upon which they are based. Dr. Brown divides our duties into three great classes,—those which we owe to God, those which we owe to others, those which we owe to ourselves. "In one sense of the word," says he, "all our duties are duties which we owe to God,

who has endowed us with every gift which we possess, and who has commended these duties by that voice of conscience which speaks in every breast. But the duties to which I now allude, are those which have their Divine object more immediately in view, and which consider Him in those gracious characters in which His works reveal Him to us." Soon after he begins, "Our first duty, then, to the Deity, is to dwell with delight on the contemplation of His perfections; to cultivate our devout feelings as the happiest and noblest feelings of which our nature is capable; and to offer that worship of the heart, which is the only offering that can be made by man to his Creator. Next in order to the duties of veneration and devout acknowledgement of the Divine goodness, is the duty of that unrepining submission to His will, without which there can be no real belief of the providential goodness, which the lips, indeed, may have professed to believe, but the lips only." Again, "These views of the Divinity—the habitual love of His perfections, and ready acquiescence in the dispensations of His universal providence, are not more suitable to the divine nature, than productive of delight and consolation to him who entertains them." These are the only duties mentioned by Dr. Brown, which we immediately owe to God: to love and feel gratitude towards Him for all His benefits conferred, and resign ourselves to His providential goodness. Had our world been Eden, even then these would not be all the duties which we would owe to God. Then, indeed, would the providential goodness of Heaven be reflected from earth in adoration and praise; and every heart bound by love to God would wheel round love supreme, as the planets in their orbits. But the world has wandered away from God; the attraction which bound innocent Adam to his God no longer exists. Every human soul, having torn asunder its attraction to a common centre of gravity, is wandering from God in the vastnesses of space. The first duty of man, therefore, is to return to his God; to come before Him with penitence; shedding tears over his sins. Could Dr. Brown deny the importance of this our duty, our repentance before God? Moved by infinite love and compassion, He has granted salvation to a rebel race. The Son of God leaving the glory which He had eternally with His Father, took upon Himself the flesh of frail humanity; that drinking the cup of His Father's indignation, He might atone for the sins of a guilty world. And now that sin has been punished, God is ready to forgive sinners. Whosoever will, may be reconciled to God. "God is reconciling the world unto Himself, not imputing unto men their trespasses." "We pray you," says the apostle, "be ye reconciled to God." All are summoned—obey the summons—God is reconciled to you. Is this not your duty, then, to obey the summons, and be reconciled to God? Could Dr. Brown deny this? These are the words of holy writ,—"He who believeth in the Son of God shall not perish, but have everlasting life." "Believe in the Lord Jesus Christ, and thou shalt be saved." It is our duty to believe in the Lord our Redeemer; to love Him with the whole heart and soul, and seek His glory. Could Dr. Brown deny these? It is our duty to pray to God in the name of His blessed Son, to grant unto us the influences of His Holy Spirit, that "we may be spiritually enlightened, quickened, purified, strengthened, and made meet for the inheritance of the saints in glory." It is our duty to praise and thank God for the unsearchable riches of His grace, wherewith He hath enriched us, by giving His Son unto the death for us. These, and many other duties, arise from the new relation in which God stands to us as our Redeemer. Could Dr. Brown deny these duties, their importance? Surely, surely, if a philosopher who believed in the truth of the Bible, were speaking of our duties to God, he could hardly fail mentioning these duties.

The class of duties which we owe to others, Dr. Brown reduces to two orders: first, those which we owe to man as man; secondly, those which we owe to certain individuals only, who are in some peculiar way related to us. The former he reduces to two generic duties, *negative* and *positive*. By the former we are to abstain from all intentional injury to others; by the latter we ought to be active to do good to them. The specific duties included under the former generic duty, are nearly synonymous with *justice*; the specific duties included under the latter, nearly synonymous with *benevolence*. The specific duties belonging to the former class are as numberless as the injuries which we are capable of offering to others. According to the objects which offenders have in view in their injuries to others, this class of specific duties, at least the most important of them, may be reduced to the following general heads:—We are to abstain from injuring another in his *person*, in his *property*, in the *affections of others*, in his *character*, in his *knowledge or belief*, in his *virtue*, in his *tranquillity*. Our positive duties, also may be reduced to the following heads:—We ought to do good to another in his *person*, in his *property*, in the *affections of others*, in his *character*, in his *knowledge or belief*, in his *virtue*, in his *tranquillity*. The second order of duties are those which we owe to certain individuals only, who are in some peculiar way related to us. These may be reduced to five heads,—the duties which arise from *affinity*, from *friendship*, from *benefits received*, from *contract*, from *citizenship*. All these duties are *additional*; not exclusive of any of the duties belonging to the first order. Under the first of these five subdivisions, are included *parental*, *filial*, *fraternal*, and *conjugal duties*. Then come the duties of *friendship*; next the duty of *gratitude*. Next come the duties of *contract*, relating to *personal service*; as the mutual duties between a master and his servant; and those *not* relating to personal service, as the mutual duties between a debtor and his creditor. Then come the duties of *citizenship*: these he divides into three parts:—1. Obedience to the laws; 2. Defending our country; 3. Augmenting the general happiness. Dr. Brown lays much stress upon our positive duty of increasing the knowledge and virtue of mankind. “The virtue of mankind,” says he, “and the general knowledge which invigorates that virtue, and renders it more surely useful—these are the greatest objects which benevolence can have in view; and a benevolence that professes not to value *them*, and to look only to the quantity of manual labour which the hand can most expeditiously perform, and the bodily comforts which that more active labour may purchase, even though these objects could be obtained, as well without mental light as with it, is a benevolence that is almost as little worthy of the name, as it can ever hope to be worthy of the more useful distinction of *benevolent*.” This, indeed, is true; it is a more binding duty upon us to improve the intellectual and moral character of those within the sphere of our usefulness, than to improve their physical condition. It is our duty to improve their physical condition; and a greater duty to improve their intellectual and moral character. But will all our duties to man regard this terrestrial scene only? Is there not an immortality to which we are all hastening? Is not this a world of trial? Is there not an eternity dawning upon us, when the shades of time have fled away? Will not our duties to man regard as well, nay much more, the object of this approaching eternity? Is the *half* of our duty to man accomplished, when we have endeavoured to promote their *temporal good alone*? Is the *eternal good* of the human soul of so little value? Is there no duty to promote this eternal good? Had Dr. Brown said, I give you a catalogue of the duties of man, considered as an inmate of this world only, and no expectant of another world, none would have found

fault with him. Perhaps this might have been said, however, It is a strange fondness of the human heart to dwell with delight on terrestrial duties in preference to the celestial. But our philosopher does consider man as the expectant of another world. In the very beginning of his course, he says that he was to enter, "not into a *speculative* and *passive* philosophy only, but that *practical* science also, which relates to the *duties*, and the *hopes* and the *great destiny* of man." Is this to treat of the great destiny of man, to keep eternity out of view? He has indeed spent lectures in attempting to prove the immortality of the soul, but has he ever even so much as hinted that in that immortality a soul may be subject to everlasting torments? *Hopes* of man!—What are the *hopes* of man in his state by *nature*? Has he ever even so much as hinted the source whence flow all our hopes? Sin, condemnation, Christ, salvation, heaven, hell—are these even so much as touched upon? What strange language, then, to speak of the *hopes* and *great destiny* of man? What strange language to speak of *all* the duties of man, when the *most important* are left out? Did an astronomer, who pretended to give a history of the planetary system, leave out the sun and all the primary planets; the whole world would laugh at his folly. Is it less folly to leave out CHRIST from the *great destiny* of man? Repentance towards God, faith in the Lord Jesus Christ,—are these no duties of man? If it be said, these duties do not belong to man, *as man*, since millions there are upon whom the light of the glorious gospel of salvation has not yet shone; why does not Dr. Brown leave out of his catalogue the duties of conjugal relation, since so many of mankind are bound by no such ties? Revelation has shined; did shine at least in *Britain*; and it is not easy to understand how a *British* philosopher, who professed to do homage to the Bible, should have forgotten, in his catalogue of the duties of man, those peculiar duties which arise from his condition as a sinner, and a sinner that may be saved. Had Dr. Brown cut off all his lectures on the Emotions from the mental department of his course, this by no means would have been a greater sacrifice than he does actually make in the moral department. Surely that will be much more than an imperfect catalogue, which, professing to give *all* our duties, leaves out the most important. I said, Dr. Brown has laid much stress upon our duty of promoting the knowledge and virtue of mankind. By *knowledge* he means *general knowledge*; and by *virtue* he does not come up to *godliness*. But if it be so important a duty to promote the knowledge and virtue of mankind, how much more important a duty is it to promote their *godliness*? Is it not a far more binding duty to extend the light of life and salvation "to them, sitting in darkness, and the shadow death?" Is it not a far more binding duty to seek the eternal welfare of every soul of man? to instruct the ignorant in the knowledge of Christ? to warn the impenitent against the dangers of hell? to sound alarm to the hearts of the careless against impending wrath? to exhort the foolish to consider the good of their immortal spirit? "I am the vine," said our blessed Lord, speaking to his disciples, "and ye are the branches." All true Christians are the branches of the same vine. There are *spiritual* relations binding one true Christian to another. They are followers of the same Lord, doers of the same pilgrimage, and inheritors of the same glory. "Love one another," said our blessed Lord, "as I have loved you." It is then our duty to love our *spiritual* brethren with a *peculiar* love. "As much as lieth in you," said the Apostle Paul, "do good to all men, more especially to the household of faith." Are not these peculiar duties, lying upon us as members of the same spiritual family? If the fraternal duties of Dr. Brown found a place in his catalogue, should not the *spiritually* fraternal duties of man have found a place in that catalogue also? Are the *natural* ties

of so much importance, and the *spiritual* ties of no importance? Does Dr. Brown mean to give *only* the duties which result from natural ties? What mockery, then, to profess to give *all* our duty. The philosopher speaks of our duty in relieving the miseries of the poor, the indigent, and the afflicted; but is there no duty to be performed by us, in attempting to relieve the eternal miseries of man? What mockery, then, to profess to give *all* our duty.

The third class of duties which Dr. Brown mentions, are those which we owe to ourselves. "Our *duty to ourselves*," says he, "to retain the common form of expression, may be considered in two lights,—as it relates to the cultivation of our *moral excellence*,—and to the cultivation of our *happiness*, in the sense in which that term is commonly understood as significant of continued *enjoyment*, whatever the source of the enjoyment may be." The first order of these duties regards the cultivation of that *moral character*, which consists in a firm *self-command* against all the influences and temptations of vice, because it is vice; and in an active benevolence to further the virtue and happiness of others, because it is virtuous to pour such blessings upon them. Ah! is there no mention made of that *godliness* which alone in the eyes of Heaven is approvable? Many moral characters shining with brightest gems of virtue, Jehovah has said, if not alive to the power of true religion in the soul, will lose all their lustre in the misty darkness of hell. And this is no contradiction. With the utmost deference to the duty of man to man, there may be a proud rebellion against the authority of God. Temperance, justice, truth, kindness, meekness; patience, perseverance, benevolence, may all, to a *certain* extent exist, where there is *no devotedness of heart* to God. The heart may shrink back from the Saviour to the pleasures and enjoyments of the world. With all the social virtues of this worldly scene, there may be a heart *dead to God*. For the sake of the glory of this earth below, the soul may leave its claim to the eternal weight of glory." It is a world of curse in which we dwell. We are born to sin, born to wrath. Condemned we are to the miseries of hell, unless we fly to the Saviour for refuge. Is there, then, no duty lying upon us to flee from the wrath to come? Is this so trivial a duty as not to be mentioned at all? Is it no duty to vie with each other in our love to God? Is it no duty to throw down the shackles of this earth, and soar upon the wings of faith and holy love into the heaven of heavens; that therein we may join angels and archangels, and all the redeemed hosts of heaven, in a chorus of song and praise "to Him that sitteth upon the throne, and to the Lamb that died for us." Is it no duty to rise from grace to grace, till we ascend the state of glory? If it be a duty to be a *moral* man, is it not a greater duty to be a *religious* man? Is *social virtue* of so much importance; and *piety* of no importance? If it be a duty to cultivate *moral excellence in the eyes of men*, is it not a greater duty to cultivate *holiness in the eyes of the Lord*? And is this latter duty of so little importance as not to have found a place in the catalogue of our philosopher? The second order of the third class of duties which Dr. Brown mentions, relates to the cultivation of our happiness, "sensitive, intellectual, moral, and religious." But what is this religious happiness? It is not the happiness of the Christian. The inward peace and joy in believing are not the happiness of which he speaks. Is it a happiness which results from the contemplation of God as the God of goodness? "It is not enough to believe in God," says he, "as an irresistible power that presides over the universe; for this a malignant demon might be: it is necessary, for our devout happiness, that we should believe in Him as that pure and gracious

Being who is the encourager of our virtue, and the supporter of our sorrows." But what can the contemplation of God as the God of purity and holiness cause in us but despair? We, sinners and rebels against His majesty,—He, the great and holy God, the moral Governor of the universe. Is this any cause of joy? Should it not make every sinner tremble and say, "What shall I do to be saved?" Religious happiness, notwithstanding, there is to be found; but it is in making the blessings of salvation *our own*. Be a Christian, and you shall be happy. How imperfect a catalogue of our duties must it be therefore which Dr. Brown has left us! This imperfection arose from paying no regard to the Bible. But surely it is a most unphilosophical method of procedure, to reject the Divine philosophy, because it is no philosophy *educated out of the mind of man*. Sound philosophy embraces *truth from every quarter*. If the Bible be true, it contains the most important truths. Why, then, reject them because they are of no terrestrial origin? * * *

Mahendra was not only the successful competitor for Mr. Dearie's prize, he was again decidedly the best competitor for the gold medal, which was awarded after a struggle equally arduous as that of the previous year. He also obtained the second prize as usual, for general eminence. I, for one, began to wonder what would be the effect produced on his mind, by so much success in his studies. *So far as his companions and contemporaries are concerned, it is impossible to say decidedly whether he may not have assumed occasionally a tone of superiority, on certain points; but I have never heard that such was the case; nor was there ever any external manifestation of it openly exhibited to me. He was not forward in showing what he was. On the contrary in his intercourse with the Missionaries, he rather required to be drawn out. There were occasions on which he shewed a little tendency to be opinionative; but the moment his understanding was convinced, he gave in, with all the candour and simplicity of a child. The only point on which at this time he manifested extreme views, was the subject of mental philosophy. He seemed occasionally to hold that that very interesting, but hitherto ill-determined, branch of human knowledge, was, with the exception of course of christianity itself, the all and all of education. He acted as if he supposed the mind could *not* fully comprehend other subjects of study, until it had in the first place, contemplated and classified its own phenomena, and comprehended the physiology of the mental structure. I say, he seemed, occasionally, to hold this opinion; for in almost every class where he taught he introduced more or less of mental philosophy, and, in private was more ready to speak on that, than on any other branch of his merely secular studies. I am far however from thinking that he would have deliberately maintained such an opinion, rather it may be, that metaphysics, being the favourite study of the time, made a more vivid impression on his mind, and was consequently uppermost in his thoughts.

During the vacation in the end of January and beginning of February, 1842, Mahendra and Kailás were both preparing for their examination before the Presbytery of Calcutta, with a view to being regularly appointed and licensed as catechists. The examina-

tion came on in March, and was continued for two days, the 7th and 10th, after which the Presbytery being unanimously of opinion that they were fully qualified, resolved that they should be solemnly set apart by prayer for that office. The Presbytery having requested Dr. Charles to officiate on the occasion, he offered up an impressive prayer and afterwards delivered an affectionate charge to the two young men, explaining the nature of the office, and exhorting them to faithfulness and diligence in the discharge of the duties incumbent upon them.

It was intimated to the Missionaries, some time previously to the licensing of the two young catechists, that the congregation, worshipping in St. Stephen's Church, Edinburgh, had formed an Association for supporting a native Missionary, and soon after, it was also intimated that a Ladies' Association had been formed in Glasgow for a similar purpose. The Glasgow Ladies' Association selected Mahendra as their agent, and the association of St. Stephen's congregation, after having been disappointed in their expectation of obtaining the services of an amiable and excellent young man, now in the upper provinces, ultimately selected Kailás. The Missionaries were under obligation to procure a station, in the first instance for the people of St. Stephen's congregation, and after some delay selected Ghospára, the chief seat of the Kartá Bhajás. A grant of land was obtained from the Babu of the place, himself the head of the Kartá Bhajás, and he agreed to send his own children to the school. The Missionaries, having been authorized to get the necessary buildings put up, immediately endeavoured to set agoing the work of preparation. But, as some time must elapse before the building could be finished and the house be habitable, it was thought advisable to give the young men immediate employment in Calcutta. They were accordingly appointed to give assistance in teaching classes in the Institution, and to engage in all the work of catechists as opportunities might be afforded them. Besides, while they continued in Calcutta, they were recommended to attend such classes in the Institution as their hours of teaching permitted them to do, although they were no longer to be regarded as students, or as competitors for any of the prizes.

Thus these two youthful labourers, in the vineyard of the Saviour, commenced their work, in the first instance, under the immediate superintendence of the Missionaries, and their capabilities for the vocation to which they had been appointed, were, by degrees, practically elicited before they began the work, at a station where they must be often thrown upon their own resources. Our experience of them, as fellow-workers, led us to form most pleasing anticipations of their future usefulness; and the period of fifteen months that intervened between the time of their being set apart as catechists and the time of their removal to Ghospára, is to myself, fraught with the most pleasing associations. We had for several years known their capabilities as teachers and monitors in the Institution, we were consequently satisfied that they could well discharge the duties incumbent upon them as schoolmasters. But there is another and more

important branch of a catechist's duty, of which we had not had like opportunity of judging. I allude to the preaching and expounding of the word. In order that facility might be acquired in that department of labour, and that practical experience might be obtained of their fitness to meet, on the spur of the moment, the captious questions, and objections of heathen opponents, Dr. Duff began to take Kailás with him every forenoon of the Lord's day, to the Bángalá Chapel for Bengálí preaching, and I and Mahendra went together to the same place, every Monday evening, when weather and duties elsewhere permitted us. Our ordinary mode of procedure was to engage both of us, in the service of the evening. I generally commenced by reading a portion of Scriptures in Bengálí and following that up by a few remarks in the same language; Mahendra then followed at greater length, referring sometimes to the same and sometimes to a different passage, and at other times to some point started by an objector among the audience. He had great tact in rebutting the cavils of the audience; and although very animated in his first addresses, never was either rude or impetuous in replying to an objection. On the contrary, often when their interruptions were merely rude personal allusions to himself, and base insinuations against the integrity of his character, he would answer with the greatest meekness and calmness, and win attention when conduct of a different kind would certainly have only aggravated the difficulty. His appearance was very youthful, even more so than is generally the case at his age, consequently, although he was at this time, really about nineteen, a very common interruption was, "Oh, you are only a school boy, why should we receive your opinion on subjects of such vast importance? Are you *Dharmmábatár* (a holy incarnation)? Are you *biggyabar* (a very learned person)? By taunts such as these, he used frequently to be interrupted, and would calmly say, "Párdon me, Sir, I only pretend to explain my views according to the ability which God has given me, have the goodness to hear me, and then pronounce an opinion," or "First, please to hear me, then we shall consider the merits of what is advanced." Many of our readers are little aware of the great difficulty of propounding truth in the midst of a noisy and sometimes hostile group of hearers. One perhaps asks a question, on the right, and, before a reply can be made to that, you hear a false insinuation or a horrid blasphemy uttered on the left. A little firmness and steady calmness generally puts an end to such tactics; and the general practice of those who preach in the native language is to follow strictly the rule, of refusing to break the continuity of the discourse to enter upon the discussion of any point, and especially as is often the case, of those points altogether foreign to the subject in hand; announcing at the same time, however, a perfect readiness to consider objections and answer questions at the close of the discourse. This is generally acknowledged by the audience as perfectly fair. And often both when hearing others preach, and when preaching myself, have I heard the majority of the hearers utter a murmur of disapprobation, when they perceived a person persisting in speaking.

merely for the purpose of causing interruption. Many of the natives, especially of the learned men, speak and reason with great calmness; but where mere impertinence or sheer impudence is the moving cause of the objection, or irrelevant question, there are persons who instantly become obstreperous. In such cases, the best way is simply to tell the persons who are guilty of it that they had better leave the place. Such a hint will generally be seconded by the general voice of those present. On several occasions this way has been adopted, but only in the case of very unreasonable persons, it may be of drunkards, for the appearance of such in a preaching chapel is by no means an unusual phenomenon. On some few occasions, I felt it necessary to interfere in this way, when the overbearing insolence of some not possessed of a tithe of my young friend's learning and common sense, was exercised, with a view to silence him by sound without sense, and noisy words without an atom of reason, or the least attempt at argumentation, or the patience to listen to a reply, however apposite.

The style of his address was generally clear, and his reasoning pertinent, and the language was rather that of common conversation than what is called the *Sādā bhāsā*, or pure language. The great theme of which he spoke to his countrymen was the sinfulness of men, and their need of a Saviour to reconcile them to God. His discourses were generally somewhat diffuse, and consequently long; but this arose partly from the necessity of sometimes going over the same ground once and again, because of interruptions. At the close of the discourse a discussion often ensued, in which we both took part as occasion was offered. This was sometimes protracted until the lights began to go out.

(To be continued.)

IV. PROCEEDINGS OF THE LATE GENERAL ASSEMBLY OF THE FREE CHURCH OF SCOTLAND.—(*Abridged.*)

On Thursday, May 22nd, the proceedings of this reverend court were opened in the usual form, in the Assembly Hall, Tanfield, Canonmills. The attendance of members as well as of visitors, was numerous. The central portion of the hall was compactly filled with the clerical and other members of court, whilst the space on either side, as well as the platform behind the Moderator's chair, was occupied by a highly respectable assemblage, composed to a great extent of ladies. The proceedings commenced as usual with divine worship. An able and appropriate sermon was preached by the Moderator, the Rev. Henry Grey, from the 2d Epistle of John, 8th verse. At the conclusion of the services, the commissions were read; after which,

The Moderator said, one duty more, according to usual custom, remained to him to perform, namely, to propose a Moderator for this present Assembly. He had much pleasure in presenting to their choice a distinguished friend of his own—one well known to them all, and requiring no recommendation from him. He meant the Rev. Dr. Macfarlane

of Greenock. The eyes of the Church had been very generally directed to him as entitled to hold the office. He was in high esteem for his skill and experience, for his knowledge of the laws and forms of the Church, and for his sound judgement in the conduct of affairs.

The Hon. Fox Maule said, he had much pleasure in seconding the motion; and he thought there was no one upon whom they could have more justly conferred the high honour of being Moderator at this Assembly than their venerated father, Dr. Macfarlane. He was known to be moderate in his counsels, firm in his conduct, and one that would conduct the business with satisfaction to them all. His virtues and merits were so well known that he (Mr. F. Maule) should do no more than second the motion, and trust it would be unanimously adopted.

Dr. Macfarlane, on taking the chair, said they had now entered on the third year of their existence as the unendowed, the Free Church of Scotland; and looking back at the time since that day in 1843, it was impossible not to see what abundant cause they had for gratitude to God the Father and the Lord Jesus Christ. Instead of 470 congregations, corresponding to the number of ministers who seceded, there were now in connection with the Church 700 congregations and 625 ordained ministers. Their whole adherents might be fairly estimated as a third part of the population of all Scotland. The people had responded to the call, and not only had needful provision been made for the wants of their ministers, but a college had been opened for the instruction of youth intending to offer themselves as ministers of the Church. Their college as well as their missionary schemes had been supported by a liberality exceeding that of the Old Church before the secession.* After a few remarks inculcating zeal on behalf of the Church, the rev. doctor proceeded to say, it could scarcely admit of doubt, that in many parts of Scotland, where no efforts had been made to disseminate the principles of the Free Church, there was an earnest desire to enjoy its ministrations—a desire which, from want of ministers, they had not been able to satisfy. One thing was indispensably necessary to accomplish this object—namely, a liberal and united support of the sustentation fund, by every congregation, according to its means. The rev. doctor dwelt strongly upon this point, and then said, he wished to direct attention to the measures which were necessary in consequence of the recent progress of Popery, in almost every part of the world. The Jesuits were now as indefatigable as in the days of former years. They were actively employed throughout Europe, as well as in other parts of the globe. The Propaganda were occupied in building splendid churches in places where the Church of Rome had scarcely any place of worship. And he regretted to say that the civil governments were lending their support to these powerful efforts. Our own Government had not been behind in doing so. Not contented with relieving the Catholics from civil disabilities, and placing them on the same footing as other subjects, it was endeavouring, with every prospect of success, to pass an act, the first of a series of encroachments of that kind, for endowing the Roman Catholic Church in Ireland. The constituencies and their representatives throughout the country are at variance on this question. It was evident that whatever progress might have been made by Popery or semi-Popery, or Puseyism, there was a strong feeling to resist it throughout the country, and he trusted they would not cease to lift up a loud and united testimony against the present infraction of the British constitution. He hoped they would let those in power know it

* We give in next article a full report of the Moderator's able and excellent speech.

now—if they did not know it before—and they would know it better afterwards—that the Free Church is the determined enemy of Popery. He then said he could not conclude without adverting to the loss which the Free Church had sustained by the death of the late Dr. Welsh, and also to the loss of the late lamented Dr. Abercrombie, who, conspicuous for his works in the highest walks of science, and his amiable life, presented one of the finest examples of a Christian member of society.

One or two committees were appointed, and some routine business was disposed of.

Friday, May 23.

The Assembly met at one o'clock, and after engaging in devotional exercises for about an hour, the report of the board of missions and education was called for.

Dr. Makellar, convener, congratulated the Assembly on the prosperous state of the undertaking. He then said, that it did not belong to the board of missions to direct the operations of any of the schemes of the Church; that duty was done by committees appointed for the express purpose, who would, in due time, give a full and faithful report of their proceedings. During the year which had come to a close, there had been contributed from congregational collections £22,076 9s. 3d. for the schemes of the Church. Then there were the supplementary contributions, the gross amount of which was, £82,398 1s. 2d. But, deducting the balances which stood over from the preceding year, and the amount contributed for school building, reduced the amount of annual income to about £68,000. The rev. doctor then referred to the exertions which had been made in England in aid of the missions at Bombay and Madras. He then alluded to the publications of the Church, and pronounced an eulogium on Dr. Welsh, whose name, he said, would stand on the roll of Scottish Worthies, and be dear to generations yet to come.

Dr. Wilson, of Bombay, moved the thanks of the Assembly to Dr. Makellar and the other members of the board of missions.

Mr. Dunlop seconded the motion. He mentioned that last year 252 congregations had made collections for all the schemes. This year 500 had done so. Last year there were 30 congregations which had made no collections for any of the schemes—this year they amounted only to 12. Last year 1394 collections for the different schemes were omitted to be made—this year only 75½.

Mr. Fox Maule recommended the Assembly seriously to consider the necessity of appointing some one to act in England as the secretary of the board of missions there.

After some remarks by Drs. Brown and Smyttan, the Moderator conveyed the thanks of Assembly to Dr. Makellar, and through him to the other members of the board, and also to the secretary, Mr. Jaffrey.—The Assembly then adjourned till half-past seven.

EVENING SEDERUNT.

The Assembly having again met, the diet was as usual constituted with prayer and praise.

A considerable time was occupied in disposing of commissions.

Mr. Fairbairn of Dunfermline then read the report on Sabbath observance. It commenced by stating, that since last meeting of Assembly £107 11s. had been raised and placed at the disposal of the committee for the purpose of promoting the cause of Sabbath observance. The committee recommend that tracts on the subject should from time to time be issued, as a means of stimulating the friends of the cause to fur-

ther exertions ; also that a paid secretary should be appointed, who could devote all the time necessary to promote the object which the Committee had in view.

The Assembly was addressed on the subject by the Rev. Dr. Stewart of Bruffishane, Ireland, who said that he did not expect that any legislative enactment in reference to travelling by railway on Sabbath would be passed by the present Parliament.

Mr. Thomas G. Bell, one of a deputation from the Lord's Day Society of Newcastle, stated a few facts in regard to Sabbath desecration in his neighbourhood.

Sir Andrew Agnew said, he greatly admired the report which had been read, inasmuch as it said little about the past, and urged that a great deal should be done in future.

Dr. Candlish said that an arrangement had been made for Sabbath first in connection with the subject of Sabbath desecration. The time was now come when they ought to endeavour to have a repeal of that part of Mr. Home Drummond's Act, which, interpreted as it lately had been, authorised the keeping open of public houses on the Sabbath, except during the hours of divine service. There was one part of Edinburgh, the Cannongate, which suffered more than any other from Sabbath desecration, and a proposal had been made, and readily entered into, that there should be a very extensive preaching of the gospel throughout the city, especially in that locality, on the evening of Sabbath first. The reverend Doctor concluded by moving the adoption of the report, and the reappointment of the committee.

The report was approved of, and the Moderator conveyed the thanks of the house to the Convener.

The Assembly then adjourned till eleven o'clock next day.

Saturday, May 24.

The Assembly met to-day at 11 o'clock.

The first proceedings related to the arrangement of business for the ensuing week. The overtures on the subject of the new College were, on the motion of Dr. Candlish, referred to a special committee, to report on Friday next.

FORMULA OF THE CHURCH.

Dr. Cunningham brought forward a number of overtures respecting the principles of the Church. He suggested a committee on the subject, and said, he thought they were called upon to make no change in the language of the Confession of Faith, but it ought to form a matter of serious consideration whether something ought not to be done by the Free Church in the way of just explaining that they did not hold any Erastian principle, or any persecuting or intolerant principle ; and that they did not interpret the Confession of Faith to countenance either Erastian principles on the one hand, or intolerant principles on the other.

After some remarks from Mr. M'Corkle and Mr. Carment (the latter stating that they ought to have the Solemn League and Covenant signed over again, without any alteration in the Confession of Faith), a committee was appointed on the subject.

THE REV. MR. SWANSON OF SMALL ISLES.

This was a case of competing calls. The Rev. Mr. Swanson not having been allowed to continue his ministrations in the island of Eigg, in consequence of the proprietor having refused him not only a site for a church, but also a house in which to reside, he has been labouring for some time in the island of Sleat, where he has succeeded in collecting a congrega-

tion, who have given him a call. Contemporaneously with this call, he received another from the parish of Nigg. The Presbytery of Skye, however, refused to accede to his translation from Sleat, against which finding the Presbytery of Tain and congregation of Nigg appealed to the Assembly.

Mr. Carment of Rosskeen, and Mr. Macleod of Logie-Easter, appeared, the one for the Presbytery of Tain, and the other for the congregation of Nigg. They urged that Nigg afforded a larger field of usefulness; and that as Mr. Swanson had suffered in his health in consequence of being obliged to conduct his ministrations in a yacht, while acting as minister of Small Isles, it was due to him that he should be allowed to remove to a more hospitable climate. Only sixty-three persons had signed the call to him from Sleat, but in Nigg the whole people adhering to the Free Church were unanimous in his favour, and, besides, Mr. Swanson had himself expressed his willingness to go to Nigg, now that the Presbytery of Skye had loosed him from his charge of Small Isles.

The Rev. Mr. McLeod of Snizort and Mr. Elder appeared for the Presbytery of Skye and the congregation of Sleat. They stated, that by retaining Mr. Swanson in Sleat, his pastoral relation with Small Isles might still continue. They had not loosed him from his charge of Small Isles, as had been alleged.

The Rev. Mr. Swanson, who appeared for himself, on rising to address the Assembly, was received with great applause. He detailed the circumstances connected with Dr. Macpherson's refusal to grant a site for a Free Church in Eigg, although petitioned to do so by the whole Protestant inhabitants of the island, with three exceptions. After receiving this refusal, the case had come before the Presbytery of Skye, who found that he must cease to minister to that parish as he had formerly done. It was out of the question that he could continue for any length of time to reside in a small hole, twelve feet by six; where, after being overheated he was obliged to expose himself to all the cold and storm of the deck in conducting his ministrations. Could he either procure a hut in Eigg, or a vessel with the requisite accommodation for his living on the water without endangering his health, he would under no circumstance abandon his people in Small Isles; but as he considered himself separated from Small Isles by the Presbytery of Skye, he looked upon himself as shut up to accept the call from Nigg.

It was moved by Sheriff Speirs, who passed a high eulogium on the zeal, energy, and faithfulness displayed by Mr. Swanson, that he should be requested to continue his services as at present among the people of Small Isles, on the understanding that the Church would either repair the present yacht, so as to render it habitable, or if need be to purchase a new vessel, and that the calls should be referred to the commission.

Dr. Duncan, Dr. Candlish, and Mr. Dunlop spoke in support of this motion, and it was unanimously agreed to.

Monday, May 26.

CASE OF SMALL ISLES.

The Moderator expressed his regret that he had left the hall to fulfil an engagement when the case came on on Saturday. He was sorry for this, because he understood that the conduct of Dr. Macpherson had been animadverted upon from the bar, and by members of the house, and he (the Moderator) wished that he had had an opportunity of stating, that having been for some time past in correspondence with the son of Dr. Macpherson, on the subject of the Free Church in Eigg, he knew that it was the

intention of Dr. Macpherson to publish the correspondence between Mr. Swanson and himself on the subject of a site.

THE MODERATOR'S ADDRESS.

Mr. Ferrie of Anstruther proposed that the Moderator be requested to give to the public, in the shape of a distinct tract or pamphlet, the address with which he favoured them at the opening of the Assembly, after having been appointed Moderator.

The proposition was unanimously agreed to, and acquiesced in by the Moderator.

SANCTIONING CHARGES.

Mr. Robert Johnston, W. S., gave in the report of the committee sanctioning charges. They found that there were 58 applications for sanctioning new charges, in addition to 37 cases to which sanction had been given by the Commission of last Assembly.

Dr. Candlish said, in connection with this subject, he would just wish to throw out the suggestion that, before the rising of the Assembly, regard should be had to the consideration of the case of some of the sanctioned charges on suitable occasions, as when the circumstance of a vacancy occurred—that was, that they should seek really to economise their supplies to necessary instances; and instead of filling up sanctioned charges, they should, when circumstances would admit it, delay at least for a time, and unite it to a neighbouring charge.

It was agreed to approve of the report, and to appoint a committee to consider the applications for new charges, and also to attend to the suggestion of Dr. Candlish.

TRANSLATION OF MR. MACRAE.

This case came before the Assembly as a protest and appeal, from the Presbytery of Kintyre, refusing to translate Mr. Macrae from the church of Tarbert to that of Kilmory.

Dr. Cunningham moved that the Assembly reverse the finding of the Presbytery of Kintyre, and instruct them to proceed with the translation of Mr. Macrae from Tarbert to Kilmory, according to the rules of the Church.

Mr. Guthrie seconded the motion, which was agreed to.

TRANSLATION OF THE REV. MR. MACDONALD OF URRAY.

The Assembly then took up the proposed case of translation of the Rev. James Macdonald, Urray, two calls in favour of whom had been presented, one from the congregation of Bracadale, signed by upwards of 400, and another from the congregation of Durinish, signed by 1100. There was also a petition against the translation from Urray, signed by 1277 persons.

A motion, by Mr. Dunlop, was then unanimously agreed to, affirming the decision of the Synod, retaining Mr. Macdonald in his present charge.—Adjourned.

EVENING SEDERUNT.

REPORT OF CHURCH BUILDING COMMITTEE.

Mr. John Hamilton, advocate, convener of the committee, read the report, from which it appears that the sum actually expended on churches, already completed and used for public worship, amounts to the sum of no less than £286,000. Besides the churches completed and in use, there is a considerable number now in the course of erection; and the funds already raised towards the expense of erecting these churches amount to the further sum

of £22,000. More expense has been incurred in the erection of churches than was anticipated. The demands still to be made on the central fund may now be stated as follows:—1st, As respects the 500 churches already built and occupied. The total cost of erecting these 530 churches has amounted, as nearly as can be ascertained, to £335,980, or hereby; and the total amount of debt remaining upon them appears to be rather under than above the sum of £50,000. And deducting, therefore, the debt of £50,000 from the total cost, we have the sum of £285,980, or £286,000, the amount of funds formerly stated as having been actually raised and expended upon these 530 churches. As respects the debt of £50,000 remaining on these churches, the committee are happy to state that, except to a comparatively small extent, the central fund is not concerned with it. Considering the value of the property and the capabilities of the parties interested, the burden may be regarded as being very moderate; and it almost wholly affects the churches of the wealthier congregations, which have made provision for clearing it off at no distant period, by means of seat rents or otherwise.

After the reading of the report, Mr. Hamilton tendered his resignation as convener of the committee, but was ultimately induced to retain the situation.

OVERTURES ON REFUSAL OF SITES.

The Assembly next took up the overtures anent the refusal of sites for churches by landed proprietors, and called for the reports of Commissioners sent to various parts of the country to examine into the condition of congregations so deprived of ground for the erection of places of worship.

Dr. Clason gave an account of the congregations at Wamphray, Wanlockhead, and Canobie.

Mr. Begg reported on the congregations in the various districts in the north of Scotland.

The Assembly were then addressed by Mr. Carment, Mr. Buchan of Kelloe, Sheriff Speirs, Dr. Candlish, and Mr. Guthrie. Ultimately, on the motion of Dr. Candlish, seconded by Mr. Guthrie, the following resolution was unanimously adopted by the Assembly:—"The General Assembly having considered the overtures, and heard Dr. Clason and Mr. Begg on the subject, deeply sympathising with those of their ministers and people who are suffering under the oppression occasioned by the refusal of sites, and other grievances, and being deeply impressed with the importance of an immediate and decisive effort to obtain relief for those who have thus been called to endure so much hardship and persecution for conscience sake, resolve to petition both Houses of Parliament in regard to these systematic and continued violations of the whole spirit and tenor of that love of toleration which has ever been held to be one of the highest privileges of our free constitution; and also to send a deputation to London, for the purpose of enforcing their petition. Further, the Assembly, with the view of instituting a more thorough investigation into the entire state of their people in the Highlands and Islands, as well as in regard to those grievances by which they are so much oppressed, as *in* reference to their destitution of the means of grace, and of adopting such measures as, by the blessing of God, may tend to alleviate these evils, are of opinion that it is their duty to hold a meeting of the General Assembly, at Inverness, in September next, and remit to a committee to consider in what way this resolution shall be carried into effect."

A committee having been appointed accordingly, the Assembly adjourned at half-past 12 o'clock till 2 o'clock next day.

Tuesday, May 27.

On the motion of Mr Henry Grey a loyal address to her Majesty was unanimously agreed to.

THE MAYNOOTH GRANT—ADVANCES OF POPEY.

The Clerk intimated that five overtures on this subject had been transmitted to the house. Those from the Synod of Aberdeen and the Presbytery of Glasgow were read.

Dr. Buchanan of Glasgow urged upon the Assembly the propriety of petitioning Parliament against the Maynooth grant. He adverted at great length to the errors of Popery.

Mr. Begg seconded the motion, and censured the conduct of Ministers, particularly Sir James Graham, whose late speech he decidedly condemned.

Dr. Brown of Aberdeen concurred in this view of the case, and spoke of the necessity of union among Protestants.

The Hon. Fox Maule, M. P., who was received with approbation, said, he took that opportunity of renewing, in the face of his countrymen, that protest which he had already had an opportunity of making in the Legislature of the country, against the principles which were involved in the bill now before Parliament for the endowment of Maynooth. His facetious friend, Mr. Sheil, had told him in Parliament, that when he returned to what he (Mr. Sheil) was pleased to call his spiritual dominions in the north, he would be received with lugubrious psalmody and dismal hosannahs. (A laugh.) Now, if these dismal hosannahs were the cheers with which the Assembly had greeted his appearance, long might it be his lot to receive them—long might he be enabled to stand in such a position as this. He knew that all the best feelings, right sense, and true religion of the country, would approve of the acts which he had performed; and, as regarded his spiritual dominions, he wished it might always be said of Scotland that they were the spiritual dominions of his Sovereign; and whatever might be done elsewhere, that they who, as Presbyterians, stood forward the champions of civil and religious liberty, would stand forward still to maintain true religious liberty in all its importance, and to oppose religious despotism, in whatever form it should arise. He looked upon this endowment of Maynooth as a homage paid to Popery—as the first step to connect the constitution, the Protestant constitution of this country, with that body, which he held to be repugnant to it, but he was afraid that Field Marshal the Duke of Wellington had already taken up his position, and had fully considered the ground which was to be occupied by the foe against which he was to contend; and, therefore, although their cause was good, he (Mr. Maule) was afraid that the number of the enemy concentrated against them would be too many for them. Still they were bound to raise their voice, and to protest against it as a measure contrary to Scripture, and contrary to the civil liberties of this country. He censured the despotism of the priesthood—and urged upon them the duty of opposing everything which had a tendency to promote Popery in this land.

Dr. Smith of Glasgow and Mr. Buchan of Kelloe supported Dr. Buchanan's motion.

Dr. Candlish suggested that they should agree, at that sederunt, to that part of the motion which was for petitioning the House of Lords, and memorialising her Majesty against the Maynooth grant, but that the whole question of Popery might be discussed at the evening meeting, in connection with the committee's report on the state of religion.

This was agreed to, and the Assembly adjourned.

EVENING SEDERUNT.

The report of the committee on the state of religion was read by the Rev. Dr. Macfarlane of Renfrew, containing a number of suggestions as to the means which they regarded as fitted so far to deepen impressions already made, and generally to promote a revival of practical religion.

The Rev. Mr. Longmuir, of Aberdeen, addressed the Assembly in regard to the extensive desecration of the Sabbath in that locality, by the sailing of steamers on the Sundays.

Dr. Duncan and Mr. Carment urged the necessity of increased exertion.

Dr. Candlish, who was loudly called for, then addressed the Assembly in a speech of more than an hour's length. He said they must look to the measure for the endowment of Maynooth as almost already effected; and, further, they must regard it as only the prelude to a more extensive recognition of the Man of sin. It was, therefore, incumbent upon the committee appointed at the previous diet to call the attention of the Church to the real nature of the crisis on which they were just entering. The battle would require to be fought with the same weapons as of old. They were bound to go forth to every man and woman in the land to bring their influence to bear on the crisis. The Premier had proposed this measure, not from feelings of liberality, but from the fact that he was at a loss how to preserve the peace of the country; and, as a natural result of a system based on shifts and expediency, it was not going to satisfy those whom it was intended to quiet: and, as a matter of course Sir Robert Peel would be forced under the chariot wheels of O'Connell, and led deeper and deeper into the mire. He concluded by proposing that a pastoral letter should be drawn up, giving a particular detail of all that the Free Church had been enabled to accomplish since the separation from the Establishment.

The suggestions of Dr. Candlish were unanimously agreed to, and the Assembly adjourned about twelve o'clock.

Wednesday, May 28.

The Assembly met to-day at two o'clock.

Several overtures on Presbyterian visitation were remitted to a committee.

The Maybole case was remitted to a committee.

A large committee, composed of members from all parts of the country was appointed to consider and report upon the new poor law bill for Scotland.

The report of the Jewish committee was read by Dr. Keith, and the Assembly was afterwards addressed by Mr. Edwards, one of the Assembly's missionaries, from Jassy.

The report was adopted and thanks were voted to Dr. Keith and the committee; and also to the Chevalier Bunsen, Prussian Minister at the British Court, for his services to the mission at Berlin.

The Assembly adjourned at five o'clock.

EVENING SEDERUNT.

The excitement occasioned by the visit of Dr. D'Aubigne has to-day been intense. As it has been known since the beginning of the week that that distinguished individual was to address the Assembly to-night, the demand for tickets of admission has been unprecedented since the memorable day of the disruption. A great number of strangers have to-day been added to the multitudes previously in town, and many hundreds of

applications for tickets have been made unsuccessfully. More than an hour before the adjournment of the early sederunt, people began to take their places for the evening, and long before the Assembly met, all the available space allotted to the public was densely crowded by ladies and gentlemen, and the benches of the members, and the passages leading to them, were also occupied fully. In fact, the magnificent hall presented an unbroken mass of human beings. The Rev. Frederick Monod of Paris, and the Rev. Mr. Alder, one of the secretaries to the Wesleyan Missionary Society, took their places on the platform early. We understand that Dr. D'Aubigne and his lady arrived in Edinburgh, from London via Newcastle, on Tuesday evening, and was received by Dr. Chalmers and Archibald Bonar, Esq., banker. Dr. D'Aubigne entered the hall when the Assembly was about to engage in devotional exercises, and took his seat beside Mr. Dunlop, the assessor to the Free Church, in front of the Moderator's desk. Madame D'Aubigne was accommodated with a seat amongst the ladies on the platform. Dr. Chalmers entered at the close of the devotional exercises.

Mr. Lorimer of Glasgow read the report of the committee on correspondence with Foreign Churches. The latest accounts received by the committee respecting the movement in Germany (commenced by the revolt of Ronge against the Church of Rome) state that it is increasing daily, and already numbers eighty-seven congregations, and it is now stretching to the frontier of Bohemia. In respect to many, it has been prompted by love of liberty and hatred of Popery; but with many more it is a decidedly evangelical movement. The report comprised extracts from the interesting and useful correspondence which has been carried on with Churches on the Continent. Dr. Chalmers then introduced Dr. D'Aubigne and M. Monod, and the other strangers, in an excellent speech. The Assembly was afterwards addressed, first by M. Monod, and then by Dr. D'Aubigne, both of whom, especially the latter, were listened to with the most thrilling interest.

Thursday, May 29.

The Assembly met at eleven o'clock.

Dr. Candlish, in reference to the proceedings of the previous evening, moved a vote of thanks to Mr. Lorimer of Glasgow, for his interesting report on the continental churches. He would suggest that the committee, appointed at a former diet to watch over the progress of Popery, should also be empowered to represent the sentiments of the Church on the subject of Christian union. Agreed to.

DEPUTATION FROM THE PRESBYTERIAN CHURCH IN ENGLAND.

Dr. Wilson, of Bombay, one of the deputation sent last year to the Synod of the Presbyterian Church in England, then introduced to the house the deputation from that body, consisting of Mr. Campbell, Moderator of the Synod, Mr. Chalmers, formerly minister of Daily, and Mr. D. Fergusson.

The Moderator then, in name of the Assembly, addressed the deputation in acknowledgement of their visit.

TRANSLATION OF MR KENNEDY OF ROSEHALL TO INVERARY.

The circumstances of this case are few and simple. The congregation at Inverary called Mr. John Kennedy in May 1844, which came under the consideration of the Presbytery of Dornoch, along with another call from the congregation at Golspie. Mr. Kennedy then said that he considered

the call from Inverary as the most urgent one, on account of the spiritual destitution which prevailed there, and thither he was willing to go. The Presbytery of Dornoch, however, refused to loose Mr. Kennedy from his charge at Rosehall. The case came by appeal before the Synod of Sutherland and Caithness, by whom the appeal had been dismissed.

Parties having been heard, Dr. Cunningham moved that the appeal be dismissed, and the decision of the Presbytery of Dornoch confirmed.

Mr. Carment of Rosskeen seconded the motion, which was opposed by Dr. Clason, but ultimately agreed to.

TRANSLATION OF THE REV. MR. MACKENZIE FROM TONGUE TO KENMORE.

The call in favour of Mr Mackenzie to Kenmore was signed by 755 persons, but on the case coming before the Presbytery of Tongue, the translation was opposed by the congregation, while the minister himself declined to accept of the call. It was ultimately resolved to delay the case till the meeting of the Assembly in Inverness, in the hope that in the interval some arrangement might be made satisfactory to both parties.

EVENING SEDERUNT.

The Assembly met again in the evening, when the principal business that came before it was the report of the committee of the sustentation fund, from which it appeared that they would be enabled to give to each of the 557 ministers—being the number who have been ordained previous to Whitsunday 1844—a dividend for the past year of £122. A sum was also reserved for division among the 70 ministers who had been ordained in the course of the year, and which was referred to the mutual arrangement of the home mission and the sustentation committees.

The Assembly thereafter adjourned.

Friday, May 30.

The Assembly took up the case of the Rev. Mr. Scott of St Mark's congregation, Glasgow, complaining against a sentence of the Presbytery of Glasgow approving of a report of a committee of their number, appointed in reference to certain erroneous views of Divine truth alleged to be held by Mr. Scott, and finding that it was the duty of the Presbytery to have the whole matter judicially investigated, according to the laws of the Church.

The Assembly, in the meantime, suspended Mr. Scott from the exercise of all his ministerial functions.

The Rev. Mr Waddell, whose case was before the Assembly on Saturday last, appeared at the bar to-day, and expressed his deep regret at having authorised his law-agent to write letters threatening the persons with an action of damages who had stated their willingness to substantiate before the Presbytery of Dunkeld, a charge of intoxication against him, in respect of its having had the tendency of preventing the Presbytery proceeding in his case, and declared in the strongest manner his opinion that the civil court had no right to interfere with the ecclesiastical in spiritual affairs.

The Assembly, in respect of the acknowledgement Mr. Waddell had made, suspended him from the exercise of all his ministerial functions for the space of six months.

EVENING SEDERUNT.

The Assembly took up the subject of Foreign missions, in reference to which an elaborate and deeply interesting report was read by Dr. Gordon,

the convener of the committee. The house was afterwards shortly addressed by Dr. Macfarlane of Redfrew and Dr. Wilson of Bombay on the subject, when the Assembly agreed to receive the report, and to tender to Dr. Gordon and the other members of the committee a vote of thanks for their valuable services. The Moderator accordingly conveyed the thanks of the Assembly to Dr. Gordon in an appropriate address.

The Moderator then gave in a report from the college committee. It stated in substance, that the committee had as yet made no definite recommendations regarding the important subjects of the constitution, or the curriculum for the new college. In the meantime, they recommend the establishment of a theological seminary at Aberdeen. They also recommend that Dr. Cunningham should be appointed to fill the office of Professor of Church History, vacant by the death of the lamented Dr. Welsh, and that Dr. J. Buchanan should be appointed to the chair of divinity thus vacated by Dr. Cunningham. The report was approved of.

The Hon. Fox Maule moved a resolution to be inserted on the records, expressive of the sincere and heartfelt grief which pervaded the minds of every member of the Church, at the bereavement they had sustained in the death of the amiable and gifted Dr. Welsh.

Saturday, May 31.

The Assembly met this morning at ten o'clock, and proceeded to discuss the university tests bill with closed doors. The public business commenced at twelve o'clock.

Mr. Fox Maule, alluding to the subject of the memoir of their departed friend, Dr. Welsh, proposed the institution of two bursaries of £50 each, having his name, to be held by students in divinity in the Free Church College of Edinburgh, during the last three years of their curriculum.

Dr. Candlish believed it was an instruction left by Dr. Welsh, that the splendid library on which he had expended so much of his means, and which was so dear to him, should be sold. His proposition was, that it should be purchased for, and added to, the new College library.

This proposition was received by loud demonstrations of applause, and a resolution to that effect unanimously adopted by the Assembly.

UNIVERSITY TESTS.

Mr. Earle Monteith moved a series of resolutions against the existing tests, stating that a decided majority of the people could not now subscribe them, and adding—"That a measure having been recently introduced into Parliament for the abolition of these tests, the Assembly, while strenuously maintaining the great principle that religious truth should ever be the regulating spirit of all education, and that every practicable effort should be made to secure that all instructors of youth be men holding in sincerity and soundness the truth as it is in Jesus, resolve to give to that measure their support, so far as it is calculated to remove sectarianism from the educational institutions of the kingdom, and to prepare the way for them being placed on a more satisfactory basis, rendering them in every respect truly national."

The resolutions were unanimously approved of.

REPORT OF WIDOWS' FUND COMMITTEE.

Dr. Gordon read the report of the committee appointed by last Assembly to consider the formation of a widows' fund.

The report and suggestions were approved of, and the Moderator conveyed the thanks of the Assembly to Dr. Gordon for his invaluable services, and the lucid explanation he had given of the proposed scheme.

EDUCATION COMMITTEE.

Dr. Cunningham read the report of the education committee, and concluded by pressing on the Assembly to provide the means of education for the young, in connection with religion.

The report was approved of, thanks voted to Dr. Cunningham, and instructions given to the committee to carry out, as far as in their power, the wishes of the Assembly in this respect.

REFUSAL OF SITES OFFERED FOR MANSES.

The committee on the subject of the refusal of sites which had been offered for manses, reported that they had made every possible inquiry regarding the two cases which had come before them—those of Carmyllie and Kilmally : and had found, in both instances, sufficient grounds for the refusal, as the situations offered were not only ineligible for the ministers, but would have been fraught with the worst consequences to the congregations.

ERECTION OF MANSES.

Mr. Paul, banker, read the report of the committee, which detailed their proceedings since the commencement of their labours, and their efforts to establish a central fund for the erection of manses. The number of manses furnished and occupied are 61 ; 46 in progress of erection ; 78 sites had been obtained, and 18 returns on miscellaneous points regarding others in contemplation. The estimated average cost of each manse was £350 ; but, exclusively of the sums given to the building of manses, temporary relief, in many pressing cases, had been given, principally in the Highlands. This temporary relief amounted to £1530. The sum of £6013 had been raised for the purposes of the committee by local, and £1775 by general subscriptions. Of this sum, a small portion only remained. Their hands, however, would be strengthened by many special donations, among which were £500 from the Marchioness of Breadalbane, and large sums from several of their warm supporters.

Report approved of, and the committee re-appointed.

Monday, June 2.

The Assembly met to-day at half-past eleven.

NEW COLLEGE.

Dr. Cunningham read the report of the college committee, which stated that during the last year above 200 students had attended the college, 170 of whom were studying for the work of the ministry, in connection with the Free Church of Scotland ; the others for the Presbyterian Church in Ireland. There were 10,000 volumes in the library ; of these 1600 volumes were given as a donation from Mr. Sargeant of London. They had also received donations from the Duchess of Sutherland and the Hon. Fox Maule.

Mr. Earle Monteith read the report of the sub-committee appointed to superintend the raising of funds for the building of the new college. It is stated that within a few weeks the late Dr. Welsh had succeeded in procuring £21,000 subscribed by twenty individuals, one of whom had subscribed £2000 in addition to £2600, being the proceeds of the " Macdonald of Blairgowrie Fund." A noble lady had placed at the disposal of the committee £1000. They had purchased property at the head of

the Mound for £10,000, where it was resolved to erect the college, in connection with a Church for the Free High Church congregation, and to build in conformity. In consideration of this, that congregation had advanced £1500 for the purchase of the site, and had agreed to pay £3000 in addition. They also reported that Mr. Playfair, architect, had been employed to prepare a design and plans for the new college, the foundation-stone of which they expected would be laid in the course of a few weeks.

Mr. Hogg of Newliston, in connection with this subject, reported that he had succeeded in procuring £730 a-year for four years, for establishing fifty bursaries.

It was resolved that the salaries of the professors should be £500 a year, the feeling of the house being that £400 was not an adequate sum.

COMMITTEE ON ROSS AND SUTHERLAND.

The committee gave in a report on the position of the Church in the counties of Ross and Sutherland.

Mr. Carment stated that, in speaking on this subject on a former occasion, the names of some of the kind friends whom the Free Church had met with in the north had not been correctly heard in the house. He would mention with respect and gratitude the name of Mr. Campbell Brodie, who was at this time a member of the house. There was also Mr. Forbes of Culloden, and Lord Lovat. This nobleman was not an Episcopalian, but a Roman Catholic; and he had shown a degree of kindness to the Free Church which might put many others to shame. There was also Sir Hugh Munro, Major Murray of Geannies, Mr Murray of Westfield, Sir George Munro of Poyntzfield, and General Munro. All these gentlemen had, in the most handsome manner, granted sites on their estates when applied to for them. When he mentioned those who had been friendly to the Free Church, they should also know those who had acted a contrary part. He could not say much for the Duke of Sutherland: and as to Dempster of Skibo, and Mackenzie of Applecross, they were bitterly opposed to the Free Church. If these proprietors could be brought to a proper state of feeling, the Free Church might cover the face of the whole North Highlands.

Sheriff Speirs wished to name a lady who was not a member of the Free Church, but who, in deference to the conscientious opinions of the people on her estates, had shown the greatest deference and the greatest kindness. That lady had lately sold extensive estates in the Highlands; and he understood that, in making that transaction, she had recommended the case of many catechists in Lewis to the kind consideration of the gentleman who had purchased the property. The lady to whom he alluded was Mrs. Stewart Mackenzie of Seaforth. He also wished to remove the name of the Duke of Sutherland from the rather doubtful place in which Mr. Carment had placed it to a more honourable position. That nobleman had now given sites wherever they were asked. He had also conceded all that the educational committee required for schools.

CASE OF MR. SWANSON OF SMALL ISLES.

Dr. Candlish made reference to the case between Dr. Macpherson, the proprietor, and Mr. Swanson, the Free Church minister of Small Isles. He said, we have suspended our judgment till now; and though I have heard that the correspondence has been published in an *Inverness paper*, it has not been brought before us, and we have not yet been able to do justice to this case. If there be nothing peculiar in Mr. Swanson's pro-

ceedings, I say we shall be justified in resisting this strong case of persecution. I move, therefore, that we remit to a committee to inquire into the case, and report to the meeting of Assembly at Inverness.

The motion was agreed to.

SLAVERY.

Dr. Candlish read the report of the committee on slavery, which they strongly denounced, without considering that they were under any responsibility to excommunicate slaveholding churches; but, at the same time, they recommended such churches to exercise strict discipline in the matter.—The report was approved of.

Dr. Candlish gave in a report from the committee who had been appointed on the subject of an Assembly at Inverness, which recommended that the present Assembly should at the closing, adjourn, to meet at Inverness, on Thursday, the 21st August next, which was agreed to.

Tuesday, June 3.

Dr. Cunningham gave in the report on the formula. The report has been remitted back to the committee for further consideration. Their report is to be laid before the adjourned meeting of Assembly.

The Clerk read the minutes of Assembly.

The moderator, Dr. Macfarlane (of Greenock), addressed the Assembly. He thanked his brethren for the honour they had done him in the chair, and congratulated them on the harmony which had prevailed. He urged on ministers to use all assiduity in keeping up the Sustentation Fund. He pressed upon his brethren to maintain the Establishment principle in opposition to the Voluntary. Christ, he observed, is the King of nations as well as of saints.

The Moderator then announced the adjourned meeting of Assembly at Inverness on August first, and, in the usual way, dissolved the Assembly, to meet again at Edinburgh on the 21st of May, 1846.

V. THE MODERATOR'S OPENING SPEECH.

THE MODERATOR then said,—Reverend Fathers and Brethren, we have now entered on the third year of our existence as the unendowed, the Free Church of Scotland. On looking back on the time which has elapsed since 18th of May 1843, what abundant cause have we for gratitude to the God and Father of our Lord Jesus Christ! Many of us who saw clearly the path of duty, and, from the beginning, were determined, through grace, to pursue it, entertained the most gloomy forebodings respecting the issue of the transactions of that memorable day. We did injustice to our flocks. We greatly under-rated the strength of their attachment to a gospel ministry, and the hold which the principle for which we suffered had upon their minds. We foresaw that, if the number of adherents should be small, our sphere of ministerial usefulness would be narrowed,—the means of erecting our churches and supporting a gospel ministry might prove inadequate,—our missionary schemes would perish,—all would be lost except the blissful consciousness of having obeyed the call of duty and the call of Providence,—of having upheld the authority of our Divine Head, and done what we could to maintain in its practical operation the great first principle of all true religion.

The Lord hath been pleased to reward our stedfastness with a measure of success of which we were altogether unworthy, and of which we

could not previously have entertained the most distant conception. Instead of 470 congregations, corresponding to the number of out-going ministers at the time of the Disruption, there are now in connection with our Church upwards of 700 congregations, and 625 ordained ministers; and the total number of our adherents, old and young, may be fairly estimated at about a third part of the population of all Scotland. (Applause.) About 500 churches have been built, and the whole expenses of their erection in many instances defrayed. The people have vied with their ministers in the largeness of the sacrifices which they have made for the good cause; and not only has needful provision been made for the support of their ministers and their families, but a college has been opened for the instruction of the youth intending to enter into the sacred office; and all our educational and missionary schemes have been supported with a liberality exceeding that which was manifested by the whole Church before its Disruption. In these extraordinary times, no wise man will venture to predict with assurance the continued existence of any one institution, civil or ecclesiastical, on the face of the earth; still less will he venture to predict that the spirit which now actuates our people will suffer no abatement at any future period, and that the Free Church will always be distinguished for the vigour and energy which characterizes it at the present hour; but this we may affirm, that it has taken such deep root in the minds of the people of Scotland, and has carried its external framework to such a measure of perfection, that there is not one of our religious institutions,—not even the Establishment itself,—which bids more fair for permanence than the honoured Church to which it is our privilege to belong.

We may affirm this with the greater confidence when we consider the firmness with which the ministers and people of our Church have already withstood the persecutions and temptations to which they have been exposed. The former, driven from their homes, and deprived of their wonted means of a comfortable livelihood, now feel, we trust in its greatest extremity, the hardships of their present condition. The latter, subjected, as tenants, and domestics, and shopkeepers, to the intolerance of landlords, and masters, and mistresses and wealthy customers, have found by experience that adherence to our Church is not generally speaking the way to a productive farm, and good wages, and a prosperous business. Both have been exposed to the temptation to return to the Establishment by a deceptive enactment, which, while it professes to concede the non-intrusion principle, by giving the people the right of objecting to a presentee on the most frivolous grounds, insults them in its practical operation by the contradictoriness of the judgements of the spiritual Court; and while it declares that there shall be no appeal in cases of disputed settlements to any but superior Church judicatories, takes away the right of exclusive jurisdiction in matters spiritual, by allowing appeals to the Civil Court on the question of competency. Yet with exceptions so few, and so insignificant as to be unworthy of notice, ministers and people firmly adhere to the principles and communion of the Free Church. The pitiless storms of winter have not prevented them in the north and south from congregating under the canopy of heaven to hear the words of eternal life; the frowns, the threats, the cruel treatment of angry and foolish landlords, have not shaken the firm resolution of the faithful servants of Christ; few, very few, have forsaken us, having loved a present world; and the efforts of a deceitful, and, as respects the time, a ludicrous and absurd legislation, have been altogether ineffectual in seducing any to return to a Church which the people of Scotland cannot now regard as the Church of their fathers.

I trust I do not say these things in the spirit of proud, vain-glorious boasting. Alas! we have more than enough to humble us in the deepest self-abasement before God! The sins, yea the heinous offences, of some of our ministers and people,—the formality, and lukewarmness, and worldliness of very many of the members of our Church, and the imperfections and sins which cleave to us all, ought to check the first risings of vain-glorious pride in our breasts, and to lead us to ascribe to the Almighty power and Sovereign grace of Jehovah any good thing which he may have found in us, and all the success which has been vouchsafed to us in providing for the diffusion of gospel truth in our own and in distant lands. To God be the praise,—to Him be the glory. The work is His; it is the doing of the Lord, and it is marvellous in our eyes.

If the work be of God,—if there be evident tokens of its having received His blessing,—it becomes us devoutly and humbly to inquire, especially when met in General Assembly, for what ends this wonderful event has been permitted and ordained, and in what way we may most effectually fulfil the purposes of the Almighty in the new position in which His providence hath placed us. That there are special duties incumbent upon us in our altered circumstances, will scarcely be denied by any man of thoughtful mind. So many hundred thousand persons have not been separated from the Church Establishment to which they and their fathers belonged, merely to rank in society and in the world as one of several numerous and flourishing religious denominations. The increase and confirmation of our body in itself cannot be the object which the Sovereign Ruler has in view. We cannot but suppose that He has infinitely higher and more important ends to accomplish, into which it is our duty humbly and reverently to inquire.

It can scarcely admit of dispute, that throughout Scotland, and even in those parts where no active efforts have been employed for disseminating the principles of the Free Church, there is an earnest desire in the people generally to enjoy its ministrations,—a desire which, chiefly from our want of men, we have not yet been able to satisfy. That it would be our duty, irrespective of that desire, to provide destitute and remote localities with a gospel ministry, is abundantly evident. To the utmost of our power it ought to be our endeavour to make all our countrymen hear the glad tidings of salvation through the cross of Christ. But when from many corners of the land they are crying, “Come over and help us,”—when we are no longer impeded, as formerly, by the artificial arrangements, and, perhaps, the too rigid rules, of a parochial economy,—it is still more evidently the duty of the Free Church to aim at the extension of its ministers and congregations over every portion of our beloved land.

One thing, however, is indispensably necessary to the accomplishment of this most desirable object, namely, a liberal and united support of the Sustentation Fund by every congregation, according to its ability. If, as I am sorry to learn, there are some congregations who make no adequate exertions;—some who are able to give, and to give largely, who indolently lean on the liberality and activity of others,—the result of such unequal contribution will be to discourage the wealthier and more liberal congregations and ultimately to overthrow the system as one of universal application to every part of our land. The Free Church will continue to exist, and perhaps to flourish, in our towns, and in many rural parishes; but our Highland, and not a few of our Lowland parishes, which for generations have been perishing for lack of knowledge,—some of whom want the ability, and perhaps a still greater number the

inclination, to give largely for the support of a gospel ministry,—will be left in all the spiritual desolation in which we found them when we commenced our endeavours to provide them with a gospel ministry. It will, no doubt, be one object of this Assembly to guard against so great an evil, by prompting congregations, in every variety of circumstances, to a uniform and growing liberality, proportioned to their means, and by resolutely withstanding, in the mean time, the too rapid increase of the number of our ministers and congregations, lest it should be said of us, this Church “began to build, but was not able to finish.”

Missionary exertions are, in like manner, obviously a part of the duty which God has assigned to us as a Church. We have been happily laid under the necessity of devoting ourselves to this work, by the adhesion of all our missionaries to our principles and cause. They chose to abide by us ; we could not, without a manifest dereliction of duty, forsake them. The people of the Free Church have cheerfully responded to this appeal ; and we have been enabled not only to keep up the ancient number of our missionaries to Jews and heathens, but to add to the sphere of our operations by including in our scheme the mission-stations in Africa, formerly under the superintendence of the Glasgow Missionary Society.

Passing over the Colonial and the School-building Schemes, the latter so powerfully and admirably forwarded by the energy of Mr Macdonald of Blairgowrie, allow me to direct your attention for a little to duties which are more particularly incumbent on us in consequence of the recent progress of Popery in almost every part of the world.

The facts to which I refer are well known to you all. The Jesuits, as thoroughly organised and as indefatigable as in the days of former years, are actively and successfully employed, in Europe, in America, in India, and even in the Southern Archipelago, in strengthening the see of Rome, and resisting the progress of a pure and spiritual Christianity. The Propaganda, with its branches and affiliations, and with immense funds at its disposal, is occupied in building splendid churches in places where the Romish Church has scarcely any adherents, in the confident expectation of a rapid and general conversion to Popery ; and, I am grieved to say, that the civil Governments of Europe, blind to the lessons of past and the present times, are deliberately and openly lending their countenance to these powerful efforts for bringing their subjects again under the darkness and spiritual thralldom of the Man of Sin.

Our own Government stands in a bad pre-eminence in this respect. Not contented with relieving the Roman Catholics from civil disabilities, and placing them, with regard to civil rights, on the same footing with the other inhabitants of this free country,—not contented with allowing them the undisturbed exercise of their religion, and perfect liberty to propagate their own opinions,—it is endeavouring, with every prospect of success, to pass an act, the first of a series of enactments of a similar kind, for endowing the Roman Catholic Church in Ireland. The two great parties in the House of Commons have united, with individual exceptions in both highly honourable to the members to whom I allude,—have united together in support of a plan having so threatening an aspect to the religious and civil interests of the inhabitants of the British empire. One of the Ministers of the Crown is reported to have said that there is no material difference between the creed of the Church of Rome and that of the Church of England, and pleads for the passing of the Maynooth Bill as a measure of conciliation. The leader of the other party, forgetting the eternal distinction between truth and error, declares it to be his wish that the Catholic priesthood should be endowed, and that the light of Protestan-

tism in Ireland, instead of being increased and rendered effective as the means of chasing away the darkness of that unhappy country should be proportioned exactly to the numbers who profess to rejoice in that light.

These are signs of the present times which cannot be contemplated without the profoundest alarm by those who know and have seriously considered what Protestantism is on the one hand, and Popery on the other. They indicate clearly that the interpreters of Scripture prophecy are in the right, who have expressed their opinion that Popery is to regain its lost strength, and to have a mighty ascendancy in the earth, before its final overthrow. The gloominess of the prospect, however, is not a little relieved by the decided opposition which has been given to the Maynooth Bill by Protestants of almost all denominations in the united kingdom. The constituency and their representatives in Parliament are obviously at variance on this most important question. It is evident that whatever progress Popery, or the Puseyism or semi-Popery of England, may have in this country, there still remains in all parts of the empire a goodly band of enlightened Christian men, who, because they love their Roman Catholic fellow-subjects, and desire their deliverance from intellectual and spiritual bondage, and would preserve for themselves the precious inheritance which was watered by the blood of their fathers, will not cease to lift up a loud, and a united, and a continued testimony against the threatened infraction of the British Constitution.

This, it appears to me, is peculiarly the duty of the Free Church, and I have no doubt it will form an important part of the proceedings of this Assembly. Two of the political leaders of the Irish Catholics have affected surprise at the opposition which we have given to the Maynooth Bill, and have accused us of ingratitude on that account. If these honourable gentlemen refer to the votes which, if I mistake not, some of their party gave in support of Mr. Maule's motion for inquiry into the claims of the Church of Scotland, I will not do them the injustice of supposing that they gave their votes with the intention of supporting the Protestantism of our Church; and I ask, in return, that they will not do us the injustice of supposing that we ought to evince our gratitude, if, indeed, there be any obligation of that kind, by supporting what we deem the pernicious and soul-destroying errors of Popery. They are aware now, if they did not know it before, and, God willing, they will know it better hereafter, that the Free Church is the determined enemy, not of Papists, but of popery; and that there is no one thing becoming its character as a Church of Christ, which it will not do singly and collectively, for maintaining in its integrity the Protestantism and pure Christianity of its fellow-citizens,—and endeavouring to rescue their Roman Catholic countrymen from their present state of ignorance, and mental degradation, and abject misery. If there be one designation more applicable than another to the Free Church, as distinguished from other denominations of professing Christians, it is that of an anti-Popery Church. Its distinctive principle—long may it continue to be so—is subjection, entire subjection, to Christ and to Christ alone in matters spiritual. It disowns equally the right of the civil ruler and the right of the priest to invade the sacred domain of conscience. Its members deprecate from their inmost soul a civil despotism, employing the influence of a false religion for maintaining its authority; but they deprecate still more strongly a spiritual despotism, robbing man of the right of private judgment, and putting itself in the place of the infallible Word of God; and, though they may be told, by men high in the estimation of the literary and political world, that they are under a delusion, which will speedily pass away—firm in the cons-

ciousness of an enlightened judgment, and a deeply-rooted scriptural Christianity, they will resist to the death every effort to bring their once Protestant, and still highly-favoured country, under the noxious influence of an anti-Christian and an impious superstition.

What measures the Assembly may take on this important subject, it would ill become me to dictate. This, however, I may say without presumption, that union among the different classes of professing Christians opposed to Popery is, I had almost said, indispensable. It is true, some of our brethren of other denominations object to the Maynooth Bill on grounds which we cannot sanction or approve; but they hold, in common with us, that the main ground of objection is the anti-scriptural character of the Romish system, and are prepared, on that ground, to unite with us in opposing its establishment, aye, and in attempting its subversion. Our Protestant brethren of the Continent, also, exposed to the same and even greater dangers than we are, are holding out their hand to us, with a view to closer union, and a mutual defensive alliance against the encroachments of Popery,—in connection with which I have much pleasure in announcing that Dr. Merle D'Aubigné is now in England and intends, God willing, to be present next week in our Assembly. Let us unite, then with our Christian brethren at home and with all our Christian brethren throughout the world in one grand Protestant Association, which, if not constituted by any formal contract or minute regulations, shall have one great object in view,—the glory of our God and Saviour in the supremacy of the Bible,—the maintenance, through the Holy Spirit, of vital spiritual religion, and the salvation of the souls of our fellow-men.

It is gratifying to know that, whatever measures may be adopted by our Church with reference to the progress of Popery, we shall be in little danger of incurring, deservedly at least, the charge of political partizanship. The two great political parties are, as I have already remarked, altogether mingled and confounded on this great question. The two parties into which the country is now divided are the Catholic-endowment and the non-endowment parties. For my own part, I should be contented with the old and reproachful appellation of the "No Popery" party, cry and all; for why should we not cry, if the wolf be really at hand! But whatever may be the result to ourselves personally, and as a Church, of the measures which we may see it to be our duty to take, let every minister, and every elder and deacon, and every private member of the Free Church, remember his responsibility in the present awful and momentous crisis. Who knows whether God may not have called us to our present position for such a crisis as this? Who knows whether that event which I for one regarded with a grief which I was unable to express, but in which I do now most sincerely and heartily rejoice, may not have been designed in the all-wise but unsearchable providence of God, as the divinely-appointed means of gathering together a multitude of our countrymen, to testify for God in these perilous times, and to be, I would say it with humility, a refuge, under Him, in which His afflicted and persecuted people may hide themselves, until the coming calamities be overpast! If we altogether hold our peace at this time, there shall enlargement and deliverance come to God's people from another place, but we and our fathers' Church shall be destroyed. Let it be our earnest prayer that we may know the times, and what Israel ought to do.

I cannot close this address without adverting, for one moment, to the loss which the Free Church has sustained in the death of the excellent Dr. Welsh. Another opportunity will be given, during the sitting of the Assembly, for speaking more at length on his character and services.

Meanwhile, I am sure that every one who hears me will agree with me in thinking that we could scarcely have suffered a greater bereavement. In the unsearchable providence of God, our dear and much respected brother has been cut off in the prime of life and the vigour of his intellectual manhood. In the very act of fervent prayer he has entered into his Master's joy, and is now far removed from the turmoils, and the labours, and the persecutions, of a present world, no longer to join with us in the contests of these troublous times. The will of the Lord, and not our will, be done! Other persons eminent in our Church by their zeal and piety, have, in like manner, been removed since the meeting of the last General Assembly, —one of them the intimate and endeared friend of a long life,—the lamented Dr. Abercrombie. Conspicuous by his attainments and his works in the highest walks of science and philosophy, and not less conspicuous by his amiable disposition and enlightened and consistent piety, he presented one of the finest examples of a Christian layman which it has been our lot to behold, and mightily adorned the Church of which he was a member and an office-bearer. He, too, has entered into his rest. "Help, Lord; for the godly man ceaseth: the faithful fail from the children of men;" and enable us to hear Thy voice saying, "Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?"

My reverend fathers and brethren, I thank you for the honour which you have conferred upon me by placing me in this chair. It shall be my earnest endeavour, with the help of God, so to preside over your deliberations, as to prove that I have not been altogether unworthy of your choice. I anticipate nothing but Christian love and harmony, and mutual forbearance whether you shall always be agreed in sentiment on the subjects which shall come before us. If God shall be pleased to pour out upon us, as on the three former Assemblies of the Free Church, the spirit of prayer and supplication—if He shall enable us in all our words and actions to remember that we are under the omniscient eye of the great Head of the Church, and that each of us shall give in his account unto Him, I feel assured that our proceedings will receive the blessing of our Divine Master, and will merit and receive the commendation of our fellow-Christians.

VI. REPORT OF BOARD OF MISSIONS AND EDUCATION.

Dr. MAKELLAR rose, and spoke as follows :—Moderator, from the beginning of the Board of Missions, an early opportunity has been afforded them by the Assembly of giving an account of the state and proceedings of their body. We regard it as a favour to have the same privilege granted to us on this occasion because we are enabled, in the most cheering terms, to congratulate our brethren on the prosperous state of our undertaking; and we feel warranted to call upon them to join with us in rendering thanks to the God of all grace and mercy, for his loving kindness vouchsafed to our Church. "He that is mighty hath done great things for us, and holy is his name." It may be proper to remind the Assembly, that it does not belong to the Board of Missions to conduct the management or direct the operations of any of the schemes of the Church. That duty is assigned to committees appointed for the express purpose, and who will in due time give a full and a faithful report of their proceedings. It is the business of the

Board of Missions to receive the funds that are provided for conducting the plans of the various quarters whence they come, and of the high principle in which they originated,—it well becometh us to say, “This is the doing of the Lord, and it is wondrous in our eyes.” At the time of the Disruption of the Church of Scotland, we knew well that our condition was one of great difficulty and destitution. Compelled to quit the sanctuary of our fathers, and to go forth, not knowing whither we went, it was put into our hearts, by the God of all grace, to possess our souls in peace and confidence, to commit our cause to Him who judgeth righteously, and rely upon his promise that he will lead his people in the right way to a city of habitation. Although our means were scanty and our prospects precarious, yet in the strength of the Lord our God we resolved to go on in our work of faith and labour of love, building our churches, administering our ordinances, striving to maintain a faithful testimony to the truth as it is in Jesus, and preparing to carry the glad tidings of salvation wherever our opportunities and means admit. We know well, that the missionary spirit is characteristic of and essential to the Church of Christ: and being animated with a desire that our Church should realise that which is so necessary, as belonging to the true Church of Christ, we took up the resolution of going on with all the schemes that were then regarded as truly excellent and desirable by our Church, and in humble dependence upon God, determined to prosecute them according to the opportunities and occasions that might occur of serving him in the gospel of his grace. We determined to go on in our work of faith and labour of love, committing our ways unto the Lord, that he might direct our goings: and we have reason to bless and magnify his holy name, that because he is faithful to his covenant, and true to his own promises, he has laid liberally to our hands that which was needful for carrying on our operations successfully. Within the very first year of our existence, besides the magnificent sum collected for Church-Building and the Sustentation of Ministers, there was contributed to the support of the schemes of the Church a sum which amounted to £23,000. Some of us who have been called, in the exercise of duty, to other lands, and especially to the kingdom of England, when these circumstances were taken notice of, found there was a strong response by the Christian people in these lands, and that they regarded it as a token for good from the Lord, that, in our circumstances of difficulty and trial, we looked not only to our own things, but we looked also to the things of others. They regarded it as an evidence that the Lord had given us a great work to do, and held out to us the right hand of fellowship, and assisted us. The Assembly is aware that there are, strictly speaking, but five schemes of the Church; but while this is true, there is a sixth object to which the Church has directed its attention; and accordingly it appointed in the first year a collection to be made throughout all the congregations of the Church for assisting our suffering brethren in the counties of Ross and Sutherland. Finding that an adequate sum had been raised for that purpose, they determined, in the year now come to a close, that the sixth collection should be made for the New College. It has been made under the sanction of the Assembly, and we have reason to take encouragement from the manner in which it was supported by the liberality of the people. We have now come, brethren, to the close of another year,—a year of increased liberality and prosperity; and assuredly it becometh us to raise our Ebenezer with a true heart and a right spirit, and to say, “Hitherto hath the Lord helped us.” We should seek that our gratitude should be made to increase with our increasing obligations, and that as the goodness of the Lord hath abounded towards us, so our devotedness and our doings may abound more

and more to his praise and his glory. I shall do little more than merely refer to the names of the five schemes, and taking the College with them, the sixth, that our Church now supports, and state the sums that have been contributed for their support. A full and complete account of it is contained in a printed paper which I hold in my hand, and which I believe will, in the course of the day, be put into the hands of the members. I shall therefore satisfy myself with a general reference to the contributions made for the support of the schemes of the Church. The contributions during the year for the Five Schemes and the College have been the following:—

Congregational Collections	.. .. .	£22,076	9	3
Congregational Associations	.. .. .	460	6	1
Individual and Miscellaneous Donations	.. .. .	2,918	18	9
Legacies	.. .. .	960	10	7
Other Scotch Churches	.. .. .	40	18	0
England	.. .. .	1,273	7	9
Ireland	.. .. .	82	10	6
Colonial and Foreign	.. .. .	517	5	1
India	.. .. .	3,041	16	2

With regard to this latter particular, I have been informed by one of the members, since coming into the House, that the sum mentioned comes greatly short of what was contributed in India; and trust he will have an opportunity of explaining the circumstances to the satisfaction of the house. The remaining contributions are as follows:—

School-Building	.. .. .	£14,165	10	5
Contributions in India for the Missions and Church..	.. .. .	7,913	0	0
For Calcutta Library and Apparatus, per Alexander Thomson, Esq. of Ranchory	.. .. .	1,084	17	0
Ladies' India Female Education Association	.. .. .	1,249	10	0
Do., Value of Fancy Work sent to India	.. .. .	500	0	0
Glasgow Missionary Society's Receipts from May 1843 till December 1844	.. .. .	1,806	14	10
Ladies' Colonial Association	.. .. .	457	10	3
Ladies' Association for Jewish Females	.. .. .	361	0	4
Continental Churches	.. .. .	1,841	12	2
Ross and Sutherland, including balance of £1059 7s. 9½d. from last Account	.. .. .	1,113	18	5

Including some other sums, the total was £82,393 1 2 (Cheers.) But from this there fell to be deducted a balance which stood over from the preceding year, and which will be explained more fully afterwards, bringing down the total sum to £68,000 contributed for the missionary schemes. I was prepared to find that the announcement of this state of the funds would produce emotions of no ordinary kind in your minds, and in the minds of all the friends of the Church. It ought to fill us with joy and wonder, that the Lord our God has been pleased to think of us in our low and trying state, in respect of the means for the support of the schemes; but while looking to him with the eye of faith, he has been pleased so to touch the hearts of the Christian people as that they have contributed cheerfully and willingly for the support of the important objects in which we are engaged. As to the sources from which our income is derived, it may be proper to take some notice of them. The chief source, as you will have observed, is the congregational collections; and when you consider that this year they amount to within a very small amount of the whole revenue of the Schemes during former

years, you cannot but feel that there is a loud call for admiration and gratitude towards the Giver of all good, for the liberality of the Christian people in support of the work in which we are engaged. (Hear.) There have been also contributions from England and from Ireland. We have reason to be thankful for both; but the contribution from England is a considerable one.

After a few additional remarks of a similar purport, the reverend Doctor concluded as follows:—If I am warranted to infer what are the feelings of others from what is passing in my own mind, I trust I may safely refer in a few words to certain circumstances in our condition that are of a serious and affecting nature. Who can look around this Assembly without experiencing a deep solemnity and depression of spirit? We miss from the midst of us brethren that were very dear to us, and were eminent in their own places and stations. In the course of God's providence, some have been laid aside from active duty by the visitation of infirmity or sickness, and others have been taken away by the hand of death. Among these is one gentleman so prominent as to call for special notice. I am sure my brethren anticipate at once that I refer to Dr. Welsh. I know that the naming of Dr. Welsh will strike a chord which will vibrate in the heart of every member of Assembly and of every friend of our Church. We all know what was his character, what were his attainments, what was the work that he was honoured to do. He was so identified with our position as a Church, and he was of such importance to our progress and prosperity, that in being deprived of him we must feel as if we had lost one of our main earthly supports. And, assuredly, brethren, it is so. He was of great importance and value to us while he was spared, and we now mourn for him when he is taken away, as one whose high attainments in literature and science did honour to his country, and whose accomplishments and ministrations as a minister and a professor shed a lustre on the Church of which he was so distinguished a member. The name of Dr. Welsh shall stand in the roll of Scotland's worthies, and be dear to future generations. He was not spared to us sufficiently long to give to us the full benefit of his talents and attainments, but he was spared sufficiently long to have enabled him to establish a character that will never perish in the memory of all who knew him. His course was bright,—his end was blessed. We shall no more see him in Assemblies on earth, because his Divine Master has called him to join the general assembly and church of the first-born, whose names are written in heaven. Brethren, let us lay these things seriously to heart. Let us bow with submission before the throne of Him who afflicteth not willingly, nor grieves the children of men. Let us seek to be followers of those who through faith and patience are now inheriting the promises. (The latter part of the Rev. Doctor's speech was delivered with great feeling, and was listened to with profound solemnity.)

VII. DR. MERLE D'AUBIGNE'S ADDRESS.

DR. MERLE D'AUBIGNE, who was greeted with enthusiastic applause, said—I came from Geneva, and I am in Scotland. I did not come from Geneva to Scotland only to see your country, to view your Highlands, nor even to converse with your people. No, it was for quite other reasons. Three centuries ago, a man came from France to our city at the foot of the Alps, on the border of the lake Lemán, and there he reared the standard of truth. His name was John Calvin. (Loud applause.) He published there, with a powerful voice, that man is justified only by faith in the blood of the Lamb,—that in Christ Jesus no human tradition, no human work, no human succession, availeth anything, but a new creature; and he made of our little Geneva the bulwark of truth. (Renewed applause.) Some years afterwards another man came also across the Jura to our magnificent country. He had been taken in the Castle of St Andrew's, had made his escape out of that country where we are; he had been driven out of England and Scotland, by the rage of the Popish clergy, and was obliged to retire to Geneva: his name was John Knox. (Loud applause.) Then these two men embraced as brothers. John Knox shook hands with John Calvin,—the representative of Scotland with the man of Geneva. (Renewed applause.) John Knox found in Calvin not only that pure doctrine which he had already received from God, but also, instead of the Episcopal government copied from that of the Christian Church, as established in the Roman empire, that presbyterian system which was more conformed to the state of the primitive Church. Knox, during his residence in our city, studied and admired that system; and when he came back to you, at Stirling, at Perth, everywhere, to share with his brethren in the common danger, and to assist them in the common cause, he delivered to your fathers what he had seen in Geneva. Well, dear friends and brethren, I see in this General Assembly the successors of Knox and his people. The Free Presbyterian Church of Scotland is before me, and I come from Geneva to give you a brother's hand,—to shake hands with you. (Loud applause.) I know I am a very poor representative of Geneva; I know I am not worthy to bear the shoes of Calvin: but I have the faith of Calvin,—I have the cause of Calvin,—I have the Lord and Master of Calvin. Let, then, after three centuries, Geneva and Scotland shake hands together,—shake hands in the name of the Lamb, to whom we belong, and who shed his blood for us,—shake hands in the name of his exclusive dominion, and of the independence of his Church from every temporal power,—shake hands in a spirit, not of pride, but of love, of humility, and peace. (Renewed applause.) But, dear brethren, if we shake hands together, let our hands not be idle ones,—let us remember that we must be about our Father's business,—let our hands be strengthened with all might, according to the glorious power of God,—let us join together to cast down every high thing that exalteth itself against the knowledge of God, and so evangelize the world.

I come to you in the name of the Evangelical Society of Geneva, founded fifteen years ago, to promote the kingdom of God everywhere. We need the help of the Christian people of Scotland, for we are small and weak. Placed by the hand of God, in the centre of Europe, surrounded with Popish darkness, we have much to do, and we are weak. We have worked in Geneva, and we maintain there the evangelical truth, on one side against Unitarian rationalism, and on the other against Papistical despotism. The importance of the Christian doctrine is beginning to be

again felt in Geneva. Our canton is become a mixed one, and we were assailed by many Roman Catholics coming to our country to establish themselves there. We have sent to them evangelists with the Word of God, and many of them are coming over to the true Church of Christ. (Applause.) But we are acting also wherever we can, far and near. In Italy, where the work is specially difficult and delicate; in Belgium, where we have agents, two Spaniards, monks and priests of the army of Don Carlos, were recently converted in an admirable manner, and sent out by us to be heralds of grace. But our operation is specially in France: we have there more than eighty agents. The work is great in the east, in the south, in the west, where we labour, and the priests themselves begin to feel their danger. An evangelist writes,—On arriving at ——— I went to the school-house and offered Catholic Testaments to the masters and children; the curate happened just then to come in, and was consulted; he replied in a most lamentable voice,—‘We have, it is true, the right to forbid the sale of these books, but it is too late, since unfortunately, many houses are already provided with them. It is a deplorable state for poor France; for since the liberty of the press, these miserable hawkers spread, wherever they go, their work of ravage. In fifty years, if Providence does not come to our aid, our holy religion will be in a sad state!’ We have founded in Geneva, as you in Scotland, a free, orthodox theological seminary, where many students, from many countries, prepare themselves for the ministry. (Applause.) Among our students there are Waldenses, who, all except one, are supported by us. I would suggest to you the idea to found a scholarship to maintain some of our students, Waldenses or others. I have to-day received from a lady one hundred pounds for that object. I don’t know her. I have seen her only a minute. Go and do likewise.

Now, dear friends, what have Scotland and Geneva,—what has the whole Christian world to do,—in order to get strength for the evangelization of the world? Are we to adhere to man,—are we to seek, in the connection with the State, in the force of civil Government, power to overcome Rome, and every error of the flesh, and for accomplishing the victory of the gospel? I believe, brethren, the time was when a great stress was put on the nationality of the Churches, and now the stress is to be placed on the catholicity of the Church. (Hear, hear.) At the time when the Lord Jesus appeared, there were many national religions in the world. There was a national religion for Greece, another for Egypt, another for Gaul, another for Britain; and when God was manifested in the flesh, and redeemed His people by His blood, instead of all these national religions, he brought forth a universal one,—instead of all these national gods, one true and living God;—instead of all these castes of priests, one Catholic Church. Well, I believe that a similar movement is to take place now in the world. I believe that the National Establishments are giving way everywhere, and that the true Catholic Church must arise. The events of the time declare it in Great Britain. I know that there is a Church of Christ, composed of those who are called by the Word of God, and sanctified by the Spirit. But I ask the question,—Is Britain still in reality a Protestant State? (Hear, hear.) I only look at facts, and I find that Britain has departed from the national profession which she has made for the last three centuries. The British people are still Protestant,—good Protestants; but the British State has deserted Protestantism. It does not date from to-day, no, nor from yesterday. It dates from a long time back. Long before your present Government has England been in this course. I will not speak about your Ministry,—I ad-

mire their talents. I would say nothing about your Government,—I honour the King, and every power. I admire the talents of the Ministers; I am surprised at their energy, and at their power. But I desire to mark certain historical facts, which have a great importance in the history of modern times. Tell me, who have protected, who now protect, the Waldenses? In former times, England, even Cromwell himself, protected them. Even now there are many British who do much for them. Who does not know the name of the excellent Colonel Beckwith? But what Protestant State protects them? England no longer does so; but Prussia does. England, in virtue of treaties, was under certain engagements towards them. What has she done to observe these treaties? (Hear, hear.) When Geneva, after having been overwhelmed by France, was about to recover her independence, who assisted her? Who restored the city of Calvin? Prussia still. But, more than that, it was in a great measure the Greek Catholic Emperor of Russia who effected this; but England,—Protestant England,—remained cold in the presence of Protestant Geneva; nor did Castlereagh stretch out a hand to help her. (Hear, hear.) Another case in point. When the Papacy began to stir, and was desirous of beginning its conquests, it cast its eyes, in the first place, on Belgium. The house of Orange, so intimately connected with your country and with Protestantism, was on the throne. Its fall was determined on. A revolution broke out. I was there. I was four days and four nights in the midst of cannon-balls and conflagrations. The house of Orange was driven away. I myself saw the two sons of the king galloping away by the Boulevard. The Archbishop of Malines is now the real King of Belgium—(hear, hear)—although the Liberal party still maintain religious liberty. And this Romish revolution has been effected under the protection of France and of Protestant England. I will not speak of Madeira,—I will not speak of Malta; but how shall I forbear speaking of Otaheite? For there an occurrence has taken place which has affected every Protestant heart throughout the world, but especially on the Continent, and, above all, in Geneva. England had entered into national engagements under Canning. It was hoped that England would fulfil them; it was hoped that the touching letters of Queen Pomare to your Queen Victoria would move the hearts of those in power. Nothing—nothing, less than nothing! In the sixteenth century, D'Oppede and others were sent to destroy the Waldenses in their mountains;—in the nineteenth century, the Waldenses of Otaheite have been given up to the D'Oppede of our time. The Jesuits cast their eyes on the Protestant missions. They said, “The mission of Otaheite is the most flourishing; we must make an example,—we must destroy it.” The French Government has become Lictor of the Pope, to execute his judgments; as Luther formerly said of Charles V. Protestant England, she crossed her arms, and allowed the Pope and his Lictor to proceed. And is not the existence of this Free Church a demonstration of the little love the State has for the Church? If the State had loved the Church,—the true interests of the Established Church,—would it not have done all in its power to preserve in its bosom that living body,—to keep therein those excellent men, who are the glory of Scotland? I will not name here those who may be present in this General Assembly; but there are two names which I may pronounce; the one because his praise is in all the Churches of God,—Thomas Chalmers; and the other, because he is gone to the house of his Father,—David Welsh. Shall I speak of another demonstration of the present state of England,—the Maynooth Bill? I feel that there is much to say on both sides of the question. I feel that your Irish fellow-countrymen ought to be assisted; that they ought to

have every civil and religious liberty. But the first thing in a constitutional country is the Constitution. The first thing in a Christian country are the engagements which have been entered into before God. The first inquiry which I made on my arrival in this country was, "Can you procure for me the oath of your Queen?" Every thing is secondary in comparison with an oath taken before God. By the side of this oath I read another book—the Word of God. (Exod. xx. 7-16,)—"Thou shalt not take the name of the Lord thy God in vain." Here is the end of the question. A Roman Catholic member of the house said—"Are then £9000 a venial sin, and £28,000 a mortal sin?" Yes, yes, Mr. Shiell; the violation of a holy commandment of the Lord our God is a mortal sin. If the Government persist in carrying through the Maynooth Bill, the first thing it has to do is to abolish the oath of kings and queens. Then when England shall have been unprotestantized, let the Maynooth Bill be brought forward. It may, perhaps, be an evil, but at least it will not be a sin. A sin is much more to be dreaded than an evil. Geneva is no longer a Protestant country. England is no longer a Protestant country. The greatest revolution of modern times is the Maynooth Bill; for this bill said,—"In the world there are now no more Protestant States." That is the opinion of all the educated men I have met with on the Continent, whether Christians or Infidels, Protestants or Papists. What, then, is to be done, brethren? Some say,—We must again have a Protestant Parliament and a Protestant Government. I am not a British man, nor am I a politician. I am resolved not to enter into these questions; still I would observe, that the issue appears to me, at the least, to be doubtful. That you may easily have a Protestant Parliament, I grant; but a Protestant Government would be a more difficult matter. I would say more, reverend brethren: men do not make times, but times make men. It is not Sir Robert Peel who has made the present time, but the present time has made Sir Robert Peel. You may perhaps get rid of Sir Robert Peel, but can you get rid of the present time? The Protestant State is disappearing; it is the natural course of things; you cannot prevent it; easier would it be to make the Thames or the Tweed flow upwards to their source. What then is to be done? My reverend brethren, to save the cause of the gospel, we must seek for other help than that of man. The Word of God has spoken to us for ages,—"It is better to trust in the Lord than to put confidence in princes." "Put not your trust in princes, nor in the son of man, in whom there is no help. Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God." I conceive that at the time of the Reformation, the Reformers were tempted to lean on Princes and on the State. Princes and Ministers of State were then frequently Christians of the greatest zeal and activity. I conceive that Christians looked greatly to the State when a Prince of Anhalt exclaimed, on signing the Evangelical Confession of Augsburg,—"Rather forsake my subjects and my States,—rather leave the country of my fathers, staff in hand,—rather gain my living in cleaning the shoes of the foreigner,—than receive any other doctrine than that which is contained in this Confession." I conceive that Christians expected much from the State when a Marquis of Brandenburg, stretching out his hand towards the powerful Emperor Charles V., exclaimed—"Rather than have the Word of the Lord taken from me,—rather than deny my God,—I would throw myself on my knees before your Majesty, and forfeit my head!" I can conceive that Christians looked to the State for support, when theologians, frightened and wavering, projected a union by which Protestants acknowledged the Pope *de facto*, if not *de iure*, and that the first Minister of the Elector of Saxony, the Chancellor

Bruck, returned the plan, and annulled it by merely writing at the bottom these words, "No, no! for the Pope is the Antichrist." Where are now to be found the first Ministers of the Crown who reject a Popish bill, by writing at the bottom of it, "No! for the Pope is Antichrist." And yet, indeed, at the time of the Reformation, Christians were aware that they ought not to lean on the State, or on Princes, but solely on the Word of God. The letters of Luther on this subject abound with words of the greatest energy. I have quoted from them, and shall quote again, in the History of the Reformation.

Moderator,—I know that we may differ on this point, but I express my own conviction. The present state of things shows us that the Church has nothing more to expect from the State. The Maynooth Bill is a bill of divorce which the State sends to the Church. During three centuries, Protestantism expected much from its union with the State, it has now no longer anything to expect from it. I would not advance abstract principles of Voluntarism,—that is by no means my business; I will not even say that the Church ought to separate itself from the State; but I assert an historical—an important—an all-important fact, which will have a great meaning in modern history,—namely, that the State is disconnecting itself from the Church. Moderator, the battle which the Church was engaged in with the forces of the State is lost. But in a battle, if one corps of an army be defeated, the general immediately brings forward another. At Marengo, when the First Consul Bonaparte, secretly marched an immense force by Geneva (where I remember to have then seen him, although I was only six years old), crossed the great St. Bernard, and, with his army, fell on the rear of the Austrians, he was, in the first instance, in this memorable day, completely beaten, and the Austrian General Melas, returning to Alexandria, communicated his victory to all the courts of Europe. But Bonaparte had recalled, with all expedition, General Desaix (who had only just returned from Egypt), who was almost at a day's march from him, looking for the enemy in another direction. Desaix arrived at three o'clock in the afternoon, at the time when the French were falling back on every side. A council of war was held on the field of battle. All spoke of retreating,—Bonaparte alone was anxious to renew the battle,—they waited for the council of Desaix. Desaix looked all around him:—"The battle is lost," said he. He then drew out his watch, and added,—“but we have time to win another;” and before sunset one of the most important victories of modern times was gained. Reverend brethren, when I see here that the Maynooth Bill is going on in the counsels of this great nation,—when I see many other transactions,—I am very near to say the same:—"The battle is lost—but—we have time to gain another." (Great applause.) On every side the State is retiring, running away from the battle of the Lord. Church of God, come forward! Let us, as David going forth against Goliath, cast away the helmet of brass and the coat of mail, and take our staff in our hand and five stones, and say to Rome, "Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the Lord of hosts, the God of the armies of Israel." It may be good for the Christian to be deprived of the strength of the State,—of the arm of the flesh.

If the State was abandoning the Church, let the Church rise up with power. The vocation of the Church is to assemble all the nations of the world in one family. Her duty is to bring again in one body the members who are at present separated and isolated everywhere on the earth. Now, the moment, the decisive moment, is come for that great work. The Christian Church must now call all those whom the Lamb has redeemed to God," out of every kindred, and tongue, and people, and nation."

But how can the Christian Church bring the whole world to that essential unity, if her own family circle be troubled by so many divisions? We fear not for the Church, for the Lamb has overcome. The victory of the Lamb is the victory of the Church. No power is able to pluck it out of his hand. But the Church must seek the complete victory in accomplishing her various duties. The first duty of the Church is mission, evangelical mission; and to the end of the world Christians will go and preach the Gospel to every creature. The second duty of the Church is confession, and to the end of the world Christians shall confess Christ before men. But the third duty of the Church is communion,—catholic communion; and if there is unity in some points among all Christian confessions, are there not only also diversities, but contradictions? Here is a great weakness in the body of the Church. The task I propose, then, to the Free Presbyterian Church of Scotland is, to try to restore the catholicity of the Church. I place that work before this Assembly. But let us well understand the matter. The catholicity which is to be restored is not a sectarian, an exclusive catholicity; but an universal, a catholic catholicity. There are many sectarian catholicities, which we must first put aside. The first comes from the East, and is that of the Greek Church. The Greeks say that their traditions have undergone no change, have received no additions, like those of the Romish Church; therefore they call themselves the orthodox Church, and look on every other people as schismatics. The second exclusive catholicity is from Rome; it is the second only, not the first; and never did a mere sectarian spirit assume the name of catholic. The third sectarian catholicity is from Oxford. I understand there is a small sectarian party even in this country which calls itself the Catholic Church in Scotland. I fear that this sectarian, Tractarian catholicity, with all its errors, heresies and mummeries, will be created again and again, as long as the English High Church makes so much of what they call apostolical succession and episcopal ordination,—dogmas, unknown in its articles. I might still speak of the exclusive catholicity maintained by some strict Lutherans,—by Swedenborg, with his New Jerusalem, and by some other small sects,—all of which, like the Greeks and the Romans, maintain an exclusive catholicity, and say,—“We have the true catholicity.” But let this suffice. The cause of this exterior catholicity is every where the same. That the Church must be one, is admitted by all. But when unity does not consist in vitality, it must be in formality. Every wrong sectarian catholicity proceeds from the deficiency of the Spirit of Christ in the body of the Church,—from the want of love, of faith, of hope,—in a word, of vitality. Well; if the false catholicity proceed from the departure of the Spirit, the true catholicity must proceed from the return of that same Spirit to the body of the Church. The notion of the Church, according to the Greek, the Roman, the Tractarian, is, that the Church is first exterior, and then, perhaps, interior. The notion we maintain is, that the Church is first interior, and afterwards exterior. The false catholic says—the relation of each Christian to Christ depends on his relation to the Church. The true catholic says—the relation of each Christian to the Church depends on his relation to Christ. The principle of the sectarian catholicity is,—the Church the visible hierarchy; the principle of the true catholicity is,—Christ, the Son of the living God. Every Christian who believes that the Word of God is become flesh, believes also that this word is ever really present in his body, which is the Church. But the Church is his body, only if his Spirit lives in it. When the Spirit is gone, then that body becomes a corpse, and Christ maintains elsewhere his Church,—for it can never die. The great means of effecting the unity and catholicity of the Church is, then, to have life in it.

In the last assembly of Swiss ministers in St. Gall, I made a proposal for the manifestation of the spiritual unity of all Protestants. It was well received by many ; but I have little hope of success at present ; at least, little hope from man,—^owe must obtain it from God. I have spoken on that subject with many, and listened to the objections. I have spoken with people of Free Church principles, and with people of Established, and even of Erastian principles,—for I have friends among them all ; and two obstacles to the unity of the evangelical body have been mentioned to me by people of every kind. 1st, The connection of the Protestant Churches with the States of their respective countries. There may be among the pastors and the members of the Churches men desiring the restoration of the true Christian catholicity ; but they say, the Government will never allow that. It will look with defiance on every attempt of the Church to be united with other Churches ; and the State being a part of the Church, that union would be impossible without a union of the different States. That is the first obstacle,—here is the second,—[here reference was made to a paper in French against religious liberty in the Canton de Vaud],—namely, the dead state of Protestant Churches. The national Protestant Churches of the Continent are generally, dead ; some of them even are in a deplorable state of infidelity. Now, for all to confess a common faith, this common faith must be framed ; and if all the dry bones shall come together, bone to his bone, the Lord must cause breath to enter into them, that they may live. If the bones remain dry, they shall be forever scattered in the world. Well, then, dear friends, the Church needs two things to recover her old primitive catholicity : the first is liberty ; the second is life—the life of the true faith. Every Christian on the Continent, or in this country, must work, that the Church may fulfil her duty, not only as to mission, nor only as to confession, but also as to communion and unity. But it is very desirable that there may be a special engine for that great work of Christian union. Now, my petition to this General Assembly is, that you may be this engine. The engine must necessarily have the qualities required for the accomplishing of the work itself. Well, the liberty, the independence of the Church from all secular interference, the acknowledgement of the crown of Christ as the only Head, the firm decision of the members of the body, to be found only under this one celestial Head,—these qualities I find among you. Yes, they are the cause of your existence, the reason of your meeting together. You are the FREE CHURCH. As to the life of the truth,—I know that the Presbyterian Church of Scotland, after a long decay of Moderatism, is come back to the truth of Knox, of Calvin, of Paul, of Christ. There is among you no Socinianism, no Arianism, no Pelagianism, no Arminianism. You confess Christ, God is the flesh—Christ, all in all. And when I see ministers leaving their houses,—their livings,—their old churches,—to obey their conscience, I say,—“There is life there !” When I see members of the Church coming forth with devotedness and joy, bringing an oblation for the Lord of jewels, of gold, chains and bracelets, rings, ear-rings and tablets, I say,—“There is life there !” What, then, is to be done to restore communion in the Church ? I leave it to the consideration of the wise among you. I will only say one thing,—My proposition of St. Gall has been sent to the committee of the Assembly ; and this committee will report in Zurich in the month of August. I expect little from my proposal. But if the Free Church were to take it up, something perhaps would be done for the cause of God. The President of the committee of the Assembly is the Antistes, the Moderator of the Church of Zurich, the excellent Fusili : not only is he a Christian ; but a warm interest for the Free

Church of Scotland was expressed in one of the last Synodical speeches by that man who now sits in the chair of Zwingli and Bullinger.

Now, my dear friends, I must conclude; and in concluding, I repeat what I mentioned first, that Knox and Calvin have joined hands. Yes, dear brethren, we are one. We sing the same song to the Lamb. Ye have one spirit,—one Lord, one God. Let us unite our hands. The Church of Scotland and the Church of Geneva are twin-sisters. Let us remember the time of our infancy,—nor forget that the perfection of the Christian character is, that we should seek to be as little children. The faithful testimony given to the Word of God is not enough. This is a lesson which I am obliged to tell myself every day. It is by vital union with Him whom that Word sets forth to us, and not only by the work of Committees, and of Assemblies, that we shall have the victory over ourselves and over the world. Oh, let us be little children, in humility, in sweetness, in peace, embracing, in the true principle of catholicity, every member of Christ in whom His likeness can be seen. But if I say, let us be like men. Let Scotland and Geneva,—let the whole evangelical Christianity,—unite in Christ to conquer the world. Then we might be expected to act more faithfully,—more powerfully. Is there nothing that hinders the communication of the truth,—the progress of the glorious kingdom of peace? Let us see what Rome is doing,—everywhere missionaries, emissaries, and agents appear. Let us try to diffuse everywhere vitality and religious liberty: that will bring catholicity.

I finish where I began. Help us to send evangelists,—help us to send colporteurs,—help us to send the Bible. The great battle now to be fought is the same which was fought in the country three centuries ago. When, in the year 1539, Forrest was led in Scotland to become a martyr, the Bishop of Dunkeld told him, “If you know a good epistle, or a good gospel, to maintain the rights of the holy Church, I allow you to preach on it.” Forrest answered, “I know the Old and the New Testaments; but I can find in them no bad epistle nor a bad gospel.” “And I,” answered the Bishop,—“thanks to God—I have lived many years without knowing the Old or the New Testaments; I am quite satisfied with the Pontifical and the Breviary.” Dear friends of Scotland, you have no more among you that question,—that strife between the Pontifical and the Breviary on one side, and the Bible on the other. But that is the question, that is the strife, we have now on the Continent. Well, will you no more fight that battle? Will you not do what your ancestors have done? Will you not help us to elevate the eternal Word of the living God above the Pontifical and the Breviary? Will you let us alone? O Christian brethren of Scotland, the moment is arrived for a great Christian union against the great Roman league,—a Christian union of every people, every language, every denomination. Let us all form in Christ one alliance, one army, one nation, the nation of Him that sitteth upon the throne, and to whom belong blessing, and honour, and power! —Dr. D'Aubigne resumed his seat amid loud and protracted applause.

VIII., BOMBAY FREE CHURCH.

AN ordination of Elders and Deacons of the Free Church of Scotland in Bombay, took place on Lord's-day the 20th July at the American Mission Chapel. The services were most solemn and interesting. The sermon preached on the occasion was from John xviii. 36, "Jesus answered, My kingdom is not of this world," from which words the Rev. Mr. Fraser in a discourse of deep feeling and judgment, proceeded to show the spirituality of that kingdom of which the Lord Jesus is the glorious King, and in the administration of whose affairs earthly potentates have no right of interference; pointing out at the same time from Scripture, the marked distinctions between the subjects of Christ's kingdom and those of this world.

At the conclusion of the sermon, the Elders who had been elected by the congregation, were called forward and questioned as to their adherence to the word of God as the only rule of faith, and to the confession of faith and forms of Church Government acknowledged by the Church of Scotland, as well as to the Protest read before Her Majesty's Commissioner at the General Assembly on the 18th May, 1843; when, the nature of the important duties upon which they were to enter, and the source whence they were to derive wisdom and strength for their efficient performance were faithfully and affectionately brought before their minds in an address by the Rev. Mr. Nesbit. The Elders then kneeling down were ordained to their office by prayer and the laying on of the hands of the Presbytery.

The Deacons elect were in like manner questioned and addressed by the Rev. Mr. Aitkin in regard to their important duties, and in a similar way set apart for their office. A word of exhortation was then again given by Mr. Fraser to his flock, commending these office-bearers to their respect and esteem, and the services were closed by a hymn of praise.

The Elders ordained on this occasion were Dr. Grierson, and Mr. G. Smith. The Deacons Mr. E. Martinnant, Mr. J. Sprague, Dr. H. Miller, Professor Henderson, and Mr. Williamson.—*Bombay Witness.*

EDITOR'S NOTE.

OUR READERS will take notice that our Magazine has passed into the hands of other Publishers, MESSRS. CAREY AND MENDES, Calcutta; to them therefore all orders for the Magazine should be addressed, to them all payments for the present volume may be made. We trust also our Country subscribers, and *some* of our Town ones, will take as early an opportunity as may be convenient, to grant their annual payment; as the Magazine now rests entirely on its own resources.—Should any of our readers, who do not preserve the Magazine for binding, or who receive more copies than they care to keep, be able to furnish us with spare copies for the months of March, April, May, June, July of *this* year (Vol. IV.) but especially for the month of *June*, we shall feel exceedingly obliged to them, and if desired, will most willingly give full price and postage for them.—We have been desirous of introducing into our present number a much larger quantity of Intelligence regarding the late General Assembly of the Free Church of Scotland than our necessary limits will permit: but we have done what we could, for the present, and have a goodly portion of interesting details in reserve for our next number also. The late Assembly was, one of much spiritual interest, although not perhaps of great ecclesiastical importance: the spirit of ready decision, and of uniform concord, manifested in all its proceedings, was enough of itself to stamp it as an assembly over which the LORD ruled. Every thing taken up was settled in a consistent and satisfactory manner, not excepting the subject of American-Church Slavery itself: and the presence in the midst of the Assembly of those three distinguished Christian Foreigners, D'Aubigne, Monod, and Kuntze, introduced by the venerated Thomas Chalmers, together with the testimony borne in the effective orations made by those men of God, gave a rich glow of practical catholicity to this grand ecclesiastical scene. We only wish we could transfer to our pages, the full record of such an Assembly: but such an effort depends on our supporters, not on us.

* * Should our magazine on this occasion, from special causes, be a day or two late, our Readers will, we trust, kindly excuse an unavoidable delay.

THE

FREE CHURCHMAN.

VOL. IV.] MONDAY, SEPTEMBER 15, 1845. [No. 9.

I. CHRISTIAN FORTITUDE AND FAITHFULNESS ILLUSTRATED, IN THE COUNTESS OF HUNTINGDON.

“ADD TO YOUR FAITH FORTITUDE.”

FORTITUDE and faithfulness are but rare Christian graces :—yet, how much and how often are they needed, both in public and in private life ! Natural boldness of manner, and natural severity of speech, are often substituted for those fruits of the Spirit ; and by their possessors they are supposed to be the true and sterling graces ; but, in vain. They who boast of possessing them, are made neither better, nor happier, by the exercise of what is mere nature, not grace—the mere gratification of fleshly temper, and not the operation of the Spirit of God. To illustrate this an instance may be better with some minds than an argument, and a specimen of the true more attractive than an exposure of the false. The subjoined extracts from the memoirs of one of the noblest of noble English women, may thus be as serviceable as interesting, in shewing how to reprove without harshness, and how to be honoured without pride.

“At one time Lady Huntingdon engaged in an affair which had excited much of the public attention, and ultimately drew forth the censures of royalty. Dr. Cornwallis, Archbishop of Canterbury, during the preceding winter, had given several large balls and convivial routs at his palace. Mrs. Cornwallis was also recognised, in all the journals of the day, as a leading personage in the fashionable world, who eclipsed everybody by the splendour and magnificence of her equipages and entertainments. These outrages on all decency

attracted the notice of every friend to propriety, and even drew forth many satirical observations from some of the gay personages who were most frequently at the palace. Although Lady Huntingdon did not feel herself called upon to be a regulator of public morals, she nevertheless felt that such gross violations of established order and decency required some check. With the Archbishop her Ladyship was unacquainted; but, through the medium of a family connection, she was resolved on making some attempt, in a private way, to put a stop to what was so loudly complained of on all sides. George, first Marquis of Townshend, had married her Ladyship's cousin, Lady Charlotte Compton, only surviving child of the Earl of Northampton, who inherited, in his own right, the baronies of Compton and Ferrars of Chartley. The Marquis was nephew, by marriage, to Charles Earl of Cornwallis, brother to the Archbishop; and by this means Lady Huntingdon obtained an audience with his Grace of Canterbury, having been introduced by the Marquis of Townshend, who attended her to the palace, and seconded her Ladyship's remonstrances.

Although this matter was conducted with the utmost privacy and delicacy on the part of Lady Huntingdon and the Marquis of Townshend, his Grace was violently offended; and Mrs. Cornwallis scrupled not to reprobate and ridicule Lady Huntingdon in all the fashionable circles. But this, instead of having the effect she so much desired, only drew additional odium on the Archbishop, whose popularity sustained a severe shock by a line of proceeding so utterly inconsistent with the gravity and decorum of the sacred character of a prelate.

Lady Huntingdon, having failed in this attempt, next applied to Mr. Madan, whose brother, Dr. Spencer Madan, afterwards Bishop of Peterborough, had married Lady Charlotte Cornwallis, niece to the Archbishop. But his Grace, still disregarding every remonstrance, and becoming more violent in his abuses of those whom he was pleased to brand as Methodists and hypocrites, Lady Huntingdon made application for a private audience with the king (George III.), which was most graciously granted.

On the day appointed, her Ladyship, accompanied by the Duchess of Ancaster and Lord Dartmouth, went to the king's palace at Kew, where she was received in the most gracious manner by both their majesties. The king listened to everything she said with great dignity and marked earnestness, but with evident emotion. "Madam," said he, "the feelings you have discovered, and the conduct you have adopted on this occasion, are highly creditable to you. The Archbishop's behaviour has been slightly hinted to me already; but now that I have a certainty of his proceedings, and his ungracious conduct towards your Ladyship, after your trouble in remonstrating with him, I shall interpose my authority, and see what that will do towards reforming such indecent practices."

Lady Huntingdon had the honour of conversing with their Majesties for upwards of an hour, on a great variety of topics.

The king, and also the queen, complimented her Ladyship, in the highest terms, on the many benevolent actions which had been reported to them, and her great and commendable zeal in the cause of religion.

His Majesty then told Lady Huntingdon that he was no stranger to her proceedings; but added, that he often found it difficult to obtain an unprejudiced account of what she said and did. "I have been told so many odd stories of your Ladyship," said the king, "that I am free to confess I felt a great degree of curiosity to see if you were at all like other women; and I am happy in having an opportunity of assuring your Ladyship of the very good opinion I have of you, and how very highly I estimate your character, your zeal, and abilities, which cannot be consecrated to a more noble purpose."

His Majesty then spoke of the talents of some of her Ladyship's preachers, who he understood were very eloquent men. "The bishops," said he, "are very jealous of such men;" and he went on to mention a conversation he had lately had with a dignitary whom he would not name. The prelate had complained of the conduct of some of Lady Huntingdon's students and ministers, who had made a great disturbance in his diocese. "Make bishops of them—make bishop, of them," said the king. "That might be done," replied the bishops "but, please your Majesty, we cannot make a bishop of Lady Huntingdon." "Well, well," said the king, "see if you cannot imitate the zeal of these men." The queen added, "You cannot make a bishop of her, 'tis true: it would be a lucky circumstance if you could, for she puts you all to shame." His Lordship made some reply, which did not please the king; and his Majesty, with more than usual warmth, remarked, "I wish there was a Lady Huntingdon in every diocese in the kingdom." It is remarkable, that this bishop never after made his appearance at court.

"We discussed a great many topics," says Lady Huntingdon; "for the conversation lasted upwards of an hour, without intermission. The queen spoke a good deal, asked many questions, and, before I retired, insisted on my taking some refreshment."

A few days after this interview, the good monarch addressed the following admonitory letter to the Archbishop of Canterbury:—

"MY GOOD LORD PRIMATE,—I could not delay giving you the notification of the grief and concern with which my breast was affected, at receiving authentic information that routs have made their way into your palace. At the same time, I must signify to you my sentiments on this subject, which hold these levities and vain dissipations as utterly inexpedient, if not unlawful, to pass in a residence for many centuries devoted to divine studies, religious retirement, and the extensive exercise of charity and benevolence—I add, in a place where so many of your predecessors have led their lives in such sanctity as has thrown lustre on the pure religion they professed and adorned.

"From the dissatisfaction with which you must perceive I behold these improprieties—not to speak in harsher terms—and on still

more pious principles, I trust you will suppress them immediately; so that I may not have occasion to show any further marks of my displeasure, or to interpose in a different manner. May God take your Grace into his almighty protection!

"I remain, My Lord Primate, your gracious friend, G. R."

The first time their Majesties saw Lord Dartmouth, after the interview with Lady Huntingdon, the king told him he thought her Ladyship one of the best of women—a sentiment in which the queen heartily concurred. "I was much taken with her appearance and manner," said his Majesty: "there is something so noble, so commanding, and withal so engaging, about her, that I am quite captivated with her Ladyship. She appears to possess talents of a very superior order; is clever, well informed, and has all the ease and politeness belonging to a woman of rank. With all the enthusiasm ascribed to her, she is an honour to her sex and the nation."

The Duchess of Ancaster was for some years a constant attendant at Lady Huntingdon's house, and always professed a great respect for religious persons, with whom she frequently associated. For Lord Dartmouth she had a very high esteem, and always lived in habits of great intimacy with him and Lady Dartmouth. This union was strengthened by a near family connection, the Duke of Ancaster having had, for his first wife, Lady Nicholl the mother of Lady Dartmouth. One day, at court, Lady Huntingdon became the subject of conversation; when a lady of rank observed, she thought her "so great an enthusiast, that she certainly must be deranged in her intellect." The king, who had been listening most attentively, replied, with great quickness: "Deranged, Madam, did you say?" "Yes, please your Majesty," said her Ladyship; "for no one could act as she does that was not insane:" and then related the circumstance of Lady Huntingdon having called on the Archbishop of Canterbury to "preach to his Grace for presuming to see company; which impertinence," she said, "Mrs. Cornwallis resented with a becoming spirit." Their Majesties and the Duchess of Ancaster exchanged looks, and the king laughed heartily.

The Duchess of Hamilton, who was present, fearing the unfortunate marchioness would get deeper into the scrape, made a motion to her to be silent; which the king perceiving, immediately demanded of her Ladyship what Mrs. Cornwallis had said of Lady Huntingdon, and if the Archbishop had not given her his blessing. "His blessing!" repeated the marchioness, with much surprise; "no, indeed, please your Majesty; I am sure she had no right to expect any such favour. I really don't know what I might have said, had she intruded herself upon me in a similar manner." Observing the Duchess of Ancaster smile, the marchioness added: "If your Majesty wishes to be further informed of Lady Huntingdon's practices, I dare say the Duchess of Ancaster can give you every information, as she is a very great friend of her Ladyship's." "I am proud of the friendship of such a woman," replied the duchess; "and know of nothing to condemn, but

much to commend in the Countess of Huntingdon." The queen, perceiving the temper of the marchioness a little ruffled, observed that she had lately derived much pleasure in the society of Lady Huntingdon, whom she considered a very sensible, a very clever, and a very good woman. The unfortunate marchioness was all astonishment and confusion; and would have withdrawn immediately, had not the king in the kindest manner taken her by the hand, and assured her she was "quite mistaken in the opinion she had formed of Lady Huntingdon." "Pray, Madam," said his Majesty, "are you acquainted with her?" The marchioness replied in the negative. "Have you ever been in company with her?" inquired the king. "Never!" replied the astonished marchioness. "Then," said the monarch, "never form your opinion of any one from the ill-natured remarks and censures of others. Judge for yourself; and you have my leave to tell every body how highly I think of Lady Huntingdon."—*Life and Times of the Countess of Huntingdon. Extracted from the Christian Treasury.*

II. THE AWAKENING IN KNAPDALE.

In the conversation on the state of religion which occupied one Diet of the Free Assembly, the following interesting statements were made by the Rev. Mr. Macbryde of Rothesay. Of all intelligence, such as this is the most important; and amidst rising sanctuaries and extending efforts, it is for such results as these that we must strive and pray:—

Mr. Macbryde explained that, in the latter end of autumn and the beginning of last winter, he had made a tour of the Western Highlands and Islands, which occupied him about nine weeks; during which time he embraced every opportunity of preaching to the people in the various places he visited, and had the satisfaction of seeing the happy results of former revivals, and in some places a deeper interest awakened in the cause of religion, than he had ever witnessed before. Among the places he had visited were Skye, Uist, Mull, and Morven, in which he was attended by another, Dr. McLean, of Tobermory; and Isla, Jura, and Knapdale, in which he was alone. In the latter place, particularly, which he visited, there had been a most remarkable and unexpected awakening; and on his return home to his own parish, he had obtained the consent of his beloved congregation, when they heard what had taken place, to repeat his visits to that district, which he had done, accordingly, almost every week since up till now. He was happy to say, that the impression which had been produced at the beginning had continued up to the present time. He believed that he had not paid a single visit without knowing that some one or more individuals had been awakened during that time. Every time he went he heard of new cases, and those frequently such as he least expected; some of those who scoffed at the beginning, were themselves before long made subjects of the work, and were so at this moment. The number altogether who had been

brought under serious impressions might be between two and three hundred, and some of these had been brought to peace and comfort in believing in the Lord Jesus Christ. He was happy to observe, that so far as he knew, there had been nothing like wavering in any of the cases,—no going back, but, on the contrary, in respect to some of them which he had regarded as doubtful for a season, he had afterwards had the satisfaction of knowing that the impressions had deepened rather than otherwise, and the suspicions which he had at first entertained had been entirely removed. With regard to the character of the work, he admitted that it had been accompanied with outcries and bodily agitation, but remarked that these did not form by any means its leading features. There was weeping, however, to an extent which he had never witnessed before; and he honestly confessed that he had never before imagined that any individual was capable of weeping to the extent which he had recently witnessed,—that any one could continue either to weep so long, or to shed tears in such abundance. The cause of this weeping they readily acknowledged to be *sin*, although they were not more distinguished sinners than their neighbours. He was happy to state also, that since the change the characters of many of them were emerging beautifully. There was a humbleness, a self-abasement, a sense of personal worthlessness, a love of the Saviour, and a devotedness to the glory of God, which it was delightful to witness. It was with much satisfaction also that he stated that, in regard to the truth, the people were altogether free from extravagance: they had been mercifully prevented from being led away to views of the truth that might be considered contrary to the glorious standards of the Church. With regard to the means used by him in this work, he observed that the only means he had used was that of openly preaching the Gospel,—he had used no special means whatever. He had never called the people out from the rest, and seldom spoken with them in private, or taken any notice of the particular circumstances of the work at all. In his addresses he certainly did his best to warn them to flee from the wrath to come, though in this respect he was sensible of much shortcoming, for he felt that if he and his brethren would successfully arouse the sinner, they would require to be anointed anew with the Holy Ghost, so that they might have a tongue of fire in their mouths to express to the sinner the danger under which he lies, and his indispensable need of a Saviour. But he did address the people on this topic to the utmost of his power; and he also took care distinctly to warn them that it was not enough that they were awakened to a sense of their danger, but that, besides being awakened, it was necessary that they should be born again,—that they should undergo a change not less than that of a new creation into the image of God, that so they might be brought by the saving influence of the Spirit of God to accept Christ as freely offered to them in the Gospel. This was the manner in which he had addressed them; and he had reason to believe that these were the doctrines which the people had embraced. He did not wish to be understood, however, as saying that all the people in the district to which he had referred, or even a great majority of them, had been either awakened or converted. On the contrary, there were still many unawakened and hardened sinners; and the people to whom he had referred formed only a sprinkling of the vast amount of population, except in one district, where there was hardly a single family in which two or three were not awakened, and so deeply impressed, that it reminded him of what he had read of the awakening long ago at *Stewarton*. He begged farther to state as a remarkable fact, that the young men, when they became convinced of sin, were fully as much agitated as

the females. What might be the result of this work he could not say; it was in the hand of God, to whom the whole glory was due. From what he had read in the Word of God, he was quite prepared to admit that there might be a falling away among those who had been awakened. But hitherto, every thing of this nature had been prevented during the whole of last winter, down to the present time. He confessed he felt highly encouraged by the work so far as it had gone; and he might mention for the encouragement of his brethren whose hearts were failing them for want of success, that he had waited long to see such a manifestation of Divine power in connexion with the preaching of the Gospel. He regarded what had now occurred, however, as a token of encouragement, and as an evidence that the Lord had not forsaken them,—that he was willing to be sought after, and waited to be gracious.—*Presb. Messenger.*

III. STATEMENT OF THE FREE CHURCH COLONIAL COMMITTEE.

THE Report of the Colonial Committee, presented to the last Assembly of the Free Church of Scotland, is too long for insertion here. We substitute therefore for it a shorter document since issued by that Committee; but which is almost an exact abridgement of the original report. It will be read with interest.

The General Assembly having appointed the Collection for Colonial Churches to be made on the fourth Sabbath of June, being the 22d day of this month, we earnestly entreat the liberality and the prayers of our people on behalf of it. The claims of our brethren in other lands demand our most cordial recognition; and we doubt not, that the growing importance of this Scheme, and the widely extended sphere of its operations, will induce all, with one accord, to come forward to its aid.

STATEMENT OF THE COMMITTEE.

In making their appeal to the public, the Committee would remind them not only of the extensive nature of their operations during the past year, but they would also invite their attention to the increasing demands for aid which are coming upon them from every part of the colonial empire. Last year, the Committee appointed the Rev. A. G. Fraser to Bombay; a young man of the highest promise, and who, the Committee trust, has now entered on his labours. An application for a minister has lately been received from the Free Church congregation in Calcutta; and it is hoped that the appointment of a minister will soon be announced, willing and worthy to be associated with those great and good men who have hitherto maintained the cause of the Free Church in Calcutta, while they have been uninterruptedly and successfully prosecuting their missionary labours. A Free Church minister should be stationed without delay at each of the Presidencies. Such appointments, it is believed, would contribute greatly to the prosperity of our missionary undertakings. But the Committee are far from limiting their views to the establishment of such a force as this. When the thousands of our countrymen who are scattered over India are contemplated in a spiritual point of view; when it is remembered

that comparatively few survive to return to their native land; and when it is considered that, even in the most favourable circumstances, multitudes are compelled to attach themselves to other denominations, and that a connection, which was at first a matter of necessity, becomes afterwards, through habit, a matter of choice, it must be admitted that we shall fail in the discharge of our duty, unless the number of the Free Church ministers shall be greatly multiplied in our Eastern possessions.

In the West Indies, an appointment has been made to Falmouth, Jamaica, and another is just about to be made to Antigua. There are other stations, however, which urgently require to be supplied; such as Kingston, Jamaica, and Georgetown, and Victoria Village, Demerara. As Presbyterianism has never been suitably represented in these islands, it is high time that special efforts should be made to raise the character of our countrymen and their descendants, in a region of the world where many have enriched themselves at the expense of much human suffering, and by a fearful sacrifice of the spirit of the gospel.

It is needless here to dwell on the noble testimony which has been borne by so many of the brethren in America to the sole headship of Christ; nor is it necessary to recapitulate the assistance and encouragement which the Colonial Committee have been instrumental in rendering them. The series of deputations which has been sent out, and the ministers and missionaries who have been permanently appointed to labour there, were not only all demanded, under the circumstances, but are yet far short of what this country owes to the large and growing colonies in North America. It is obvious, however, that the assistance which has thus been already rendered, must have proved a serious drain on the funds of the Scheme. As so much yet remains to be done, which may be partly gathered from the fact, that every minister connected with the Establishment has left Nova Scotia, it is earnestly hoped that the Church will not be slow in placing sufficient funds at the disposal of the Committee.

It has been already made known, through the public press, that the Synod of Australia have adopted a series of resolutions, expressive of their wish to remain in alliance both with the Free Church of Scotland and with the Establishment. The General Assembly have declined, however, to hold fellowship with them, while they remain in this equivocal position, and the Colonial Committee cannot doubt but a disruption will soon take place there also. It will be the duty of the Committee to encourage to the utmost those who may be prepared to maintain our principles. Vigorous efforts must be immediately made on behalf of our countrymen in these distant regions, unless the Free Church is willing to hand them over to be neglected or distracted among the conflicting sects which are there struggling for existence.

The colony of Otago, in New Zealand, being founded on the principles of the Free Church, necessarily demand that a Free Church minister be appointed among them. The Rev. Mr Burns, late of Monkton, who was appointed to that station two years ago, will, it is hoped, soon be able to proceed to his destination.

The very interesting stations along the shores of the Mediterranean, which are watched over by the Colonial Committee, require a vigilant superintendence. The Committee have released Mr. Strauchon of Gibraltar from his duties as a teacher, that he may devote himself solely to the work of the ministry, while they have appointed a successor for him in the school there. Owing to the number of Scotch regiments at present stationed in Malta, an additional labourer must be immediately sent to

the assistance of Mr. Mackail. Urgent applications have likewise been received from the Ionian Islands; and the Committee, in the course of the present year, hope to be able to appoint a minister there.

It is unnecessary to dwell on the other colonial stations, some of which have already ministers appointed over them, and who must be supported; and some of which are not yet supplied. Among the former of these is Madeira—than which there is hardly, at the present moment, a more interesting spot in the whole world; and in their unceasing anxiety for which the Committee feel that they have the sympathies of the whole Church.

In taking a general view of the wide field embraced by this Scheme, whose limits are co-extensive with the habitable globe, the Committee cannot but feel anxious for the interests which are reposed in them. Nor do they feel this the less, when they consider the peculiar crisis of religion throughout the world; when they call to mind the inquiring spirit that has been awakened in Canada, and which presents an opportunity that must be embraced now, or, it may be lost for ever—the striking circumstances that have bereft Nova Scotia of every minister of the Establishment—and the spiritual poverty of the Highlanders of New Brunswick: when they reflect on Madeira, and their stations in the Mediterranean, where Popery, with its encroaching spirit, is added to the many disadvantages which a foreign residence entails on the spiritual prosperity of our people; and when they meditate on the helplessness of our countrymen scattered in little colonies among other nations, as well as the enormous destitution of the thousands that inhabit Australia and both the Indies—the Committee may well exclaim, “Who is sufficient for these things?” But they cast themselves and their cause with confidence on the sympathies and prayers of their people, and above all, on Him whose kingdom they desire to advance.

IV.—THE LAST GENERAL ASSEMBLY; IN A LETTER FROM A MINISTER OF THE FREE CHURCH OF SCOTLAND.

(To the Editor of the Calcutta Christian Herald.)

SIR,

Before this can reach you, you and your readers must be familiar with the proceedings of our late General Assembly, as reported in the newspapers of the day. I think I can form some idea of the gratitude and joy they must excite in the heart of every friend of the Free Church of Scotland, and of Evangelical religion, in distant lands, as well as in our own country. No Assembly I ever attended, gave me such pleasure, or kindled in my heart such grateful admiration. Such also seems to be the feeling of all the brethren, even of those whose experience has been much longer than mine. The solemnity, good order and decorum that marked the outward aspect of the house, the admirable talent with which the business was arranged and conducted, the fine spirit of harmony and brotherly love that breathed through the various discussions, the cheering accounts contained in the reports of all the Committees, the flourishing state of the Church and schemes, betokening the still un-

wearying liberality of her people; the reported progress of our Free Church principles and cause throughout the country, and the cordial salutations of distinguished Christian strangers from foreign lands, all conspired to fill the heart with a deep and great gratitude, and to make the tongue exclaim—"This is the Lord's doing and marvellous in our eyes." But as this grateful emotion swelled the heart, it gave rise to a painful sense of unworthiness. We could not but feel how little we deserved, while we saw how much had been bestowed. O that God's mercies had the same effect with us as his judgements, that they increased our humility, and sense of dependence on himself, and kept us lying low at his footstool!

On the Tuesday, as was the case last year, the state of spiritual religion was the subject of deliberation. There was no literal repetition of the solemn scene of last year, in which Mr. Brown was honoured to take such a part; but there was much of its fervent spirit and deep solemnity. The speech of Dr. Candlish made a profound impression. All who heard it allowed it to be a masterpiece of sacred eloquence. You know how much of true oratory cannot be reported, a truth of which I was never more sensible than on this occasion. But let us not rest on the talent, the genius, or the piety of man; let us look to their Author and giver, let us regard the various gifts bestowed on the Church as only increasing the responsibility of her members, as blessings to be diligently improved, and faithfully employed in the Master's service. We humbly expect good to flow from the Committee on this all-important subject, presided over by that wise and faithful servant of the Lord, Dr. Macfarlane of Renfrew, whose reports are full of the most valuable information and judicious suggestions. A system of evangelizing deputations, on a smaller scale but better organised than that of last year, will soon be set in motion and pervade the whole land, to sow the precious seeds beside many waters, and proclaim, as we trust, with primitive faith and power, the gospel of the kingdom. May the Lord of the vineyard, who sendeth forth his servants, own and bless their labours. He hath given us labourers, fitted for that kind of work; and if their special gifts are turned to right account by us and by themselves, shall we not expect his blessing?

On Wednesday evening, when Monod and D'Aubigné addressed the Assembly, the audience was immense, the interest unbounded. The vast hall was never so crowded; but yet the mighty multitude it contained, animated and restrained by Christian feeling, was quiet and orderly as any solemnized little household could have been. Monod spoke pointedly and with effect; his descriptions of the present state of Popery in France were especially happy and successful. But all eyes and hearts were fixed on D'Aubigné. His reception was all that he or we could have wished. The appearance, or aspect, and expression of the man were all in his favour. A commanding figure, a graceful deportment, and a full-toned melodious voice, were some of the outward attractions that excited and rivetted attention as he spoke. His speech, you will have observed, was worthy of the occasion. It was felt to be highly characteristic, well-timed, and fraught with elevated sentiments. It was received with the highest approbation by the whole audience. His views of the past and present policy of this once Protestant country, and of the nature, condition, and prospects of the true Catholic Church struck us all as being profound, in themselves and most happily expressed. They breathed the very spirit and genius of the illustrious historian of the Great Reformation.

I heard Dr. D'Aubigné speak a few days afterwards at a meeting of

the Ladies' Continental Association. He gave a very interesting account of his early life, and the train of events that led him to study the Reformation, and to write its history. He expressly attributed his conversion to the instrumentality of Robert Haldane, and told us that the tricentenary of the Reformation, the celebration of which he witnessed in Germany in 1817, first led him to study the life and times of Luther. These two facts are worthy of record, and yield, each of them, an important lesson. I had some talk, at that meeting, with M. Roussel, who has been honoured with great success in labouring in some Popish districts in the South of France. He is a great and serious young man, with a countenance expressive of mingled intelligence and fervour. He is a single-hearted, intrepid, and devoted labourer, a man of faith, of prayer, and perseverance; we need not so much wonder, therefore at the encouraging success of his labours.

Altogether I look back with the deepest gratitude to the late Assembly, and feel that the Church's Head was present at its meetings. I saw in it one mighty and cheering answer to prayer, and doubt not but a blessing will flow from its labours. The Spirit of God alone *could* have produced such wisdom and harmony, such solemn deliberations, and judicious measures.

The death of Dr. Welsh, a man so highly gifted, and so dearly prized, is a great affliction to the Free Church. Nothing could exceed the feeling of fond regret and subdued sorrow with which his memory was alluded to by the different speakers. The loss of this eminent brother is another call to humiliation under the hand of God, who can soon deprive us of the choicest human instruments, and lay the objects of our admiration in the dust. Blessed be his name! his cause is not dependent upon man. If it were, how often would our hearts sink within us, and all our exertions be paralysed with despair.

From the *Monthly Christian Herald* of May 2d, which reached me yesterday, June 26th, I perceive with joy and rejoicing that two other precious converts have been given to our Missionaries at Calcutta. This intelligence will diffuse gladness over the whole Church. There is joy in heaven, and shall there not be joy on earth, when even one soul is added to the Church of the Redeemer? Here is a new cause of gratitude, a new call to prayer, a new source of hope. Let us use well the day of small things, and greater things than these shall soon be given us. As two of our converts have been taken away, behold! two have been added—souls, not perhaps so gifted, but still as precious as those that have now been joined with the Church above. The death of Koilas and of Mahendra was the cause of great sorrow among us. We lamented as if we had personally known them, for we had become familiar with their history and character. As Dr. Gordon, with that fine solemnity of manner which is peculiarly his own, read the tidings of Mahendra's illness and death, the deepest emotion was manifested in every part of the Assembly; all were visibly saddened, and seemed to feel that the *Native Church* of India had lost one of her noblest instruments and brightest ornaments.

There is a lull at present with Anti-Maynooth agitation. Success despaired of from the first, is now apparently hopeless indeed, the House of Lords having by a large majority passed the Bill for endowing Popery; but the conduct of the Government has made a profound impression upon the feelings of the nation; and it remains to be seen whether the electors will ratify the votes of their representatives. Our constituencies are still Protestant in heart and feeling, and might still, if they do their duty

do much to save us from Popish ascendancy. Accordingly the hopes of true Protestants now point to the next general elections, when doubtless there will be a great and decisive struggle between the principles of the Reformation and an unprincipled political expediency; meanwhile the friends of truth are preparing for the contest.

I remain, yours, &c.

A MINISTER OF THE FREE CHURCH.

East Lothian, June 28, 1845.

V. REPORT ON SABBATH OBSERVANCE.

THIS Report on Sabbath Observance is a specimen of noble perseverance in the midst of next to hopeless difficulties—of “a work of faith,” “a labour of love.” It also serves to illustrate to us how temporal benefits may become spiritual curses, through the selfish ungodliness of man. The chief struggle for the observance of the Lord’s day, it will be observed, is now with the proprietors of *Railways*; for, a six-day benefit has, through them, become a seventh-day curse.

The following is the Report read by Mr. Fairbairn of Saltoun on Friday evening:—

“The Committee on Sabbath observance have little to report to the Assembly in the way of active operations carried on by them during the past year; for it is but very recently that any funds have been put into their hands for enabling them to conduct such operations as the Assembly might properly take cognizance of. They have pleasure, however, in being able to state, that in consequence of the recommendation issued by last Assembly, the sum of £117 11s. has been raised, and placed at their disposal, for the purpose of promoting the cause of the Sabbath, which, though small when compared with the contributions made for the other great objects of the Church, they yet gratefully accept as a token for good,—a kind of first fruits from the members of the Free Church to a cause which they know to be identified with the highest interests of their country, and a pledge of their willingness to give more when more is required. The only piece of active service which the Committee has felt called upon to perform since the above sum has been entrusted to them was the circulation of an address to all the ministers of the Free Church recommending that a general effort should be made from the members of our communion, and any others who might be disposed to join with them, by petitions to Parliament in favour of an express enactment, prohibiting railway traffic on the Lord’s day. The Committee deemed the present a fit season for making such an effort, both because the rapid extension of railways in this country is, as matters now stand, threatening to bring upon us an overwhelming flood of Sabbath desecration, and because the friends of the Sabbath-cause in England had agreed to adopt this course, and sought our co-operation. How far the recommendation of the Committee, in this matter, may have been complied with, they have no exact means of ascertaining; but they regret that the deep and engrossing interest which has been awakened by the measures that have for some time been occupying the attention of Parliament and the

country, have had the effect of causing the petitions regarding the Sabbath to be in a great measure lost sight of, and rendered it, in the issue, a very unpropitious time for drawing the attention of public men to the evils connected with the running of trains on railways.

"It was one of the instructions of last Assembly to the Conveners of Synodical Committees, to transmit a report to the Conveners of the Assembly's Committee early in spring, regarding the observance or desecration of the Sabbath within their bounds. The Committee regret that this injunction has been complied with only in one instance by the Synodical Committee of Angus and Mearns, a report from which has been forwarded by the Rev. Mr. Lumsden of Barry; and they regret the absence of the others the more, as, from the information contained in the one they have received, they are convinced a stated report from all the Synodical Committees might be of essential service both to this Committee and to the Church at large. [Here Mr. Fairbairn stated that, since the Report was drawn up he had received a second Synodical Report, viz. from the Synod of Merse and Teviotdale.] They would thus become acquainted, in an authentic way, with the state of matters throughout the country in regard to the observance or desecration of the Sabbath; the changes to the better or the worse that from time to time may take place; the results growing out of any specific efforts made by the Church for checking the evils connected with it; and the fitting remedies to be applied for securing the end in view.

"The Assembly of last year farther recommended that all the ministers of the Church should, on a set day, preach on the obligation of the Sabbath, and enforce on their respective congregations the duty of faithfully and carefully observing it. The Committee have reason to believe that the services of that day were, in many cases, attended with the most beneficial results; and they would venture to suggest that a similar appointment should be made by the present Assembly. With such an appointment it might be advisable to couple, on this occasion, a more special recommendation, directing the attention of ministers, and, through them, of the people, to the sinfulness of railway traffic and travelling on the Lord's day,—the guilt incurred by those who personally countenance, or in any way take part in it,—and the fearful danger that now presses the country from this new mode of Sabbath desecration. For this purpose it might be proper to instruct and authorise the Committee to propose and issue an address, pointing out distinctly the peculiar dangers and evils in question, and communicating such facts as they may be able to collect from authentic sources, regarding the pernicious effects that have already flowed from the Sabbath trade on railways. The Committee are persuaded that there is the more need for both ministers and members of the Free Church having their minds well informed and properly made up on this matter; as they have reason to fear, from many things not needful at present to be mentioned, that the real magnitude of the evil of Sabbath traffic, to some extent on railways, is often not perceived by even good people, and that when the evil is once introduced, as it has been in England and other countries, one of the greatest difficulties connected with its future restraint or removal arises from the occasional countenance given to it by persons who have a name for piety by their at times making use of railway conveyances for some pious or charitable purpose. The world is ever eager and ready to hail such inconsistencies on the part of God's people, and gathers strength from them to persevere in its path of ungodliness.

“But the Committee are far from deeming what has now been suggested as enough for the present crisis. They are persuaded that the times in which we live are emphatically perilous ones for the observance of the Sabbath, and through that, for the interests of religion in Scotland. The intersection of the country, in all its leading thoroughfares, by lines of railway, either already accomplished, or on the eve of being so, if these are to become, as there is too much reason to dread, so many scenes of Sabbath desecration, and so many channels for pouring every Lord’s day over the rural districts of the country, the worst and most regardless of its city population, must soon produce a change upon the feelings and habits of the people of Scotland, which is distressing even to contemplate. Once fairly begun, the evil will, in all probability, grow and take root, defying every effort to arrest its progress. If, therefore, anything effectual is to be done in the cause, it must be done now, while the evil is still, with one painful exception, a danger to be apprehended,—an evil in prospect, though at the very door. And your Committee are of opinion that, for the next year or two at least, much more vigorous and energetic measures should be adopted by the Church, to rouse, ere it be too late, the attention of the public to a sense of the critical position in which we stand,—that meetings in various places, especially of the districts of the country where railway lines are already found in progress of being so, should be held,—that tracts bearing on the subject should from time to time be issued,—that an extensive correspondence should be carried on concerning it,—and every effort, in short, put forth within our power to meet the crisis, in this respect, which is evidently at hand. Dark and lowering as the horizon may seem, who can tell but that a zealous and faithful contending at such a time for what is so manifestly the cause of righteousness and truth, may be honoured to arrest, in part at least, the threatening evil. It is an encouraging fact, that in some districts of the United States of America, such vigorous and timely efforts on the part of God’s people have been successful in preventing all Sabbath travelling on railways, and that in some cases both mail and passenger trains have been made to stop, in consequence of the strong religious feeling awakened on the subject, rendering the maintenance of a Sabbath traffic too expensive to be continued. It is not, therefore, for the servants of God, to despair, but to go resolutely to the work, doing what they can in the mean time to leaven the public mind with sound principles and views upon the subject. If the evil should not altogether be prevented, it may yet be greatly lessened; and if the ungodly should still persist in their determination to trample on God’s day of sacred rest, the faithful in the land may be stirred up to a higher appreciation of its privileges, and a more complete separation from such as undervalue and despise them. Should the suggestion now offered in regard to the future operations of the Committee be approved of by the Assembly, it will be necessary to introduce some changes into its constitution. They will require to have a secretary, who will give a considerable portion of his time to the affairs of the Committee, for which, of course, a remuneration will need to be given in proportion to the services actually required and rendered. It will also be necessary to have the convener, whose residence is in Edinburgh, in order to call and attend the more frequent meetings which should be held; and as Mr. Elder, from the state of his health, has requested that his name be withdrawn, the Committee take the liberty of mentioning Mr. Davidson of Lady Glenorchy’s as, in their judgment eminently qualified for the office, and who, they have reason to think, will not be indisposed

on his own part to undertake its duties. Finally, as on the opposition now in question, the labours of the Committee will be much greater and more expensive than hitherto, the Assembly, it is hoped, will not be unwilling to issue its recommendation to connect, along with the sermon to be preached, a collection from the different congregations, to replenish its funds, which, if not larger as to the sums actually contributed by particular congregations, might be greatly increased during the current year by a more general compliance, in this respect, with the Assembly's recommendation.

“PATRICK FAIRBAIRN, CONVENER.”

VI. REPORT ON AMERICAN SLAVERY.

THE subject of communion with those American Churches which are connected with the System of Slavery, having been of late forced upon the consideration of the Free Church, as our readers know, the following very decided, and (as we think) sound Report on a question very difficult to deal with in practice, was given in to the last Assembly—and most unanimously adopted.

DR. CANDLISH then read the following Report on slavery:—

“The Committee, having given in an Interim Report to the Commission in August last, which was adopted by the Commission, and transmitted by them to the Churches in America, might consider themselves discharged from the necessity of taking any farther step in the meantime. But they are desirous of offering a brief explanation on some points, that seem to have been misunderstood relative to this important subject.

“There is no question here as to the heinous sin involved in the institution of American slavery; nor can there be any terms too strong to be employed in pointing out the national guilt which attaches to the continuance of that accursed system, and the national judgments which under the government of a righteous God, may be expected to mark the Divine displeasure against it. Neither can there be any doubt as to the duty incumbent upon all American Christians, to exert themselves to the utmost in every competent way, for the purpose of having it abolished. The only difference of opinion that can exist among the members of this Church respects the duty of the Churches in America, as Churches, who are called to deal partially with the evils of slavery, when it forms part of the social system in the community in which they are placed.

“Even as to this matter, it is believed, that the difference is more apparent than real. Without being prepared to adopt the principle that, in the circumstances in which they are placed, the Churches in America ought to consider slaveholding, as *per se* an insuperable barrier in the way of enjoying Christian privileges, or an offence to be visited with excommunication, all must agree in holding, that whatever rights the civil law of the land may give a master over his slaves, as *chattels personal*, it cannot but be sin of the deepest dye in him to regard or to treat them as such; and whosoever commits that sin in any sense, or deals otherwise with his slaves than as a Christian man ought to deal with his fellow man, whatever power the law may give him over them, ought to be held disqualified for Christian communion. Farther, it must be the opinion of

all, that it is the duty of Christians, when they find themselves, unhappily, in the predicament of slaveholders, to aim, as far as it may be practicable, at the manumission of their slaves; and, where that cannot be accomplished, to secure them in the enjoyment of the domestic relations and of the means of religious training and education. And all conduct of a contrary tendency, if persevered in, ought to be visited with the highest ecclesiastical censure, in every Church of Christ. The only thing which causes hesitation, is the assertion of its being absolutely incumbent on Churches thus situated to exclude all slaveholders from their communion. The Committee believe that the Church is by no means prepared to assert this to be the duty of the American Churches generally; but all that is contained in the above statement, short of this, which seems to the Committee an extremely doubtful position, they are persuaded that this Church will be ready, on every occasion, to maintain, and to urge on the attention of all other Churches with which we have any fellowship.

“Farther, the Committee entertain a very decided conviction that the Churches in America are called upon, as Churches, to take a very serious view of the responsibility lying upon them, in regard to the continuance of this national sin of slavery, with its accompanying abominations. They are aware, that in America the opinion is somewhat prevalent that it belongs to men, as citizens, to interest and exert themselves in the improvement of public national institutions, and the repeal, or amelioration, of obnoxious and sinful laws; while the Church, as such, ought rather to abstain from interfering in matters of a political or legislative character. The Committee cannot but fear that this opinion has led to considerable supineness in the Churches of America, and a considerable degree of reluctance to take up the question, and to do all that they might do, for awakening the public mind and influencing the public measures on the subject. They are apprehensive, also, that it has tended to foster a somewhat apologetic tone, in the treatment of it, on the part of some of those best fitted to exert a wholesome influence on their fellow countrymen. The Committee, cordially approving of the rule laid down in the Confession of Faith, as to the Church’s interference in civil matters, must at the same time, think that the American Churches ought to make more decided exertions than they do, with a view to obtain the abolition of these slave laws, which are not only essentially unjust in themselves, but such as to encourage all manner of vice and immorality, and prevent the moral and spiritual improvement of a very large class of the community.

“The Committee might farther observe, that the real question which has been raised so far as the conduct of this Church is concerned, is not, whether the American Churches ought, or ought not, to refuse the privilege of their communion to all slaveholders,—nor whether they are or are not, as faithful as they should and might be, in exercising discipline against all the moral offences, and all the cruelty and neglect, which the existence of that relation is apt to cause,—nor whether they are doing all that they should and might do to influence public opinion and the Legislative counsels, with a view to the abolition of this nationally sinful system. But whether this Church, having been brought, in God’s providence, into intercourse with these Churches, as regards the interchange of brotherly sympathy and aid,—is bound to refuse the tokens of their attachment which their people have given, and to renounce and repudiate all farther friendly correspondence with them, or is not rather at liberty, and under an obligation, to continue to cultivate

a good understanding with them; taking care always to do so for the very purpose of faithfully exhorting and admonishing them to a full discharge of their duty, in this matter, to themselves and their country, as well as to the oppressed, and that God, who hears their cry. Now if you stop short of the adoption of the extreme principle already adverted to, which raises some difficult questions and scruples, on Scriptural and moral grounds,—is there any extent of anxious entreaty and remonstrance to which this Church ought not to be prepared to go, in dealing with those which are placed in such difficult circumstances, in order that they may be found faithful.”

VII. REPORT OF THE EDUCATION COMMITTEE.

ALTHOUGH last General Assembly placed under the charge of another Committee the whole subject of the College and of collegiate education, the Education Committee has in the past year had matters of no ordinary importance and magnitude to consider and dispose of. The Church in last Assembly received with heartfelt thankfulness to God the intelligence that the Rev. Mr. Macdonald of Blairgowrie, in the execution of the scheme which he had devised, and which the Church had authorised and requested him to carry out, had succeeded in getting subscriptions of the sum of £50,000, to be paid in five yearly instalments, for the erection of 500 schools in connection with the Free Church. As a considerable portion of the country had not then been visited by Mr. Macdonald, the Assembly requested that he would devote some portion of his time to this object during the summer. He kindly consented; and having devoted three months more to the work, his labours were attended with the same gratifying success as before, so that, by the good hand of God upon him, he was enabled to report to the Committee in September that the sum of £60,000 in all had been subscribed for, while a considerable number of localities still remained unvisited. One of the first duties of the Committee was to make arrangements for collecting and applying the first year's instalment of the School-Building Fund. In regard to the collection of the money, the Committee were relieved from much trouble and anxiety by Mr. Jaffray, the Secretary of the Board of Missions, consenting to undertake the management of it. They had the fullest confidence in Mr. Jaffray's skill, activity, and business habits, and the result has fully justified the confidence they reposed in him. Through his arrangements, aided by the zealous efforts of the friends of the Church in different localities, the first instalment has been realized to a very large extent, and at very little expense. The sum of £14,350 6s. has been collected, amounting, with interest to the 15th of March, to £14,465 10s. 5d. Of this sum £10,203 belongs to the first year's instalment,—the remaining £4,518 arising from the contributions of those who paid up at once their subscriptions,—some for three, and others for the whole five years. The Committee have great pleasure in directing attention to the fact, that the sum properly belonging to the first year's instalment which has been actually realized, falls but little short of the fifth part of the whole subscriptions,—a fact which proves that the great body of the people fully understood what they were doing when they put down their names as sub-

cribers, and were both able and willing, when called upon, to fulfil the pledge which their subscriptions afforded. While the Committee have been much indebted, in the collection of the School-Building Fund, to the exertions of friends in every portion of the country, they are specially called to express their obligations to William Buchan, Esq. of Glasgow, for the important services rendered by him in this matter.

The Committee have now to explain what they have done in applying the proceeds of the first year's instalment to the erection of schools. When they were first called upon to consider the principles by which the grants from the School-Building Fund should be regulated, a suggestion was made, that as the congregations of the Free Church then, and, indeed, even at the time when Mr. Macdonald's scheme was adopted by the Glasgow Assembly in October 1843, considerably exceeded 500 in number, and as in some congregations it might be possible to call forth even greater liberality than what had been exhibited in subscribing to the scheme, the amount of the grant to be given to each congregation out of the Fund should be made to bear a proportion to the additional sum which they might raise for their own school. It was thought that in this way, while no congregation would get more than £100, some would get less, and that thus the sum of £50,000 might be made available for aiding in the erection of more than 500 schools, while the gross sum that might be raised for school-building would be greatly increased. After mature deliberation, the Committee declined adopting this suggestion, upon the ground that, however good it was in itself, and however beneficial it might be in its results, it seemed scarcely accordant with the grounds on which subscriptions to the Fund had been obtained, as the subscribers, who had been told that each congregation would get a grant of £100, might consider such an arrangement a deviation from the original plan. The Committee, accordingly, in their first circular, issued in July last, assumed that each congregation would get a grant of £100, if they needed, and asked for it; but, upon the ground that there were many more congregations than 500, urged them to raise additional subscriptions among themselves for their own schools, and to ask less than the sum they were entitled to, that in this way all the congregations of the Free Church might receive assistance out of the General Fund. In the same circular, the Committee, in accordance with the advice of eminent practical educationists, laid down some specifications as to the kind and extent of the accommodation which the schools should afford, as conditions of receiving the grant of £100; their object being to secure that all the schools to be erected should be comfortable, and creditable in their appearance. In consequence of representations received from different parts of the country, as to the difficulty of complying with these specifications, the Committee, in a second circular, issued in November last, abandoned them as conditions of receiving the grant, though they still recommended that they should be adhered to as far as possible; and as the recommendation in the preceding circular, to ask less than £100 if they could raise additional subscriptions among themselves for their own school, had been construed into an assumption on the part of the Committee of a right to give less, whether the congregation applying was satisfied or not, they, in this second circular, dropped this recommendation, assuming, of course, that every congregation needing and asking £100, would, as a matter of course, receive it.

The Committee before proceeding to issue grants, had received 130 applications; and though a few of them asked for less than £100, yet they

could not all be granted, and it became necessary to make a selection. The full grant asked was given to every congregation applying which had subscribed £100 to the fund; and in regard to the rest, the Committee made the selection according to the best judgment they could form of the urgency and necessity of the different cases. Grants have been voted to 108 schools, amounting in all to £9935, of which, however, a considerable part is still unpaid. Additional applications for grants have since been received, so that the Committee have now about fifty cases before them, all of which they expect to be able to supply out of the second year's instalment, unless, indeed, a large number of cases that may appear much more urgent should come before them previous to the time when the second instalment is to be applied.

The Committee would have been able to vote a larger number of grants, had they not considered it their duty to comply with a very earnest application made by the friends of the Church in Glasgow, with the sanction of the Presbytery, for a grant of £1000 to aid in erecting a Normal School in that city. The Normal School in Glasgow has been taken possession of by the Establishment, and as the teachers and the scholars were resolved to continue in connection with the Free Church, it became a matter of the highest importance that the institution should be preserved in equal efficiency, and another building provided for its use. Liberal subscriptions were raised by the friends of the Free Church in Glasgow, but not enough to secure the object. As the matter was urgent, and admitted of no delay the Committee thought themselves warranted in advancing a grant of £1000, upon the understanding, to which their friends in Glasgow assented, that if this sum should not ultimately be provided for in some other way, it should be held and reckoned as coming in the place of the ordinary grant of £100 to ten of the Free Church congregations in Glasgow. The Committee are happy to learn, that in April last the whole teachers and scholars of the Normal School evacuated the building, and that the institution is at present conducted with its usual success and efficiency in temporary accommodation, which will serve the purpose until the new building be completed. The Committee have also promised another sum of £1000 to the Normal School, which they hope to be able to pay, if not out of the General Funds, at least out of a Special Fund that may need to be raised principally for a Normal School in Edinburgh. It will be recollected that last General Assembly approved of a proposal which had been made "to allow £10,000 of the contributions to be set apart, with the concurrence of the subscribers, for College purposes, on the understanding that this sum be realized from further subscriptions." As this sum had been realized, and as the instalment of the fund had been all collected after this resolution of the Assembly had been made known to the Church, the Committee considered themselves as warranted to act upon it; and, adopting a liberal, though, as they think, not unreasonable construction of the resolution, they have agreed to give to the College Committee, for College purposes, the sixth part of the money raised for the School-Building Fund, until the allotted sum of £10,000 is completed.

The Normal Seminary in Edinburgh, under the superintendence of the able and accomplished Rector, Mr. Oliphant, has continued, notwithstanding considerable disadvantages in point of accommodation and position, to be conducted with an efficiency and success that merit the highest commendation. Six hundred and thirty pupils have been enrolled in the Seminary since September last; and four hundred and ninety are at present in attendance. During the last year a hundred and forty-three

students have been in attendance for longer or shorter periods,—eighty-four males and fifty-nine females. Of these, sixty, including forty males and twenty females, have, in the course of the year, been appointed to situations as teachers, all of them creditably,—many of them eminently qualified for their important work. There are at present in the Seminary seventy-eight students,—thirty-seven males and forty-one females; and the Committee are anxious to direct attention to the fact, which does not seem to be sufficiently known, that there are so many persons in training, who will soon be well qualified for taking charge of female schools. With the view of encouraging young men of promise to come forward for the purpose of being trained as teachers, and stimulating them to zeal and diligence in acquiring a high degree of proficiency, the Committee offered a number of bursaries to be competed for;—the young men succeeding in the competition, and gaining the bursaries, being bound to continue for a certain time thereafter as students at the Normal Seminary. The Committee are satisfied that this measure has been attended with the most beneficial results; and they intend to continue it with such modifications in the arrangements as experience may suggest.

The Committee have received very numerous applications for salaries to teachers of Free Church schools, and have exhausted the whole funds at their disposal, giving small salaries in what seemed the most urgent and necessitous cases, while many of the applications they have been obliged, in the meantime, to refuse. The ejected parochial and Assembly teachers, amounting to about 120, who are still engaged in teaching, require regularly an outlay of nearly £2000, for the payment of the salaries of £20, and £15, which it was resolved to give to those two classes of teachers respectively, who had sacrificed their salaries by joining the Free Church. In addition to these, they have voted salaries most of them of £10, to 160 teachers, involving a farther outlay of about £1400. The more recent applicants have generally received a salary of only £5, and even this small sum the Committee have been obliged to restrict to cases in which it seemed to be doubtful whether, without it the schools could be kept in existence for another year. They have, in some cases, given donations to teachers rather than salaries, where the peculiar grounds of urgency were of a kind which it might be hoped would be temporary. Most of these however, will probably need to be continued. The Committee are thus already bound to provide salaries to the amount of about £3500 a-year,—a sum exceeding by about £400 the whole of their last annual collection. It was only because they had a balance in hand from the former year of £2500 that they have been able to meet the demands of the last one. The whole funds in their hands are exhausted by the payment of the salaries due at the present term of Whitsunday, and the next collection does not take place till the month of February. Even if the present salaries to teachers are not to be increased, and, if no more salaries are to be granted to existing teachers who have none, the Committee, taking into account the probable expense of the two Normal seminaries, will require an annual income of little short of £500.

This sum may, perhaps, be obtained from the annual collection, though this is scarcely to be counted on. But if the schools are to be maintained in efficiency, the existing salaries must be increased, and many more must be granted. In addition to about 280 teachers at present receiving salaries, there are above 220 persons teaching schools connected with Free Church congregations, whose emoluments are in many cases very

small, and whose labours will probably in some instances be discontinued unless some provision be speedily made for assisting them. The Committee are not without some apprehension, that unless they are enabled to give salaries to the teachers, some of the poorer congregations may be tempted to retain their collections for the Education Scheme, to assist in supporting their own teachers,—a practice the tendency of which is manifestly most injurious. In these circumstances, the Committee feel it to be their duty earnestly to press upon the attention of the Assembly the necessity of fully realizing the magnitude of the work which this Church seems now called upon to undertake, in providing for the people the means of an education based upon scriptural principles, and directed to the object, not only of cultivating their mental faculties, and communicating to them useful secular knowledge, but of training them up in the fear of the Lord, which is the beginning of wisdom, and of making them wise unto salvation. The subject is one of great magnitude and importance. It seems now to be the duty of the Church fairly and boldly to face it, to count the cost, to consider in what way the means necessary for securing the object may be obtained, and to exert herself with the utmost vigour in accomplishing it, relying upon the grace and kindness of Him who has hitherto so marvellously provided for all her wants, who has opened up to her, and enabled her, in some measure, to improve such abundant opportunities of usefulness.

WM. CUNNINGHAM, Convener.

VIII. THE WIDOWS' FUND SCHEME.

DR. GORDON said, he was going to make a request which at first might appear somewhat unreasonable. The Report of the Committee on the formation of a Widows' Fund Scheme stood on the roll of business very far down. He knew that a number of the brethren and those too who were most deeply concerned in this important matter, would probably have to leave the house in the afternoon; and he would, therefore, humbly request that he might be permitted to give in the Report of the Committee now, that those members who were most deeply interested in it might have an opportunity of hearing it. (Cries of "Agreed.") He did not know of having ever submitted a Report which gave him more entire and perfect satisfaction than he felt in submitting this one. It would be recollected that the instruction which the Assembly gave to the Committee was of a very general kind. It was, that the Committee were to consider the propriety of establishing a Widows' Fund, and for making provision for the children of deceased ministers. The Committee felt themselves called on to receive and consider any suggestion from any quarter that might be submitted to them, with the view of carrying the wish of the Assembly into effect; and it was gratifying to the Committee, that they had received a great variety of suggestions and offers of assistance from various quarters; and they had particularly to mention the kindness of Mr Findlayson, the Government actuary at London. After mature consideration, the Committee came unanimously to the opinion, that a Widows' Fund Scheme was the only practicable method by which they could provide any thing like a decent annuity for widows; and accordingly they put themselves

into the hands of a very experienced actuary in Edinburgh, Mr. Low. They thought necessary, for they required to hold constant communication with that gentleman, in the way of furnishing the data on which he was to proceed. Circulars were issued to the ministers, and out of 627 individuals to whom they were sent, including the Professors of the New College, 619 returns had been received. Out of these returns the actuary constructed tables of statistics, from which his calculations were ultimately made, and he gave in to the Committee a very elaborate Report on the subject.

The principles laid down by the Committee, and on which Mr. Low proceeded, were the following;—1st, That the contributions to the “Widow’s Fund” shall be compulsory, and at the rate of £5, payable the 25th day of May annually; 2nd, That the entry money shall be £10, payable in two years,—that is, every member shall pay double rates for the first two years; 3rd, That there shall be a marriage tax of £5 payable at the 25th May, after marriage, for all ages below forty-five, and for all ages above forty-five such tax shall be £10, whereof £5 to be payable as above, and the remainder at the 25th May next following; 4th, That there shall be a separate contribution of £2 per annum, to form a distinct fund, to be called the “Orphan’s Fund,” for the benefit of the bereaved children of contributors, each child receiving an annuity till eighteen years of age. Of course the Fund is designed only for those ministers and professors who are not contributors to the old established Ministers’ Widows’ Fund. The result of Mr. Low’s calculation is, 1st, in regard to the Widows’ Fund, that it will afford an annuity to each widow of £27; and, 2nd, in regard to the Orphans’ Fund, that as an equivalent to the £2 per annum, to be paid by each member, it will be safe to hold out to each child an annuity of £10, to commence on the father’s death, to be increased to £15 on the death of the last surviving parent, and to cease on the child attaining the age of eighteen.

To test the merits of the scheme, a comparison may be instituted between the old established fund and that now proposed. Suppose the case of a widow left with a family of five children, all under eighteen,—a case by no means uncommon,—she could receive no more from the old fund than £46 a-year, supposing her husband had contributed the highest rates £7 17s. 6d. From the Fund now proposed, a widow in the same circumstances would receive, for her husband’s contribution of £7, her own annuity of £27, and £50 for her children, so long as they were all under eighteen. Nobody will suppose that he meant to reflect on the old Fund. It was long a pet of his own, as it has been of every successive collector. But the method suggested by Mr. Low, of providing for the children of deceased ministers, is unquestionably a very great improvement. He was quite satisfied that this feature in the scheme would deeply interest all the congregations of the Church, and eventually operate very powerfully in favour of the Sustentation Fund, out of which the contributors pay their rates. Mr. Low says, in concluding his Report,—“I have pleasure in saying, that the principles of calculation which have been employed in bringing out the foregoing results were confirmed by my valued esteemed friend Mr. Griffith Davies,—an authority which I feel myself highly privileged in being thus enabled to allude to, on an occasion affecting so deeply the future comfort of the families of a numerous and respectable body of men.”

NOTE.—Those ministers who belonged to the Establishment at the time of the Disruption, have still the benefit of the old Widows’ Fund. The New W. Fund is for those ministers who have since joined the Free Church. It does not admit missionaries, because of the higher risk upon their lives.—ED. F. C. M.

IX. STATE OF RELIGION IN THE COUNTRY.

WE beg the serious attention of all our Readers to this, the most important of all the Reports given in to the last Assembly; and may the Lord himself impress *us* all with a deep feeling of desire and of need, for an extensive revival of His work. Without such a revival, what multitudes of our people will soon perish, and be lost forever!

The following is the Report of the Committee on the state of Religion which was read to the Assembly by Dr. Macfarlan of Renfrew.

“After the rising of the last Assembly your Committee lost no time in forwarding copies of the Report adopted by the Assembly, to all the ministers of the Church. And from the returns received, a second Report, of considerable length and fulness, on the various topics brought under the attention of your Committee, was prepared and submitted to the Commission in August. And on being approved, copies of this second Report were, in terms of the Assembly’s deliverance, addressed to the different ministers. The consent of the Commission was also obtained for allowing it to be put into circulation among the members of the Church, and an impression of five thousand copies was in this way thrown off and disposed of.

“It was not intended that returns should be made to this second Report, but rather that it should serve as an address and as a general exposition of matters affecting the state of religion; it being left to Presbyteries and to the Committee itself to bring before the Assembly such parts of these, or such other matters, as might seem most pressing and important. Several Presbyterial returns, and a number of private letters, were nevertheless received, all manifesting a deep interest in the subject and some of them containing various suggestions.

“Your Committee have recently had several meetings, as well as conferences, with many of the brethren, and they think it due to state, as the result of all their communications and deliberations, that they are still deeply impressed with the low state of religion generally over the country, and also with the shortcomings of the Free Church in this matter. They do not mean that religion is in a lower state now than it was some years ago, but that it is low when compared with the expectations of many, and with the special circumstances of the Free Church. They are prepared to acknowledge with solemn and devout gratitude, an increased measure of attention to the things of God, and even special manifestations of Divine power in particular places. But this has scarcely done more than to render observable the general deadness which prevails as regards vital godliness; and this at the very time that the Church is in so many ways reminded of the rich sovereignty of Divine grace. It seems to your Committee as if God were saying anew, ‘O, thou that art named the house of Jacob, is the Spirit of the Lord straitened,—are these His doings,—do not I do good to him that walketh uprightly?’—(Mic. ii. 7.)

“Your Committee are not prepared to report on all the ends which the wise Disposer of events may have in view in permitting this state of things; and as little are they prepared to report on all the means proper to be employed; but deprecating as they do the sitting down satisfied in this unsatisfactory condition, they venture respectfully to suggest to the consi-

deration of the Assembly the following means, as fitted so far to deepen impressions already made, and generally to promote a revival of practical godliness :—

“ 1. And they would first submit what concerns ministers themselves. It may be laid down, at least as a general rule, that when God is about specially to revive his own work, He begins with those who are to be the instruments of awakening others. And the experience of last year sufficiently proves, that ministers have yet much to do in searching out causes of hindrance which concern themselves, and in stirring one another up to exercises and duties which are apt to be neglected. The solemn exercises of last Assembly, and the Presbyterial conferences which followed, led many of the brethren to confess their faults one to another, to pray much together, and to ask counsel one of another respecting the things of God.

“ It has, however, been found, that these conferences are apt either to become irregular, and so to be gradually discontinued, or to degenerate into exercises merely intellectual ; and your Committee would therefore recommend, that the Assembly should lay down certain rules on the subject. They would suggest that Presbyteries should be instructed to hold conferences on the state of religion within their bounds, at each ordinary meeting. In large towns it has been found convenient to hold such conferences on some other day rather than that on which the Presbytery meets. And wherever this is found to be convenient, it ought to be allowed, merely requiring each Presbytery, all over the Church, to hold a conference on the state of religion within their bounds, at least in connection with each ordinary meeting. It would, in the opinion of your Committee, add to the efficiency of such meetings, if some member were in each case to introduce the particular subject of conference by a prepared statement, and if the subjects introduced were mainly to turn on matters practically connected with the state of religion,—such, for example, as concern the condition of a minister's own mind,—his faith and prayerfulness as regards his ministerial work,—every thing proper to effective preaching,—pastoral duties,—the moral and spiritual condition of congregations, and matters of Sessional duty. Presbyterial conferences on such subjects as these could scarcely fail to be useful, and they might in many cases lead to the revival of practical godliness.

2. But your Committee would next suggest the importance of getting Kirk-Sessions to engage in periodical meetings of a similar description. Matters of discipline,—the proper admission of sponsors to baptism, and of communicants to the Lord's table,—the setting up and conducting of prayer-meetings,—Sabbath school teaching,—and the employment of special means for the evangelization of the ignorant and irreligious,—would be among the subjects proper to such conferences. But what would tend greatly to render such meetings regular and effective, would be their reporting from time to time to the Presbyterial meetings. This has been found to be of great use for raising the state of discipline and the fences which surround sealing ordinances. In some cases, Sessions report their resolutions, and, it may be, also their experience in carrying these into effect. This leads other Sessions to make similar attempts ; and thus matters are ripened for the adoption of general rules, which would scarcely have been otherwise practicable. Moreover, the receiving of such reports, and deliberating upon them, tend in no small degree to connect Presbyterial conferences directly with existing circumstances. As such movements might in this way begin with Kirk-Sessions, it would

be the duty of Presbyteries still more to originate such measures in Kirk Sessions, and to superintend all their operations.

"Your Committee point to such means as these, under the solemn conviction that there is yet much to be done in raising the standard of Church fellowship, and that, unless it be done, we cannot warrantably expect the bestowal of any enlarged measure of Divine power. It is said, perhaps morally as well as prophetically, concerning the appearance of Christ, "Who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap. And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years." (Mal. iii. 2—4.)

"3. Your Committee are next, after such means as these,—impressed with the importance of special and greatly enlarged organization for carrying the truths of the gospel into every dwelling. They cannot otherwise judge in this matter, than that it is the duty of as many as know Christ to commend Him to others,—of as many as are his to serve him in this very work; all who know the Lord saying every man to his neighbour, and every man to his brother—'know ye the Lord;' and that this should take place in an orderly and approved manner."

"Your Committee take it also for granted, that the necessities of the present time, and the position and circumstances of the Free Church, are such as significantly to call upon her collectively, and her members individually, to engage in this task. It is impossible that any reflecting observer can give his attention, first to the condition of large towns, and then to the state of very many villages,—manufacturing, mining, and even agricultural; and, lastly, to large districts, both in the Highlands and Lowlands, which have not yet been undertaken, and not to see cause for concluding, that the harvest is truly great, and the ordinary labourers comparatively few. And may not the very inadequacy of these be designed to force us into the employment of other agents whom the Lord will be pleased to help, and who are sinfully allowed to stand all the day idle?

X.—SHORT MEMOIR OF MAHENDRA LÁL BASAK.

(Continued from page 442.)

It is difficult to pronounce whether the tendency of such discussions be useful, or otherwise. They are generally started, by those who are more fond of cavilling, than of determining what is really the truth; or by those whose vanity prompts them to make some effort to attract the attention of the by-standers. The Hindu controversialist, if one of the learned, is seldom abusive, and preserves on many occasions a calmness and serenity which is seldom surpassed, and sometimes not equalled, by his Christian opponent. But there are many, who neither know their own shástras nor any other true or false standard of belief, and such, if fond of speaking, generally have recourse to abusive language, or to blasphemous reiterations of the filthy and bare-faced false-

hoods of the Paine and Voltaire school. I have found among some other papers, the following notes, written by Mahendra, of part of one evening's proceedings, and present it to the reader as a fair specimen of what takes place, under the most favourable circumstances.

"The subject of my preaching last Monday evening was *God*. I intended to give to the people as well as I could an idea of the true and the living God. I began with the simple position that God is the Creator of the universe. I endeavoured at this stage of my preaching to give to the people an idea of creation. Explaining the Vedantic doctrine of the eduction of the substance of all things out of the essence of Bramha, I endeavoured to show the absurdity thereof; then I placed, in confronting opposition to this doctrine, the doctrine of the *creation* of the universe, especially of human spirits as brought into existence out of nothing. Next I spoke of the spirituality of God. I spoke of God as omnipresent, omniscient; and then endeavoured to show the absurdity of attempting to make a representation or image of an omnipresent and omniscient spirit. While I was thus speaking, one cried out, "What folly, what wickedness to leave one's own religion, and forsake his parents, friends, and countrymen for the sake of eating flesh and drinking wine." As I thought this to be a fair opportunity of giving to the people a true idea of what it is to become a christian, I immediately left off my preaching, and began to speak with him. Soon after an old person stepped in, and turned the subject of conversation into another channel. I may as well remark by the way, that a little before this a Bráhma, who had just come in, began to speak of all human spirits as parts of Bramha. I took this opportunity of showing to the people, that of this very doctrine I had been speaking a little before, and that it was not a doctrine of my own invention, which I had then explained, and of which I had endeavoured to show the absurdity. The old person now began his career.

Old Man. God is a spirit and invisible, he has neither birth nor death: how then can Jesus Christ be God? That which has birth, or shape or name cannot be God. This is the word of the Vedas.

D. E. Where is the evidence that the Vedas are true and worthy of trust?

Old Man. Your scriptures are letters of ink on paper; so are our scriptures.

D. E. But we have evidences for our scriptures: you have no evidence for yours.

Old Man. We can prove to you by যুক্তি আর প্রমাণ (*jukti ár pramán*) that our Vedas are true. যুক্তি (*jukti*) is the knowledge derived from the five senses; and all that is level to the full comprehension of the understanding. By যুক্তি I will prove my shastras.

D. E. I never saw or heard a Hindu attempting to give evidence for the truth of his shástras. If you can give such evidence, evidence that is satisfactory, I will believe your shástras as much as I believe my own.

Old Man. Had not Jesus Christ a body; he was a great man as Krishna, Ram, &c. that which has body or name, or birth, or death, or suffering cannot be God.

D. E. Do you not say that Krishna was God; that he was God incarnate. Why then do you object to the incarnation of Jesus Christ?

Old Man. Jesus Christ was one of us, he had a body ; we have a body. Was he not born of a virgin ?

D. E. Yes, Jesus Christ had a body ; but that body was without sin. We are sinners.

Old Man. Jesus Christ was nailed with a thousand nails :* he suffered. Could God suffer ? Has God a body ?

D. E. But God could assume a body.

Old Man. That which has नाश ("nás destruction") is no God.—The body has नाश.

D. E. For aught we know God might assume a body, afterwards liable to suffer नाश but the truth is, the body does not suffer नाश. Only the particles assume other forms or exist in other states, as dust or earth or ashes.

Old Man. The body of Jesus Christ obtained नाश.

D. E. No. Our Lord died, but he rose again the third day.

Old Man. Where at present is the body of Jesus Christ ?

D. E. It is in heaven.

Old Man. What then will become of our bodies ?

D. E. Our bodies will be raised up again at the last day, the great day of judgment.

Old Man. How can that be ? Bodies raised out of dust : how can that be ?

D. E. But cannot God raise up bodies out of dust if he please ?

Old Man. Yea. * * * *

All the time the old man spoke very fluently. The eyes and minds of all the people were intensely fixed on him. But he by no means discovered a discipline of mind or enlargement of ideas. He surely had picked up a few things of our holy doctrine ; but these he distorted in his own mind. During all the time of the conversation vanity shot through his eyes and his words. He was not a learned pundit ; but he thought himself to be some very learned man, and many looked on him as such. The whole field of his ideas seemed to be a jungle. There seemed no coherency between the ideas brought out in his fluent language. He surely had some ideas of the Vedantic doctrines. During the conversation he evinced many proofs of this. He was no sincere inquirer ; he did not seem to know his own ignorance. His was a sophisticated and conceited mind. But he spoke very honourably ; and his demeanour in the chapel was respectful."

Besides the various avocations alluded to above, the two catechists, were regularly engaged in pursuing, in private, those branches of study prescribed to them by the Presbytery of Calcutta. That body were unanimously of opinion that the young men should not only be encouraged vigorously to pursue their theological and general studies, but that they should be stirred up to do so, by being called upon to submit every year to a presbyterial examination on specified subjects. March 6th, 1843, was appointed the day of examination, on the studies prescribed for 1842, and when it arrived, both Kailás and Mahendra were called in and examined upon the following subjects:

1. In Theology ;—on the Arian and Socinian controversies.

* He said this in contempt of our blessed Lord.

2. In Church History ;—from the beginning of the Christian ære. to the first council of Nice.

3. In the Scriptures ;—on the Pentateuch and the Epistle to the Hebrews.

4. Whateley's Logic ; 5. Outlines of Mechanics ; and 6. in Bengali.

This examination was a most satisfactory one. On every subject prescribed, both catechists acquitted themselves to the entire satisfaction of the examiners, as is indicated by the following extract from the record of the Presbytery's proceedings. "After a long and searching examination, the Presbytery resolved to record in their minutes, their high approbation of the manner in which both the catechists had prepared themselves for the examination, and their entire satisfaction with its results."

A new series of subjects were prescribed for the studies of the ensuing year, viz.

1. In Theology ;—the Pelagian and Arminian controversies.

2. In Church History ;—the first nine centuries.

3. In the Scriptures ;—the historical books of the Old Testament, and the Epistle to the Romans.

4. In Greek ;—the Epistle to the Romans.

5. In Hebrew ;—the first chapter of Genesis and the first Psalm.

6. Bengali ; 7. Astronomy ; and 8. Mental Philosophy.

9. An exposition of Rom. x. 1—4, in English, to be delivered before the Presbytery in September, 1843 ; and an exposition, of the same passage in Bengali, to be delivered before the Presbytery in March, 1844.

Owing to the circumstances connected with the young men's subsequent departure to Ghospára and the weak state of health into which both of them fell during the years 1843 and 1844, this series of subjects was not examined upon at the specified time. It was accordingly postponed. In the meantime also, the Presbytery, under whose superintendence they were placed, became defunct, in consequence of the changes resulting from the disruption of the Church of Scotland ; subsequently, to the constitution of a Presbytery in connection with the Free Church of Scotland, Kailás's illness, continued for nearly a year, and the consequent increase of labour thrown upon Mahendra, in the first instance put off, and ultimately retarded, the preparations of our beloved young friends, so that we had not again the pleasure of meeting them before us, as a Presbytery. Mahendra however continued a student to the very last, and Kailás would have acted in like manner, but for the weakness to which a lingering disease had brought him.

In the cold season of 1842-3, Dr. Duff, finding a great desire in many of the youth of this City to receive instructions in Mental and Moral Philosophy, commenced a course of lectures on these subjects, with a view to meet the existing demand, as well as with a praiseworthy readiness to avail himself of the opportunity, thus, in the

Providence of God, presented to him, of giving salutary instruction on these most important branches of human knowledge, and of showing the necessary and inseparable connexion which exists between sound morality and true religion. While treating of the subject of *association* or *simple suggestion*, Dr. Duff was led to question the possibility of reducing, agreeably to Dr. Brown's theory, all the laws or principles of suggestion, to that of contiguity, in an extended sense. On this subject he some days after the lecture, in which he called in question Dr. Brown's theory, received an anonymous communication, in a hand-writing so disguised that he could not recognise the writer. In this communication, the writer strove, though with deference and humility, to uphold Dr. Brown's views, and modestly requested the lecturer to notice his arguments. This Dr. Duff did, on the next lecture evening. Then followed a second anonymous letter which was noticed in like manner ; and then a third. The first cannot be found : the second and third I present to the reader, just as they came forth from the youthful ally of Brown, as they are alike illustrative of my beloved friend's philosophic turn of mind and his childlike docility. It is delightful to see in a youthful native of India, so much of what Dr. Chalmers, my own venerated instructor, used to call " the sturdiness and humility of a true Baconian."

REVEREND SIR,—I deem it a great favour that you condescended to mention, according to my request, what those cases are in which the three primary laws of suggestion may *not* be reduced to *contiguity* of the states or feelings of the mind itself. You brought some such instances, intimating there may be many others of the same kind. That example of the perception of the dwarf suggesting the thought of the giant, given usually as an example of *contrast*, you resolved into the *similarity* of the emotion of strangeness, excited by both the giant and the dwarf. You mentioned other cases of contrast, such as the perception or conception of light suggesting the thought of darkness ; black suggesting white ; high suggesting low, &c. as irresolvable into *contiguity* of the thoughts and feelings of the mind itself. Now, Sir, excuse my presumption, I do still hold that all our suggestions are excited and regulated by one and the same principle of the contiguity of the thoughts and feelings of the mind itself. And the grounds, of holding such an opinion, kindly permit me to lay down as briefly as possible.

The conception of a man's face is in one sense a compound idea. The idea of his nose, the ideas of both his eyes, of his cheeks, of his chin, and other parts of the face : the ideas of the several parts of the chin, the ideas of all the parts of his cheeks and all the other parts of the face ; the ideas of the position of all these parts with regard to one another,—in fact almost an infinite number of minute ideas, compose the complex idea or conception of the face. These minute ideas may be said to be contiguous, since they co-exist, and form together one complex conception.—It is easy to see how, to such contiguity of the ideas or thoughts of the mind itself, the suggestions by the obvious resemblances of the objects themselves, may be reduced. Suppose, for example, that the perception of one face suggests the

idea of another face resembling the former in certain of its features. How comes this? The conception of the latter is truly a compound idea, compounded of the ideas of all the parts of the face, of the ideas of all the parts of all the parts, and of the ideas of the positions of all these with reference to one another. In the perception of the former face, similar in certain respects to the latter, there arise certain minute ideas of the similar nose, or similar cheeks, or &c. which are elementary ideas of the conception of the latter. On the rise, therefore, in the perception of the former face, of certain elementary ideas of the conception of the latter, which elementary ideas indeed form a *part* of the *conception*, the *whole* of the conception rises up before the mind by the influence of the contiguity of its component parts.

As certain minute ideas co-existing with other minute ideas, form a more comprehensive conception; so a certain emotion co-existing with a certain conception, forms with it one complex state of the mind. And as there are *elementary ideas*, so are there *elementary emotions*. On the first perception of a long absent beloved father, how complex is the state of the mind! how many emotions mingle together! And as certain *similar* conceptions have certain elementary parts, or ingredient ideas, the same; so certain *similar* emotions, that may be diverse from one another in certain respects, have certain elementary parts, or ingredient emotions, also the same. Two similar conceptions of two faces, may have the elementary ideas, of the nose and the eyes of both, the same; or, as indeed it is almost universally the case, only certain *ingredient ideas of the ideas* of the nose and the eyes may be the same; still, in both the complex conceptions, certain ingredient ideas are exactly the same. So with similar emotions, they may be diverse from one another in some or even many ingredient parts, but the rest of the component parts will be exactly the same. And as we have seen that the elementary ideas of the whole conception of the face were *contiguous* to one another; so the component parts of an emotion must also be contiguous to one another. And if it be the great law of simple suggestion, that when one feeling, however elementary, has already arisen in the mind, those whole or elementary feelings that were in contiguity with it, will start up as by the touch of a magician's wand before the view of the mind,—the idea of the familiar nose of a strange face will call up the idea of the familiar face in which the familiar nose was. And when certain elementary parts of an emotion of strangeness, that once existed in combination with the perception of a giant, and it may be, with certain vagrant thoughts,—when certain elementary parts of such an emotion of strangeness, and it may be, with certain of the vagrant thoughts, have already arisen in the mind on the perception of a dwarf, the whole conception of the giant, which once *co-existed* with the *now-existing* elementary parts of the emotion of strangeness, will start up before the view of the mind, with the rest of the vagrant thoughts;—the suggesting and the suggested elements of thought and feeling having once co-existed before, will *now* co-exist once more, together with new elements of perception, thought and feeling, after a period it may be of twenty years. I do not deny that the suggestion of the giant by the perception of the dwarf, usually given as an instance of contrast, may be resolved into *resemblance*; but I am inclined to think that even this resemblance may be further resolved into the contiguity of elementary thoughts and feelings. How this resolution may be made, I have already endeavoured to show. By *contiguity of thoughts and feelings* in my former letter,

I meant the contiguity more of the *elements* of our thoughts and feelings than of the compound thoughts and feelings themselves, the truth is, there is *contiguity* (or co-existence and immediate succession) of elements of thought to elements of thought, to elements of emotions, to entire emotions; of the compounds of thought and emotion to other thoughts, other emotions, to other compounds of thought and emotion, and so on without end. Now, the water of the sea is a very compound thing; but we know that in this case, the pure water may be separated from the matters which are held by it in solution. The mental philosopher in like manner, in one complex state of thought and feeling, will separate the thought from the emotion. But we know that a chemist will resolve the pure water into its component parts; why should not a chemist of the phenomena of the human mind, in like manner, resolve an idea into its elementary ideas, an emotion into its elementary emotions?

By such analysis, sir, I think that such instances of contrast, as the perception of light suggesting the idea of darkness, and the perception of white suggesting the idea of black;—may be resolved into the contiguity of the feelings of the human mind, whether they be thoughts or emotions. But first I would observe, that such suggestions of contrast are exceedingly rare. How often have I walked under the blaze of the meridian sun, without one thought of the midnight gloom, even when I had a vivid perception of the stream pouring forth from the great luminary of day. But such suggestions of contrast do occur; and how can they be accounted for? Things contrary are the *most dissimilar in their kind*; but still they must have something in common. For none would say that a lake was contrary to a bird. Now the perceptions or conceptions of contrary objects, must have some elements of thought in common. Thus it is, such perceptions and conceptions, although they will differ from one another in most respects, will agree at least in a *very few respects*.—Now, in such examples of contrast, as light suggesting darkness, a villain suggesting the great Socrates, the *elements of emotion* that arise on the perception or conception of both the contrasted objects, are chiefly to be taken into account, as the connecting links between the suggesting and the suggested feelings; although some elements of vague thought common to both may be and indeed are, also concerned in the act of suggestion. The perception of a *very black man* may suggest the idea of a *very white man* whom I had seen before; but it is an intermediate emotion excitable by both *very white* and *very black*, which is the true cause of the suggestion. How this takes place by the *contiguity* of the feelings of the mind itself, whether elementary or compound, I have already endeavoured to show in the example of the dwarf and the giant. Why does not *every black man* suggest a white man? Because the perception or conception of *every black man* does not bring along with it that emotion, which is the true cause of the suggestion. If it be said, that the emotion conjoined with the idea of the *very white man*, is not the *same* as that conjoined with the perception or conception of the *very black man*; but that they are *similar* emotions, we shall have to repeat the same observations as we made, when speaking of the example of the dwarf and the giant. But be it remembered, that not only elements of emotion are common to the very complex suggesting, and suggested feelings, but also certain elements of thought, however vague and elementary, are common to them both. For when did the idea of a camel suggest by contrast the idea of a silk-handkerchief? Thus am I inclined, sir, to believe, that all our suggestions of contrast, may be reduced to the contiguity of the feelings of the mind itself.

All the examples given above of contrast are examples of *suggestion*; but these as well as all other examples of contrast *may* become examples of the *association* of ideas. In a mind, the perception of a worm may suggest the idea of a God, because in that mind these two ideas were once associated in reading in Young, that man was "a worm, a God," Here, I must remark, however, that scarcely any *elements* of *thought* are common to both the cases; for this is not an example of strictest contrast or contrariety. The elements of emotion alone are here the intermediate and connecting link.

Of the three primary laws of suggestion, contrast should appear to be the most unyielding to the resolution into the contiguity of the feelings of the mind. And I have attempted the analysis of contrast. But to resolve resemblance and contiguity in time and place of the *objects* of our thoughts and emotions, into contiguity of the feelings of the mind itself, is, I conceive, not half so difficult. With regard to the obvious resemblances of the *objects* themselves, I have already attempted the resolution. And in these cases, the contiguity of elementary *thoughts* alone, are necessary to the suggestions. In that species of resemblance, called analogy, the elements of emotion form the chief, if not the only connecting link of suggestion.

"The sky frowns." I should suppose there will be *some elements* of *thought*, however vague and elementary, common to both a frowning countenance and a frowning sky: but be it as it may, there is no doubt as to the *similarity* of the emotions excited by both the objects. And if the emotions be similar, there will be some elements of emotion common to them both. And thus it is, this species of resemblance also, as we resolved the suggestion of a giant by the perception of a dwarf, may be reduced to the contiguity of the feelings of the mind itself. All other species of resemblance I pass by, as easily resolvable into the same great law of the mind. How the contiguity in time and place of the objects of our perception, thought and emotion, may be resolved into the same great principle, may be easily seen. For these reasons, Sir, I do hold the opinion, that what are called the three primary laws of simple suggestion, are *modifications* of a more remote and master-principle of the contiguity of the feelings of the mind itself, whether compound or elementary. And by *contiguity* of the feelings of the mind, excuse the reiteration, I mean the co-existence and immediate succession, of the elements of thought, the elements of emotion, the compound thoughts, the compound emotions, and the compounds of thought and emotion. And how much does our analysis *simplify* all our phenomena of simple suggestion. No simplicity, however, no ingenious speculation, should draw us away from truth and fact. Farewell to all mental light, if we should give domineering power to a pregnant fancy, and roll upon ourselves the dark ages. But I think, Sir, that our analysis may be made, in perfect consistency with a rigid Baconian philosophy. Here is room at least for a free and expatiating investigation. And if the analysis should prove false, we should never repent that we had gone so far, in quest of truth. All that I ask at present, humbly and reverently, is your opinion of this analysis. And obliged as I feel beyond measure, in your giving a kind hearing to my former letter, I shall feel much more obliged, if this letter also have intruded itself upon a few minutes of your precious time.

Your most obedient Servant,

ONE WHO WISHES TO BE AN ARDENT, GENUINE,

BUT HUMBLE DISCIPLE OF PHILOSOPHY.

REVEREND SIR,—Once more have I presumed to trouble you with a few lines.—I see that according to the *strictest meaning* of the word *contiguity* none of the three (what are called) primary laws of suggestion, can be reduced to the contiguity of the thoughts and emotions of the mind itself. According to the strictest meaning of the word *same*, it is impossible that any evanescent feeling of the human mind, can be the *very same* with any feeling of any spirit whatever. According to the strict sense of the word *same*, the air that fills my room is not the *very same* as the air of the fields, it is not composed of the *very same elements* as those which compose the agitated air of the Arabian deserts.

That example of contrast, the perception of a man with a remarkably little nose, suggesting the conception of a man with a remarkably large nose, seen it may be tens of years before,—you reduced to the *similarity*, or *resemblance*, *not identity*, of the emotions created on the perception of both the men. There is no feeling *common* in the strictest philosophical use of the word *common*, to the suggested and suggesting feelings of the mind, although Dr. Brown would have it so. The suggesting and suggested feelings also, however similar, are not the same, wherefore it is impossible that this or any other case of contrast, can be reduced to the *contiguity of the feelings of the mind itself*, in the legitimate philosophical sense of these words. This, Sir, I clearly and distinctly see. And I am quite ready to banish the words—*contiguity of the thoughts and emotions of the mind itself*. But I shall be only in quest of another phrase to express the *precise thing*, to which I do still hold all the three great laws of suggestion may be reduced. The words *similarity of thoughts and emotions* would be a happy substitution and I have a faint remembrance you said, all cases of contrast may be reduced to *similarity* of emotions. That species of resemblance, the suggestions of which form the exhalations of poetic genius, can be reduced to *similarity* of emotions; and partly also, to *similarity* of thoughts. Those obvious resemblances of objects, an example of which was adduced in my former letter, the perception of a face suggesting the conception of another face similar to the former in the nose- and the eyes;—can be easily reduced to *similarity* of thoughts. Be not displeased, Sir, I am not at all for the banishment of the terms “resemblance, contiguity in time and place, and contrast,” from our works on Mental Philosophy; for, although they may be reduced to the same ultimate principle, the great law of simple suggestion, still they very appropriately express the most important modifications of this principle. I do not like to trouble you, Sir, more about this matter. The very first time I read the xxxv. Lecture of Dr. Brown, it occurred to me that the resolution of the three laws of simple suggestion to *proximate thoughts and feelings*, was, even if not true, a very happy analysis; for herein is the manifestation of the same kind of wisdom, as is so abundantly displayed in the phenomena of those stupendous objects, which, with their vast sizes, immense distances, and the irregular regularity and harmony of their motions, mock the utmost conception and challenge the highest admiration of intelligent man;—a law of simple impulse, and a simple gravitation being all that is necessary for the evolution of the wondrous wonders of astronomical nature. But the more I have thought on the subject, the more experiments I have made, the more have I been persuaded to believe, that the three laws of suggestion may be reduced to the *same precise thing*, whether we call it, the *CONTIGUITY of the thoughts and emotions of the mind*, or the *SIMILARITY of the thoughts and emotions of the mind*, or express it by another phrase being a *medium* of the other two, and which

indeed will exactly express the precise thing or law on which all our simple suggestions depend. But, Sir, I do not like to trouble you more about the matter; if you think it worth while considering the point, it may not be an uninteresting thing to see a short essay or dissertation on the subject coming out from the pen of a young Hindu. This however will require time. I return, Sir, my hearty thanks to your condescending favour shewn towards me, and make a poor offering to your good will and active exertions of philanthropy towards my degraded countrymen.

Your most obedient servant,

ONE WHO WISHES TO BE AN ARDENT, GENUINE,
BUT HUMBLE DISCIPLE OF PHILOSOPHY.

Early in 1843 the building at Ghospara was approaching its completion. Our young friends were therefore busied in making the necessary preparations for removing to that spot, selected as the scene of their first labours, under circumstances which should necessarily separate them from the personal superintendence of the Missionaries, and throw them, more than they had ever yet been, upon their own resources. As has been mentioned, in the memoir of Kailás, both the catechists had made up their minds to enter upon the duties and responsibilities incurred by forming matrimonial alliances. On such a subject it is not necessary to enlarge, farther than to say that abundant proofs exist, both in the recollection of conversations with Mahendra on the subject, and in MS. papers and letters, to show how much the mind of our late friend was influenced by truly Christian motives, in the prospect of entering upon relationships, which ought ever to be the most binding and the most endearing in this life. His great object was to be married only in the Lord; unless he had been satisfied that she who was, in other respects, the object of his choice, was also the subject of the converting grace of the Spirit of God, he could not have felt authorized in undertaking the solemn and high responsibilities incurred by the sacred ties of the matrimonial union; such we believe also to have been the case with his amiable colleague. And we have reason to believe, that as they earnestly sought, by believing prayer, for Heavenly direction, in this, one of the most important of all the engagements which can be formed in this life, so were they guided by the hand of Providence to make choice of partners, each apparently suited, in a remarkable degree, both by natural disposition and habit of thought, for the respective companion of, it was hoped, many days of future happiness. Their chosen partners, like our young friends themselves, had been, for years, associated together by the intimacies of private friendship and mutual affection, and were at the period to which I refer, living under the protection, and reaping the benefits of the maternal and Christian solicitude of one, whose name has, for upwards of the last twenty years, been associated with the records of female education on this side of India, and to whose well merited reputation, any encomium in this place would be an altogether superfluous addition. When all the

arrangements were completed the two catechists with their wives left Calcutta for their station in June, 1843, followed by the prayers of their instructors, and of many of the sincere followers of Christ both in this country, and in Scotland.

They commenced their work with great vigour, and without compromise, in any degree, of religious principle. In fact Mahendra was at first a little too rigid in his injunctions to the scholars regarding their attendance on heathen ceremonies and thereby excited the prejudices of some parents, not hitherto accustomed to hear their religious tenets called in question, and to have their long cherished prejudices awakened by the faithful denunciations of one, who, so young in years, ventured to manifest his zeal for the honour of Jehovah. But certainly the error, if error it was, was all on the side of truth. And although the premature awakening of prejudice, may excite the enmity of some, uncompromising faithfulness is greatly preferable to that latitudinarian laxness which merges points of importance, and tends to cherish that cold and dead indifference which is the natural state of mind among the masses of this superstitious people. But the general deportment of our late young friends, both in the management of the school and in their intercourse with the people around them, was most forbearing and judicious. Kailás was meekness itself, and if Mahendra's burning zeal was on some few occasions called forth, and if his denunciations of deadly error and of a Godless and debasing superstition were boldly uttered, it was not altogether without provocation. Nor were the consequences such as materially to interfere with the prosperity of the school or the numbers attending it; unless in so far as the jealousy of the Babu of the place was excited by an incident which occurred some short time before they commenced their permanent residence at Ghospará. About the time of the Jagannáth festival Mahendra with some friends paid a visit to Ghospará to see if the building had been completed. While walking down by the Babu's premises, he stumbled upon a car of Jagannáth, bearing upon it emblems of the debasing and gross idolatry connected with such disgraceful worship, along with many obscene and disgusting representations. My dear friend could not pass this disgusting token, not only of the gross idolatry of those concerned, but of the inconsistency of the Babu himself, without making some remarks to the bystanders. He fearlessly denounced the practices as altogether abominable in the sight of the pure and holy God, represented the worship of Jagannáth, and all other idolatrous worship as most egregiously at variance with the avowed principles of the *Kartá Bhajás*, who, as the name indicates, allege that they are worshippers of the supreme Governor.* While

* I cannot on the present occasion enter fully on the peculiar characteristics of this sect. The more, however, these characteristics are studied, the more degrading will the whole system appear to be. In fact it seems to be a sort of oriental *Socialism* of which the Babu of Ghospará is recognised as the head, and is worshipped, by the votaries of the system, as the present impersonation of the *Kartá*.

the youthful denunciator was, in a tone, and in language, sufficiently decided to leave no doubt of his principles, warning the people to flee from the wrath to come, and seek refuge in the only true Mediator, the Babu himself with some of his minions came up. Our young friend went on. It was like "bearding the Douglass in his hall." A controversy ensued. The *soi disant* Karttá was hard pushed before his own votaries,—was not a little vexed, and ever after looked on Mahendra with a jealous eye, and ventured by and bye, when an opportunity afforded, to exercise his influence, such as it was, against the school.

From the very commencement, instructions in the Christian religion were communicated, by our young friends, to such of the pupils as were capable of understanding them. The Bible was a class book in the higher classes; and in the lower classes such elementary books as are used in the Parent Institution at Calcutta, were taught. These elementary books contain not a little scriptural knowledge, and set before the mind, by degrees, the grand truths of man's exceeding sinfulness, and the necessity of a sinner's believing in the Lord Jesus Christ that he may be saved. But over and above the facilities thus afforded of directly inculcating religious truth, our young friends set on foot a regular system of moral training, which made a deep impression upon the minds of the scholars. The fundamental rules of morality were explained and enforced both by precept and by school discipline. The fundamental truths of natural theology, and even of mental science were made known, not only to the higher boys, but even, in a measure, to the very lowest. Our teachers had not occupied these premises many weeks before every boy in the school knew, that the heavens and the earth declare the glory of God and shew forth his handy-work;—that man possesses an immortal soul which must be happy or miserable, throughout eternity;—that conscience is the vicegerent of the Almighty in the soul, and bears indubitable testimony to the character of his moral government and the holy purity of his being.

Truth was in various ways beginning to manifest its influences upon the minds of the pupils, and one among other effects produced thereby was an infusion of more watchful jealousy into the mind of the chiefman of the place. The Babu, at first was quite impatient to have the school-building finished. He had encouraged us to make his neighbourhood the locality for establishing our branch mission, and had at once given us a perpetual grant of the piece of ground, which had been asked for the purpose of rearing the necessary buildings. He was present at the opening of the school by Dr. Duff, and notwithstanding of the controversy at the ear of Jagannáth, sent all the young people in his own house, to receive instruction from our catechists. But in process of time he became alarmed, or offended, it is difficult to know which, and waited for some ostensible reason, or pretext, for withdrawing his young people from the school. This was by and bye afforded to him. One day while lecturing some boys for having been

absent, and ascertaining that the cause was attendance at idolatrous ceremonies, Mahendra suddenly called the attention of the whole school, and enunciated, without proper premeditation, a peremptory law for all such cases. The more calm judgment of Kailás perceived the mistake and immediately expostulated with his colleague, and urged the misconstruction which might be put, by the parents of the pupils, upon such an order, which if carried out would have excluded from school, all convicted of giving attendance at idolatrous observances. Mahendra soon saw that he had pushed the matter too far; for the soi-disant Karttá of Ghospará immediately availed himself of this pretext to withdraw as many as he could from the school. He had the rudeness to march one day into the school, and, although he had no right to speak there, in a loud dictatorial tone ordered all who respected his authority to leave. This event did not tend to increase his own dignity. He too on this occasion asserted a power which he found to be less than he had at first imagined. The members of his own immediate household, or the children of his immediate dependents, who happened to be present, were of course obliged to depart, and they were not allowed to attend the instructions of our catechists for some months. No impression was made by the Babu's command upon the great body of the scholars. They had already become so much attached to their studies, or their parents had so little dread of the consequences, that they were allowed to continue their attendance. And Mahendra having perceived the mistake of issuing a command which was too hasty and peremptory, as well as having done so without previously consulting his colleague, united with Kailás in adopting measures so judicious, that every thing resumed its wonted regularity, and efficiency.

After a few month's labor at Ghospará, Mahendra's health gave way, under circumstances which made us rather uneasy concerning him. He had been always delicate, and the constant exertion and incessant speaking necessary to carry on the business of the school, brought on an affection of the chest, which for a time compelled him to refrain. In order to procure medical advice he came down to Calcutta, and staid some days with his junior brethren at the mission house. The most experienced, and one of the most skilful medical men in Calcutta, very kindly gave him the benefit of his valuable professional advice, and he very soon returned again to the scene of his labour; but, with strict injunctions, from the missionaries, to husband his strength, and not undertake more than he was able to perform. He gradually recovered from this affection, but was obliged for several months to lessen his labours, especially so far as speaking was concerned.

Our young labourers very soon had the school in a most efficient state. Mr. Smith visited it about three months after its commencement and found the higher classes much farther advanced than could have been expected. It happened that, from the commencement there were a few pupils who had made some progress in Eng-

lish. These, when placed under the improved system of communicating instruction, with the details and practical application of which Kailás and Mahendra were well acquainted, received a sudden impulse which carried them onward with amazing rapidity. Mahendra was in the habit of frequently writing to Dr. Duff concerning the state of the school, and the progress of the boys. Many of these communications were highly interesting, both from the indications of zeal, diligence and perseverance which they gave, on the part of our two youthful catechists, and from the evidence they contained of the onward progress of the pupils. Many of these letters cannot now be found; but two have been placéd in my hands. The first, which I give in this place shows the state of the school, and gives an account of other operations, so late as November, 1843.

22nd November, 1843, Ghospárd.

MY DEAR SIR,—As some new arrangements have been made I shall give a short account of the school.

The pupils are divided into five classes.

The first class read III. Instructor. Murray's larger Grammar, Geography, Gospels of Matthew and John, Geometry, Arithmetic, the simplest elements of Mechanics and Mental Science.—Some of these subjects they are just to begin. They will soon get the "Brief Survey of History." At present there are five scholars in this class, and two of them especially intelligent.

The second class—III. Instructor, History of Bengal, Grammar, Geography, Arithmetic and the Gospels of John and Matthew—Bengalee.

The third class III. Instructor and Grammar—Bengalee.

The fourth class—I. Instructor near to the end—Bengalee.

They have clear ideas of some of the simple truths of religion, such as the character of God, the universal and innate sinfulness of man, the inevitable punishment of sin, the spirituality of the law, &c.

The fifth—The I. Instructor.

We feel the want of agency to instruct the boys. For we two with the Pundit manage only with much method to instruct the boys four and five hours. The school opens at 10 and closes at 3 o'clock.

Formerly, when I was well the school, with the exception of the last class, was kept till 4 o'clock, to receive a variety of verbal instructions.

The *intellectual vigour* of the school is not so much now as it was formerly. For I have been hindered a good deal from my usefulness in this respect. For to *speak* is my difficulty: and I try to speak as little as I can.

Discipline, intellectual and moral, as far as it is practicable in such a case, has not been lately conducted so well as it was formerly. To give an idea of our method of conducting this discipline.—Formerly, much was said and done to *habituate* the youthful minds to close attention, observation, judgment—observation external as well as internal. The scholars were taught not only to read, but how to read;—how to prepare their lessons, how to remember easily and correctly, and how to improve their minds, in other ways besides reading. Formerly, much was done to *exercise* their consciences, and something also to exercise their other feelings—such as benevolence, love of truth, &c. But a visitation from the Lord, a visitation which I so richly deserve on account of my sins and

sins in these very respects, has cut off almost all my usefulness in these respects.

The application of the doctor's medicine to my chest, did bring out a great number of pustules. They have troubled me a good deal, and are still troubling me. I still apply the medicine. I can walk only a little, which partly has prevented my going to the neighbouring villages, as it has always been my object, and did only commence after my first enthusiasm about the school.

My friend Kailás speaks much more frequently with the people than I have ever done, and seems to have in this respect a peculiar gift to edification, if in the humility and sincerity of the Gospel he serve God in the Gospel of His Son. One thing I have observed here, is, that the enmity of the natural heart to God and to his truth is the same here as at Calcutta, with this difference from difference of circumstances, that at Calcutta we have the vices of an Indian metropolis, here the most awful ignorance and prostration of mind. I have been present at the bed of three persons attacked with cholera, on all which occasions it was my especial endeavour to lift the minds of the attendants to God; but in vain. On one occasion I was induced to pray vocally: but this met with the most cold indifference. So true it is, we value God's gifts, but value not the giver. Covetousness is the same here as at Calcutta. As I do not mean that this letter should be shown to others, I would like to open my mind to you on one point. As from much more knowledge, grace and experience, you must know much better than I can, the besetting sins of young persons placed in my circumstances, I will very thankfully and joyfully receive any counsel, direction, instruction you will vouchsafe to me. "For who knoweth his own sins?" Any directions as regards my practical conduct, mental and spiritual improvement, and my usefulness to my countrymen will be thankfully and joyfully received.

All here except myself are by the blessing of God at present quite well. My friend Kailás has been again and again troubled with his eyes.

In conclusion, I entreat you to pray for me, that especial grace may be imparted to fit and strengthen me for my work, and that if it please the Lord, he may soon restore me to my usual health.

I remain, Sir, with sentiments of reverence, love and gratitude.

Yours very truly,

MAHENDRA LÁL BASÁK.

I had an opportunity of visiting our dear friends, in the beginning of December, 1843, scarcely five months subsequent to the commencement of their operations. It was delightful to behold the state of discipline, in which the pupils were, the vast progress they had made in general knowledge, and their real and substantial advancement in grammatical knowledge of the English tongue. One class had proceeded some way into the elements of Geometry and Algebra, and were possessed of a wonderful variety of general information in Geography and Astronomy; and as might have been expected, from what I have said regarding my dear friend's partiality for Mental Philosophy, even this branch had not been neglected. On the contrary Mahendra had so assiduously stored their minds during the hours of instruction with *viva voce* information on this subject that the pupils-

not of the higher class only, but of some of the lower classes could talk of the emotions, intellectual faculties, and supremacy of conscience, with no small degree of volubility. One might question the propriety of communicating information on subjects at this early stage of the school's progress. I confess I was inclined to do so, but after seeing the vivacity and smartness of the pupils, and the evident zeal for sound instruction, which the assiduity and talent of our young friends had awakened among them, I hesitated to interfere with any of the arrangements. Kailás, though never so distinguished for personal attainments as his colleague, had great facility in communicating instruction, and his manner was so uniformly placid and full of kindness, that he could not fail to command affection and respect. Mahendra taught with more excitement, more warmth of feeling, and sometimes broke off from the regular and ordinary process of teaching, into a lecture, but carrying the minds of the pupils along with him, by exciting their attention by repeated questions, now and then thrown into the interstices, as it were, of his extemporaneous remarks. The two laboured admirably together, and accommodated themselves to each other's capabilities and partialities, with something more than fraternal affection and kindness. They were both recipients in a great degree of that Divine Grace which softens even the natural asperities of man's heart, and enlivens every amiable feeling by an infusion of holy ardour and the awakening of sanctified affections. They had drunk from the streams of the water of life; and, therefore, their ruling motive was to live to the glory and praise of him whose service was the chief end of their being. They had a love for the souls of men, and sought, therefore, in imitation of Him who so loved a fallen world that he gave himself a ransom that it might be restored to the favour of God, not henceforth to live "unto themselves, but unto him who died for them and rose again." In short the formation of the Christian character, within them and their steady progress in the life of faith in the son of God, was, I firmly believe, the true origin and enlivening power, which kept alive, and brought to greater and greater maturity, the brotherly kindness which was reciprocated between them.

At the period at which I had the pleasure of visiting them, Mahendra was still suffering from general debility and the affection in his chest. But he was getting better slowly, and was able to teach every day, though not for the usual length of time. Kailás was, in excellent health, and continued to be so until a little before the attack of cholera which he had in March, 1844, and from which he never fully recovered. Mahendra continued to improve and was able to conduct the school, notwithstanding that, during the remainder of his time at Ghospárá, he got almost no aid from poor Kailás who was ultimately brought down to Calcutta in the end of August, 1844, never again to return. The following letter from Mahendra gives an account of the state of things in March, 1844, and they

continued to go on in a similar spirit during the remainder of his stay there.

Ghospára, 9th March, 1844.

MY DEAR SIR,

As I have not written to you for sometime about the *internal management* of our school, I will take this opportunity to do so.

Our main object is intellectual, moral and Christian culture. In educating the youthful minds placed under our charge intellectually, we have not forgotten that *intellectual discipline* is of far greater importance than intellectual acquisition. To give you an idea how we carry on this part of the education, we will state a few things.

I. The boys are *habituated to observe*. A plant is pulled by the roots, brought to the lower classes. They are questioned—"What do you call this in English?" "Root." "What do you call these?" "Leaves," &c. "What conduces to the growth of the plant. (asked in Bengali)?" "Air, moisture, light and heat." Questioned—"Will you observe every thing that comes within your reach?" "Yes." "Question to yourself how is this thing, how is that, and then *humbly* seek to know?" "Yes." They read in their lessons: the kitten mews, the cock crows, &c. They are made to imitate the sounds of these animals. The whole class in laughter—"Did you see last night the Milky way." "O yes." "What is it?" "A road in the heaven whose dust is stars?" "How do you know that?" "By the telescope." "The telescope deceives by magic?" "No: no, it only *magnifies* objects." "And what are stars: bright gems and diamonds?" "No, no, so many worlds." "How do you know that?" "The astronomers have told us." "But can you prove they are worlds?" "No; no, we cannot, till a long time after this." We would read on diligently: then shall we know these things. Now we are boys and understand only a very little: but we would go on. Curiosity is the foundation of knowledge. Animals, men's characters, ways of doing any thing that comes in the way, the boys are asked to tell out what they know, and also questioned particularly.

II. One object with us is to *habituate* them to attention. "In order to grow wise," answer the little boys, "we must *fix* the mind to whatever we hear or read or observe, as a leech fixes itself upon a certain part of the body, and sucks in blood therefrom; so the mind must fix itself upon the lesson to suck in its *matter* therefrom." But not only are they taught what it is to attend, and the great importance of attention in acquiring knowledge: but they are *made* to attend by constant inspection and stimulants to delight and engage their minds.

III. They are *habituated* to remember things methodically and accurately. Things are pressed again and again upon their attention, and placed before their minds orderly and clearly. Question a boy reading the I. Instructor: "What is rain?" He will begin with heat, especially that of the sun, go on through evaporation, the ascent of vapour and its course, the formation of clouds, their condensation from cold, formation of drops;—and then come on to hailstones, snow, ice.

IV. The higher classes are *habituated to reason*. They are made to argue with one another; and now and then with subtle Bráhmans visiting the school.

V. One object with us is to give *clear ideas* on every subject. For this we have recourse to various methods and various means. To give an idea on this head we shall mention one or two instances. To show

the progress of a sinful desire in the human heart, the boys would compare it to the production of a mighty tree from a small seed. The first wish to possess a thing belonging to another, being the seed : the lodgement given to the desire in the mind, being the growth of the plant, and so on till the actual theft, which is the fruit. In order to give to the boys clear ideas on the eclipses, phases of the moon, as far as these are within their comprehension, they would be brought before the sun, and cloth-balls being made, they would be made to see with their eyes how these happen.

In order to give clear ideas to the higher boys on the apparent motions of the planets, they would be brought out in the open sky. There one would stand still (as the sun, then two boys or myself as one of them) would go round with the comparative velocities of the planets, to exhibit in the firmament just above the horizon all the apparent irregular motions of the planets.—In beginning to teach the very first elements of Astronomy, I have begun by directing the learner's eyes to the heavens. The map of the actual heavens I have made as the first part of Astronomy.

Of course, it is not possible to carry on the *moral discipline* to the same extent as the intellectual. For in a school the moral nature is not so much exhibited as the intellectual. Still as much as may be done we endeavour to do. The conscience is frequently addressed. Mild, kindly, brotherly, forgiving feelings are cherished ; and the opposite curbed. And the devotional feelings often brought into play especially in the young.

At present there are *five* classes in the school. The fifth and fourth read the I. Instructor and Bengali. The third read the II. Instructor, the elements of Grammar by verbal instructions ; Bengali.—The second, III. Instructor, Grammar, a little Arithmetic, and have just commenced Geography ; Bengali.—The first class read III. Instructor, Grammar, Geography, Bengal History, Arithmetic and a little Algebra, Gospel of Matthew, and John ; Bengali. Some of the first class read also Geometry, a little Astronomy, and the first rudiments of Mental Science.

The *English* of the school was a little overlooked for some time ; but we are giving more attention to it at present. The *Bengali* schools are going on as usual : and since I have already more than lengthened the letter, I will take another opportunity of writing about them.

The boys are extremely anxious to have a *morning* school during the three or four months of the hot season. And I think it will be *necessary* so to do : for some of them come from a great distance. And their parents would not allow them to come and go all this distance under the burning sun. And the college at Chinsurah opening also in the morning during the hot season ; the boys would not be persuaded to have it here otherwise.

Though not recovered, I am much better just now. For the last five months I have done only a little in the way of conversing with the people. Only I have endeavoured not to *neglect* an opportunity. All the strength I had, I bestowed upon the school.

Many come to us for medicine : and our giving it freely hitherto has done some good. And I have often made the giving of the medicine an occasion of religious instruction. Formerly I used to go with medicine to people's houses ; but at present that is not always practicable. I shall write afterwards some curious things respecting the ignorance and foolishness of the people in their conduct towards the sick.

I am sending to you a letter sent by certain persons of Hally Showlun ; it is a fine specimen of the progress of the collegiates of Chinsurah.

By the blessing of God, at present we are all pretty well. Hoping you are quite well,

I remain, Sir, with sense of immense obligation,

Your's very affectionately,

MAHENDRA LA'L BASA'K.

But neither he nor his colleague contented themselves with the mere labours of the school, during school hours. They made the gospel known in every possible way as facilities were afforded to them. This is manifest so far as Kailás is concerned from the very interesting extracts, from his journal, given in his memoir. Mahendra's state of health for many months compelled him to abstain from speaking when it was the desire of his heart to bear testimony for Christ his Lord. The great debility under which he also laboured prevented him for a considerable period from walking far abroad. He did not however in any degree wilfully overlook that branch of catechetical labours, which consisted in addressing the people on the subject of religion, and conversing with them as opportunities occurred. On the contrary the following extracts from his journal will shew, not only that he embraced such opportunities, but that he was capable of meeting them with skill and ability. It is worthy of observation, also, that in nothing are the characters of our late beloved friends more distinctly depicted, in the points of view which contrast with each other, than in the diversity of feature manifested by the journal of each.

Extracts from a Journal kept at the special request of Dr. Duff, and sent to him by Mahendra.

TRAVELLING PEASANT.

One day as I was going to Katchrapárah to see the Pátsálás or Bengali schools there, being much wearied with my journey under the summer sun, I stood under the shade of a tree, where also was sitting an old peasant of Bengal. Throwing myself into conversation with him, I discovered he was travelling to Calcutta, which was at the distance of about four days' journey from his native village. The poor man had nothing with him except the rags he put on, and a little rice to help him in his journey. But what struck me was a sort of contentment he expressed. Though many would call this the contentment of a savage; yet this is far better than the disquietude, the anxiety which corrodes the hearts of the refined worldlings of our day. I asked him if he had even seriously thought of death, to which he answered in the negative. "I do not know," said he, "where I will go after death: I suppose it will be the extinction of my being, or at best I will take another birth." The man was, professedly, a Mussulman, whose profound ignorance on the one hand, and the influence of the Hindu doctrine of transmigration on the other, kept his mind doubtful with regard to his future destiny. As I was speaking on death, judgment, heaven and hell and such sublime themes, on came some women with fish-baskets on their heads. "I will be a fly after death," cried one, "for that is the truth." This was given out in such a manner, as if it were an eternal truth: showing the sure hold which

this pernicious doctrine of transmigration had on the national mind of Bengal. I explained the Scriptural doctrine on the subject, which they heard with great attention. I took the opportunity also to speak to them of the great ungodliness of the world, the vanity of human grandeur, and the duty of every man to seek after God. They perceived the truthfulness of my sayings, and expressed their admiration. After some more words we left one another.

A HINDUSTANI RETAILER.

One day as I was coming from the river, I met this man sitting in a shop. He told me to sit down, which I did. He asked me of what caste I had been before becoming a Christian,⁹ and why I became so. All this I answered. He and others sitting about him, asked me about my food and drink, worldly advancement, &c. ; they asked me moreover, if I were expecting to get an European lady in marriage. Tush ! said I—the Bible saith, he that takes the Christian name for these things will surely go to hell. They were struck with amazement and utterly confounded, when they heard the sentence of God against adultery.—“O holy religion of yours,” they instantly cried,—“what is this, that young as those people are, they should be taught to abhor a thing which no Hindu can refrain from.” This is one of ten thousand instances which we perceive of the demoralizing influence of Hinduism upon the national character. Christ’s word and people alone are the *salt* of the earth, which preserves the world from putrefaction.

A HINDU SOPHIST.

With this man I first became acquainted at the Babu’s house. I was invited by the Babu to see him. He was thought to be some sort of oracle among them. They seemed to have great respect for him. The man has read a considerable part of the New Testament, and knows the main doctrine of the Vedānta. He argued with me in a suitable manner. He appeared to me to be one of the Ecclectic school, denying the divinity of the Lord Jesus ; but allowing a great deal of truth and good in Christianity. In his conversation he is winning, in his manners affable, but proud and conceited, and has the cunning of a serpent.

“There is no new thing under the sun.” As there was an Ecclectic school in the primitive ages of Christianity : India will have her Ecclectic philosophers too, now that the light of the Gospel has shone upon our benighted land.

A SIMPLE PEASANT OF GHOSPARA.

This person is a neighbour of mine. I will never forget the first conversation I had with him. He is a Mussulman. But the Mussulmans here are Mussulmans only in name. They are more Hindus than Mussulmans.

This man expressed great contentment in what he had ; expressed his trust in a divine providence, “which giveth rain in due season and fills our mouths with food.” He urged upon me the propriety of bathing ; for that, said he, is the chief medicine of the body. I asked him about his secret motives, purposes, thoughts, feelings and desires ; to which the simple nan answered, “I am happy as a prince could be, for what lack I : if I have food, that is enough, I thank God :—if not I remain without

it. But I have food always, and that is enough. But the soul,—the soul, how swiftly it flies, who can measure her steps?"

AN OLD PEASANT OF GHOSPARK.

He is about 90 years old, and used to watch his field near the Mission-house. I used to walk thereabout, ask him how he did, &c. till we knew each other's faces. He knows a great number of pretty little parables, stories, &c. generally embodying some moral principle or truth.

As it may give to some an insight, as it were, into the mind of the peasant of Bengal, I will give here some of them. Once coming unto him, I asked him how he did. He answered he was well: that by the blessing of God he never was sick except once; that even in this case he needed not the aid of doctors. I asked him when he took his dinner; to which he, answered, that he took it just a little ago. He asked me the same thing to which I made answer. Only I made a remark, *we* take oftener than you, but take less. To which he answered, "Eating I die, not eating I live." This was the paradox given by a king or Raja to certain Bráhmans to be explicated within a set time. As some of them were talking upon the subject in a field, on comes a *Kalu*, a seller of oil. "Well, sirs, what are you doing?" "Tush—*Kalu*, why do you pry into our matters." "Tell me, sirs," rejoined the *Kalu*. "Well," said they, "we will take you to the Raja: if you can explain the riddle, we will each of us give you a hundred rupees: if not, you must give us each a hundred rupees." To which the *Kalu* consented, and was brought accordingly to the Raja. "O Maha Raja; this is the explanation of your riddle. If we eat *much*, we become stupid and can do nothing, so in a manner we *die*: but if we eat *little* we are active, sprightly and full of glee, so we *live*." "Well," said the old peasant to me, "does not this *apply* to what you were saying?"

As I was speaking of our duty to trust in God for all things, he answered, "There was a traveller came under the shade of a large tree, weary and hungry. As he was boiling a little rice for food, a bird sitting on one of the branches polluted it. At which he was very angry with the bird. At which it answered: 'Take what I have thrown upon your pot, put it on your eyes, and go and look about in the market. And whomsoever thou shalt see, man, go to him, he will deliver thee from thy poverty and all thy distresses.' The Bráhmán did so, and went into the market: and behold, instead of *men* he saw elephants, dogs, cats, baboons, &c. He saw only one man, who was the Vizier of the Nawáb. Coming unto him, he disclosed his circumstances, and through him he was brought to the Nawáb. Well, one day as the Nawáb was sleeping on his bed, this Bráhmán pulled the Nawáb out of his chamber. Immediately the roof fell down. And the traveller was amply rewarded."

I remember distinctly other stories I heard from him; but as these would increase the account, and some parts in them would be offensive to decent, chaste and genteel society, I would refrain from them. Only this I must say, that however bad the clothing, the moral principle or truth embodied in them is of the first importance: such as, one sin leads to another, sin begins at the heart, &c.

My way with him was not to tell the whole truth at once; but to tell him one or two things at a time, and then allow him to make reflections and stories of his own: which stories I seemed to drink to the bottom. For so did I, being much interested and delighted in the moral knowledge, though in a rude and chaotic state, in the mind of a simple peasant of Ghos-

pára. For surely the Gentiles which have not the law, do by nature, the things contained in the law—which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or excusing one another.

I spoke on the ignorance, the folly, the ungodliness of the world one day; on sin, on another; on salvation, on a third; on death and immortality, on a fourth, &c.

When I asked him, if he was prepared to die: certainly, said he, but who shall deliver me from the *womb*. So thoroughly has the doctrine of transmigration saturated the national mind. I told him there was no fear of entering another womb, at which he seemed to be very glad. He used to tell me that he frequently thought on God, and prayed to Him.

I came gradually to the doctrine of the atonement, which when he heard, what joy he expressed! What joy he also expressed when he heard that salvation was free, without money and without price. "Come, brother, sit down a little; I have thought a good deal about the Lord's taking upon himself a human body and dying for the sins of men"—these were his first words when I saw him a day after.

Here I will note, that I do not remember that until all this I mentioned even once the *name* of Jesus. Not that I am ashamed of that blessed name; but I thought that if there were such virulent hatred to a name as to refuse the least hearing about it;—in such cases it is better first to give the thing and then the name.

I cherished hopes of his conversion, especially seeing his raptures when he first heard of the gladsome tidings of salvation through a crucified Redeemer; and the free offer made of this salvation to all. But the man's mind was soon changed. I did not see him for a whole week. I used to go to see the sick. And when I saw him afterwards he received me very indifferently. "What changed his mind it is impossible for me to say."

THE BOATMEN OF BENGAL AND FEMALE PASSENGERS.

In coming up to and going down from, Ghospára, I have had several conversations with the boatmen. Once as I was speaking to them of sin and salvation, they said: "Your words are words of highest wisdom, but we are men of profoundest ignorance, and know nothing." There is something in the doctrine of Christ crucified for sinners, which comes home to the consciences, and hearts of the simple.

Once as I was coming up to Ghospára, contrary to our wish we fell into the company of some native women. As I had not slept that night for hours, I fell a talking with them on the *vanity* of idols. This however I did not begin all at once. As we passed by Mulojoree, they were speaking with one another about the idol worshipped in that place, I entered into the conversation by asking certain questions, with regard to the place, the idol worshipped there, and the form and manner of worship. I purposely made various allusions to the mythological fables, &c. to gain their attention in which I did succeed. One female especially seemed to be affected by my reasonings; but at last concluded, idols must be true. How strong are old prejudices!

A SCHOOLMASTER.

This teacher was brought by the Babu of Ghospára to teach his boys. One day as he was going home, I met him. After saluting one another,

in the way of compliment, he said, it was his happy day to have seen me. "Happy day," said I, "to have seen a man? If man will only be wise, he can see the great God."

"But are not *you* God," replied he. At which I called unto me a little boy who used to read in our school. "What are you treading upon?" questioned I him. To which he answered, "Upon the earth." "Well," said I, "if you have earthen pots, &c. would there be any difference between these and the earth in *essential* qualities" (of course driving this general idea into his head by a number of particulars.) "No, no," answered he. "Then," said I, "Bramha or God is a universal spirit, out of whom are come your soul, my soul, his soul and all human souls: just as earthen pots are out of the earth you are treading upon. Well, boy, you know that the earthen vessels have the same *essential* qualities which the earth has. Your soul is of Bramha, out of Bramha, therefore it must be Almighty. Well then, command a world into existence." "Impossible, impossible," said he. "Well then," rejoined I, "you are a part of God, and therefore have divine qualities and your actions and God's actions are the same, for they are the actions of the same being. You have stolen, have you not? you have told lies, &c. Therefore Bramha is a liar and a thief." "But—but"—here interrupted the schoolmaster, "all things are God." "Well," said I to the boy, "this is God, that is God, you eat God, you drink God, you sleep on God, you tread on God, &c." And I told the boy, these were the doctrines of Vedānta. They are the *doctrines of fools and delusive lies*,—was his answer. At this the schoolmaster was much ashamed, and went off with his boasted philosophy.

Those of the Hindus who have seen through the folly of idolatry, must fly to the Vedānta as an impregnable fortress. And it will be impregnable only as long as the people are generally ignorant of the contents of the Vedānta. O for the science, the philosophy and the religion of Christendom in this our benighted land.

A VEDANTIC VISITOR.

This person visited our school on a Saturday. The school was over, but I had set on the first class arguing with one another on the doctrines of the Vedānta. I told the visitor what we were about. And he took his seat. I asked him if he was acquainted with the system of Vedānta. To which he answered me in the affirmative. Then I asked him to defend his system against the encroachments of daring upstarts or conceited fools, (for according to him such must be the character of those who attack or oppose the divine philosophy of the Vedānta.) At this he fell into argumentation with the boys; I remained seemingly neutral at first or rather on *his* side. However I took at last the right side of the question. It would be tedious to go through the disputation: I will mention only its conclusion. When the boys pressed upon the man's consideration the folly of ascribing dimensions to the divine spirit, and of dividing him into parts, as a man would chip a block of wood to sell in the market, the man seemed to be much mortified. I was led afterwards to explain to him the doctrine both of the philosophy and the theology of the West on this head, and told him that we believed in the *creation*, especially in bringing into existence spirits angelic and human out of nothing;—and that the doctrine of *emanation* was opposed both to our philosophy and our theology. As he was going he made this remark,

"This age seems to be an age of knowledge and inquiry ; I did not see such mental adventures before."

AN ARTFUL BRAHMAN.

As I was teaching on a Sabbath two youths that had willingly come to read the Holy Scriptures, this man entered into our school-room and took his seat. I told him, that they were reading the Bible. We had various discussions and various talk, especially on the Vedānta as opposed to the Bible. "But," said he, "you are curious people, you cannot and do not give any body any thing." "Why, Sir," replied I, this is a very bold charge, how do you know we do *not*? the little we can we do give, but not to persons like you." "But," said he, "make a *prāyaschitta* (or a kind of sin offering), and turn a Hindu again." "That," said I, "that is impossible."

FEMALES OF GHOSPARRA.

They are accustomed to come to our house to sell small articles, or see our wives. The latter too are accustomed to speak to them various things ; not unfrequently things that concern their and our eternal welfare. Some of the expressions of these women after hearing of the word of life, it may be interesting to know. An old woman, to whom my wife had been speaking things that concern life eternal, said : "If God had granted unto me a son, then I would serve Him."

Another, after hearing many things concerning the vanity of idols such as, "that having eyes they see not, having ears they hear not, having mouths they speak not, &c." said to my wife : "True, true, what you say is true : but we worship idols for fear of men." Another, on another occasion said, "We know that idols are nothing, and that we do many things sinful : but our mind naturally goes that way." There can scarcely be stronger evidence of the innate corruption of human nature. Another said to my wife ; "The words you speak *refresh* my spirit." Many have said, "Your religion is holy, but ours unholy ; your paths are righteous, but our paths unrighteous : your actions pure, but our's impure." However blinded, however perverted, the conscience of man can still perceive to some extent the beauty, the excellency of our Gospel of Salvation.

THE THIRD CLASS OF OUR ENGLISH SCHOOL AT GHOSPARRA.

They are now reading the II. Instructor ; but they understand all the main doctrines of the Gospel. As they are a class of little boys, it will be interesting to know how they express their ideas on this head. Questioned, "What are the *attributes* of God?" One by one answered, "Almighty, omniscient, omnipresent, wise, just and good, holy and kind. God is our Father, our King, our Judge." These are the very English words they use. Questioned—"What is sin?" "Sin begins in the will, it is very bad, and contrary to God, as darkness is contrary to light." "Do all sin?" "I sin, you sin, he sins : no man can say he has, not sinned." Questioned—"But I deceive none, I steal no man's property : how then am I a sinner." Answer—"Master, your thoughts, your feelings are full of sin : besides every moment you lose is *sinfully* lost." "What is the fruit of *one* sin." Answer—"Eternal hell." Questioned—"Is not God *cruel* in punishing *one* sin with *eternal* hell?" Answer—"Never, never : sin is so bad."—"How many are your sins?" Answer—"As many

as the sand upon the seashore, as the stars in the Milky way, as the hair of animals, or as the drops of rain."—"Why will God punish sin." "Because he is holy, just and good." "Where then shall we go?" "To the lowest hell." "What is hell?" "Full of woe." "How much woe?" Answer: "If earth were the paper, waters of the sea the ink, and mind the pen, we could not write how much." Questioned: "But cannot our *works* save us; such as giving alms to the poor, &c.?" "Never, never: these are *duties*,—ought to be done. If you do them not, you sin; but if you do them you have no *righteousness*." Here they would tell a parable illustrating the same truth, especially that the performance of present duties cannot atone for past sins. Questioned, "If our works cannot save us, will not God our merciful Father save us when we repent and reform ourselves?" Answer: "No, never—will the Judge of our land acquit a murderer because he repents?" Questioned, "Must we then go to hell?" Answer: "We should, but there is a way." Questioned, "What is this way?" Answer: "Jesus, the son of God."—"Who is Jesus Christ?" "God himself was manifest in the flesh, and died for our sins"—Questioned: "For the sins of every one of us here?"—"O yes." "How great was the humiliation and the sufferings of our Lord?" Answer: "If the Queen of England were obliged to live upon the coarse rice of our peasants, and drink muddy water, and live in a miserable hovel: this would be infinitely less humiliation and suffering than that of the Lord Jesus Christ." Questioned, "Could any one kill God?" Answer: "The Lord Jesus offered *himself* to death for our sins."—Questioned "What does this show on the part of our Lord Jesus?" Answer, "Love." "How much love?" "Love infinite." "Will every sinner be saved by the Lord Jesus?" "No: only the believer will be saved."—"Do you wish to believe in the son of God?" "O yes and thereby go to heaven." "Can you yourself change your mind?" "No, never—As the leopard cannot change its own spots; so neither can we change our own wicked hearts." "Who can change then?" "God." "Do you wish to go to heaven?" "O yes." "What is heaven?" "A place full of bliss."—"What sort of bliss?" "Spiritual." "In what does this happiness consist?" "In knowing, loving, serving and enjoying God for evermore."

These questions and answers are not put here to show the sort of questions put to them, and the way they answer on this head. But the questions are the very questions put to them, and the answers, &c. are the very answers often made by them.

What has struck me is the facility with which they have learnt all this. They have a remarkable quickness of apprehension in these subjects. The children of even Bengal will prove, how utterly and impiously false are the opinions of those who hold, that children *should* not, because they cannot, be religiously instructed.

To give an instance of true christians, they will relate the martyrdom of Cyril, a little boy who suffered death under the persecution of Decius. This they relate with much delight. Some of them have several times told me, they are desirous to go to heaven, and that they would, and do even now, believe in Christ as the only way of salvation. How significant are these words of our blessed Lord: "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven."

One thing I will not neglect to put down here. One day after I had told them of Christ's atonement, and the way in which God could be just and still pardon all our sins, one of them stood up and said, 'But don't you think (speaking to his class fellows), that because our past sins are

forgiven for what Christ has done, we are to *continue* in sin—that is impossible.” Never did I wonder more than in this case. There was an objection made, and answered by himself, by a little boy of a village in Bengal,—who had not read one word of the Bible, nor heard on the subject (the necessary connection between justification and sanctification and which indeed I would be tempted to think above his comprehension) from any body ;—the same objection, which the genius of Paul found out, would be in the mouths of wily perverters of divine truth, and which he amply answered.

If I were ever called upon to speak a word against the errors and perversions of the Antinomians ; I will only mention this solitary case.

KARTTA-BHAJAS.

For the last four days thousands have assembled at and about the Babu's house. I suppose the total number of people that have come to Ghospará at this grand festival of the Kartta-bhajas, would amount to about 50,000 men. There was not a square foot of room left in the Babu's house. The people assembled were generally of the lower sort. From all that I have seen with my eyes, I am led to believe, that the whole concern is a compound of superstition, delusion, craft and licentiousness. They observe no caste at this festival. Men and women sit together, sing together, speak together, and sleep as so many beasts. But undoubtedly there is a great deal of religious enthusiasm. Miracles are also pretended to be wrought : and you would see tens of poor creatures prostrate covered all over with dust in expectation of cures. O the pity, a christian would feel on seeing such a pitiful sight. I saw a man scratching his nose and rolling on the ground in the expectation of a cure. I was about to open my mouth, when a friend advised me to refrain. The people are almost mad.

They would not receive tracts, some however have been distributed.

This however I have more than once thought—were *we* Christians as much impelled by *our* religion which is *true*, as *they* are by *theirs* which is *false*—what a glorious spectacle may we hope for.

M. L. BASÁK.

Our dear friends had not been at Ghospará for much longer than one month, ere intelligence of the disruption of the Church of Scotland reached Calcutta. The missionaries without delay and in a spirit of unanimity, which needed no discussion, excepting as to the mode in which the matter was to be effected, resolved immediately to announce their adherence to the Free Church party, and, in prayerful deliberation, took immediate steps to effect their separation from the Church of Scotland. Until, however, arrangements could be made regarding the mission premises, and advices should reach Calcutta from their friends and superiors of the Free Church of Scotland, the missionaries proposed to remain as they were, carrying on every thing connected with the mission as usual. This was cordially agreed to by the Corresponding Board in connection with the Committee of the General Assembly of the Church of Scotland for Foreign Missions. The Corresponding Board however had hitherto declined having any thing to do with the branch mission at Ghospará ; the missionaries, therefore, made no reference to them regarding that

station ; but on the same principles which had regulated them in determining for themselves an immediate line of conduct, they resolved that every thing at Ghospára should go on as usual, at least until advices arrived from Scotland. They did not, immediately, ask from the two catechists a declaration of their opinions on the disruption ; but they put into the catechists' hands the reasons which had actuated themselves in adhering to the Free Church, and requested them to consider the matter, carefully, and prayerfully, with a view to an ultimate decision. I have before me the draft of a letter, by Mahendra, announcing the determination of our two young friends. It is decided in its tone, and, referring to the several great points involved in that important ecclesiastical question, gives their reasons, for renouncing their connexion with the Established Church of Scotland, and for their adherence to the principles avowed by the Free Church of Scotland. It was insinuated, in more than one quarter, that the catechists would adhere to the missionaries, as a matter of course. I feel assured that had they accounted the question one of indifference, they would, as a matter of gratitude and affection, have felt it to be unnecessary to sever themselves from their dearest friends. I am borne out, in this supposition, by the concluding sentence of the letter referred to, which is as follows : "Independently of our convictions, we presume to say that, were the question which occasioned the late great disruption, altogether indifferent, even then we should not forget the duty of adhering to you and your colleagues, as our spiritual fathers, through good report and through bad report." This sentence shows what they would have done had they regarded the question as one of little moment ; but it also proves that such was not the estimate which they had formed of it. And such too was the tone and character of Mahendra's mental constitution, that I feel confident in affirming that he would have regarded the whole question as one of perfect indifference, had he not clearly seen it, in all its aspects and bearings to be one involving elements and principles of a vital character. Such he did see and feel it to be, and such he characterizes it in language which many who agree with him might designate as almost too strong.

Although the two catechists had determined to follow the example of the missionaries themselves in separating from the Established Church, it was nevertheless desirable that their interesting labours should be continued at the station, at which they had made such a happy commencement, and had so many tokens of future good. Far better that the earlier labourers should continue to cultivate the field which they had partially cleared, than that from unavoidable circumstances, they should be constrained to enter another jungle and leave the former scene of their toil to be again overrun with the weeds of ignorance and superstition. It was thought that the parties at home might consent to an equitable arrangement by which this desirable object might be accomplished. At least the missionaries thought it their duty to try. The idea of keeping possession of Ghospára contrary to the will

of the body to whom it belonged, and by whose money it had been prepared for a missionary station, never once entered into their heads. What they simply did was to request their own friends at home to attempt a negotiation, on equitable terms, for conveying the property to the Mission Committee of the Free Church. Such application was actually made in the proper quarter, but no answer, yea or nay, was immediately given. The missionaries waited for a reply. And in the meantime the catechists continued faithfully to labour, as far as health permitted them to do. Mahendra improved a little in health, and, although almost entirely deprived of the aid of his colleague, subsequently to March, 1844, sustained the burden laid upon him with cheerfulness, and pursued his course with credit to himself, and advantage to the pupils.

The numbers in attendance, however, diminished a little in consequence of a second alarm on the part of the chief persons there. The Babu had relented after the first prohibition, and not finding it convenient to retain a private teacher for the members of his family, permitted the young people to resume attendance at the school. They pursued their studies, until some of them, on an occasion of some heathen ceremony, manifested what was interpreted into contempt for the Hindu religion, and some others indicated a partiality for poultry's eggs! The alarm again spread and a few ceased to attend.

The school had now been in operation for more than a year. Many of the pupils had acquired a taste for knowledge, and were actuated by a strong desire to attain to more advanced stages of scholarship. We were waiting anxiously for intelligence from Scotland, as to the likelihood of our having it in our power to continue occupants of Ghospará. We had heard of the difficulty of opening a negotiation on the subject, and were far from being sanguine as to the practicability of purchasing the property; but we little dreamed that, in the circumstances, it should ever be insinuated that we unjustifiably, and without obtaining a right title, assumed that the property belonged to the Free Church. Having found, however, that it was in vain to look for a favourable answer to the proposal made through our friends at home, and being convinced that our motives were either misunderstood, or grossly misconstrued, we at once resolved to abandon the station and bring Mahendra to another field of labour. Poor Kailás had already left in the end of August under the influence of the illness from which he never recovered.

Although the probability of a removal had often been before the mind of our young friend, yet the associations of one year and four months were all connected with that spot where his early and indefatigable labours had been put forth. Is it to be wondered at then, that Mahendra felt severely the necessity of abandoning his interesting charge, and of forsaking, as it were, those whose minds were becoming matured under his instruction, and on behalf of whom his prayers had often gone up to the throne of the Eternal? He prepared his

mind, however, for the crisis, and having taken an affectionate leave of his pupils, collected his property and bade farewell to Ghospára. His pupils could scarcely believe it possible that he would leave them, and when, at least the hour of departure came, and they saw that a separation must take place, many of them begged that he would use all the influence he could to procure another "master," and some begged leave to follow him. One really did follow him, and would have staid with him wheresoever he might take up his abode, provided the means of obtaining support could have been procured. As there happened to be a small empty house on the school premises at Baranagar, and as we had no other field of operation for Mahendra, at the-time, he was requested, as a temporary arrangement to take up his abode there, and give the benefit of his valuable assistance in the school, at that time under the superintendence of Mr. Fyfe. He was expected also, as he would have only a few hours teaching every day, to endeavour to ascertain what might be done in the way of visiting and conversing with the people, and preaching to them, in the vernacular tongue, as opportunities were afforded. He accordingly settled at Baranagar. For a time, he seemed not quite satisfied with the place and sphere assigned to him; but, by and bye, he got over the feelings which seemed temporarily to occupy his mind, and began to give himself most diligently to the work of a catechist and teacher; and also prosecuted his private studies with great earnestness. As, in his evening walks through the village, he often met with pandits and others, who showed a great disposition to argue with him on the Vedantist principles, he often felt great regret that he had not devoted more time, in former days, to the study of the logic and metaphysics of that school. The subjects he understood well, and with an English controversialist could have prosecuted an argument: but he was ignorant of the technicalities of a Hindu argument;—the very nomenclature of terms was strange to him, and gave the pandits the advantage of at least assuming that he was ignorant, because he could not meet them on their own ground, and handle their technical expressions with the same volubility and exactness as they themselves did. He however did much good at Baranagar, and by his earnestness and consistency of deportment impressed both young and old with the persuasion, that he was a sincere and stedfast and consistent follower of the MEEK AND LOWLY JESUS.

(To be continued.)

XI. MANSE VICTIMS.

IN a very effective speech lately delivered, on behalf of a subscription Fund for the erection of a Free Church Manse, by the Rev. Mr. Guthrie of Edinburgh, the following very painful and saddening statements were made. Alas they are but too true—and not alone! We are happy to find that in Glasgow alone £10,000 were at once subscribed to the Manse Fund: and that it is expected that £150,000 will ultimately be contributed to this humane and Christian object.

I had it in view to begin the work in Glasgow, and I thought it was only treating the people right to be able to state to them what I had seen with my own eyes, and heard with my own ears, that I might bring it before this assembly, and others whom I may address in different parts of the country. I have a letter here from a man who has suffered more for the gospel truth than any other I know,—over whose head was hung, many a year and day, the sword of moderate oppression. He says that he has been obliged to pack two nurses and eight children into two beds, in the small house to which they have removed. His wife took a cold in October, which there was some apprehension might end in consumption, and at my own table he told me, what was enough to melt a heart of stone, that when he and his family gather together at the family altar they have not room to kneel before Almighty God, and some of them require to kneel on the floor of the passage before they can unite together in their family devotions. Is that a state of matters which can be tolerated in a Christian land? While we have reason to be thankful to a kind Providence that many of our ministers have found temporary accommodation, in comfortable homes, yet how is it with others? Some of our ministers write that they live in crofters' houses,—some in places as damp as cellars, where a candle will not burn. One says he sits with his great-coat on; another that the curtains of his bed shake at night like the sails of a ship in a storm. One minister, a friend of mine, lives in a house which every wind of heaven blows through. On getting up one morning he found the house all comparatively comfortable, and wondered what good genius had been putting it in order, when he discovered that a heavy shower of snow had fallen and stopped up the crevices of the roof. I said to my friend that I was glad he had told me that story, for if that shower of snow did not produce a shower of notes I would be very much disappointed. (Cheers.) One minister has preached for two years in a deep sea pit, which I saw in Sutherlandshire. God's sea is their protection. No man can say he is ruler of the sea, though he boasts himself possessor of the land. In a deep gully, where the rocks are some hundred feet high, a hollow has been closed in from the sea by a barrier of rocks, which protects them from the Western Ocean,—behind this they meet, and there, some hundred feet down, where no man can see them till he stands on the verge of the precipice, and where they might have been safe from Claverhouse in the days of old, that minister, with his congregation, while the waves of the Atlantic Ocean were roaring beside them, and protected by that barrier of rock, met two winters and two summers; and I know, from the determination of that man and his people, that there they would have met till their dying day, if the Duke of Sutherland had

not granted them redress. I pray you to think of those who are exposed in this way to the rigours of a northern winter. Where does the minister go after having preached in such circumstances! Not in the case I have just mentioned, but in another, the minister, after preaching to his hearers in the winter snow, where there was no barrier or creek sheltering them from the salt sea spray, had to go back, not to a comfortable home, like you and me, but to a miserable dwelling, where he had to climb to a lonely and miserable garret, and in a place where there was little ventilation, and in a room where he could have no fire, the minister had to sit from week's end to week's end, till his health was broken down, and he was obliged to retire from the battle-field, forced away from it to save himself from an early, and I say a martyr's grave. This brings me, to what I have seen with my own eyes. Some of you may have read in the *Witness* an account of the death of Mr. Baird, the minister of Cockburns' path, a man of piety, a man of science, a man of amiable disposition, and of the kindest heart, but a man dealt most unkindly by; although he would not have done a cruel or an unjust thing to the meanest of God's creatures. I was asked to go and preach for a collection to his manse last winter. He left one of the loveliest manses in Scotland. He might have lived in comfort in Dunbar, seven or eight miles away, but what was to become of his people? They were smiting the shepherd that they might scatter the sheep. No, said Mr. Baird, be the consequences what they may, I shall stand by my own people. I went out last winter, and found him in a mean cottage, consisting of two rooms, a *but* and a *ben*; with a cellar-like closet below, and a garret above, and I honestly declare that the house was so small and so cold, that when sitting by the fire the one part of the body was almost frozen, while the other was scorched by the heat. Night came, and I asked where I was to sleep. He showed me a closet; there was a fire-place in it, but it was a mockery, for no fire could be put in it; the walls were damp. I looked horrified at the place, but there was no better. Now, said I to Mr. Baird, where are you to sleep? Come, said he, and I will show you. So he climbed a sort of trap stair, and got up to the garret, and there was the minister's study, with a chair, a table, and a flock bed. His health was evidently sinking under his sufferings; and, but that I was not well myself, I never would have permitted him to lie on such a bed. A few inches above were the slates of the roof, without any covering, and as white with hoar-frost within as they were white with snow without. (Hear.) When he came down next morning, after a sleepless night, I asked him how he had been, and he told me that he had never closed an eye from the cold. His very breath on the blankets was frozen as hard as the ice outside. (Hear, hear.) I say that man lies in a martyr's grave. His persecutors have sent him there—God forgive them for it; and I would rather, like him this day, he laid in the grave, with a grateful Church to raise my honoured monument,—I would rather lie with him in his lowly grave, than I would lie in the most luxurious mansion of the men who sent him there. (Hear, hear.) I have found that it was not the ministers alone who had sunk under their sufferings, but two or three cases in which children had been left motherless, in consequence of what the ministers' wives had been called to endure. Death has sealed the lips of a venerable friend; but death, which has sealed his lips, has opened mine; and I will proclaim that good man's wrongs over the length and breadth of the land. This old man was the minister at Tongue,—a man of the highest character and of the best affections, and who, if he

had chosen, might have been in more comfortable circumstances than he was. He came to the last Assembly in consequence of the people of Kenmore having invited his son, who was his assistant, to be their minister. In Kenmore this old man might have hid himself behind Breadalbane's broad shield; but he came down to the Assembly in his old age, for the very purpose of lifting up his voice against the translation of his son to a far more comfortable home than he had, for he and his son might have gone to Kenmore, where he could have spent his last days in comfort and peace. "But, no," said this good man, "I'll stand by my people, live and die amongst them." He resisted the translation of his son,—his aged voice was heard; and I thank God that his voice was heard; and that he did not go down to the grave with more to break his heart than he had to endure. The place where Mr. Mackenzie's old manse is situated is near the small village of Tongue, the prettiest place in all that country. He had a sort of ancestral right to it,—his family having had possession of it for about a hundred years,—and he had spent several hundreds of pounds in improving the property, never dreaming but that his son would inherit it after he was gone. The Disruption came, and the old man chose between his father's home and his Saviour's crown. He made his choice, and, with a crown this night on his own head, he does not repent it. It was told me that his grace of Sutherland wrote to him, expressing his hope that he would not go out, considering how much he had done for him. Mr Mackenzie wrote back that he was not forgetful of his grace's kindness, but that he owed more to the Lord Jesus Christ, who had done more for him, and would yet do more for him, and that, therefore, he would take up his cross and follow Christ. When I went to Tongue, where did I find him? He came down to Tongue the night before, to see if Mr. Carment and I had arrived. He was not well, and in the morning I went up in the midst of a storm to see his home. I passed the manse, with its lawns, its trim walks, and its fine trees. I went on till I came to a bleak, heather hill, under the lee of which I found a humble cottage, belonging to the parish schoolmaster, where this venerable man and his son had found a shelter, and were accommodated for four shillings a-week. There was nothing inviting about the house, although, I believe the people were kind enough. Before the door there was an old broken cart, and a black peat stack, and everything was repulsive. I opened the door of the single room which served for dining-room, drawing-room, parlour, library, study, and bed-room,—all and everything in one,—and there beyond the bed I saw him, nature exhausted. He had never closed his eyes all night, having passed a night of extreme suffering; and there, exhausted nature, he was sitting half-dressed in a chair, in profound slumber. His old gray locks, streaming over the back of a chair, on which he was sitting,—a picture of old age, a picture of disease, a picture of death. I stood for some time before him, As I looked around the room, I thought, oh! if I had Buccleuch, if I had any of the men here who are persecuting our poor Free Church, surely they would be moved by such a sight as this. I pushed open a door, and in a mean small closet I found this venerable man's son, a minister of our Church, and a man who would be an honour to any Church, lying on a fever bed. His children were seventy miles away,—no house could be procured for them in the district. The son had never closed his eyes all night, his own sufferings having been aggravated by his father's. I tried to console him, but I was more fit to weep with him than anything else. I only remember that he said something to this effect, Ah! Mr. Guthrie,

this is bad enough and hard enough, but, blessed be God, I don't lie here a renegade, my own conscience, and my father's, are in peace. As I came back amidst the driving tempest, I confess that I was more like a child than a man, so little was I able to resist what I had seen, and as I came along I saw a little flower that God in his providence had taught, when the storm came on, to close its leaves; and I thought if God is so kind to this little flower, he will never see the righteous man forsaken, nor his seed begging bread. Yet, when I did pass the manse in returning, I as honestly confess that I felt my corruption rising, and I had some difficulty almost in restraining myself from going in and dragging out that man who had come across the Atlantic to eat the bread of an honest minister; I would have thrust him into the cottage with the broken cart and the black peat stack before the door, and restored the former tenants of the manse to the home of their fathers. When I returned from the north a few days ago, I found a letter, informing me that this venerable man was dead. Death has tied his tongue, it has loosed mine. I believe that that man may have died as much in consequence of the privations which he endured, as John Brown did when he was pistoled by Claverhouse. There was some mercy in the dragoon's pistol, it put an end to the man's sufferings at once. But he is now in this coffin, and they cannot disturb him there, and what I pray this meeting to remember, is just this, that there are other men in similar circumstances; and I feel confident, although I have only touched on one or two cases of suffering, that no longer will any minister be permitted to endure such privations as I have described, but that the Christian people of the land will come forward and share their comforts with them, and do what they can to relieve their privations.

XII. A SACRAMENTAL SABBATH, IN THE BURN OF FERRINTOSH.

To the Editor of the Free Churchman.

DEAR SIR,

Permit me to hand you an article from a little unpretending Periodical which has lately been started in Edinburgh, entitled the "Christian Treasury." It may interest some of your readers much, and all a little. It graphically describes one of those peculiarly solemn scenes which are the characteristic glory of old Scotia—"land of the mountain and the flood, land of our sires"—but dearer far as *land of the Solemn League and Covenant*—as a land which the LORD careth for.

I happen myself to have witnessed in very early childhood, more than one such scene as is here depicted,—and in this selfsame romantic glen, the Burn of Ferrintosh. The *Burn* glides, a tiny little streamlet in summer, at the bottom of a deep ravine, which opens into a kind of natural amphitheatre in the particular part which has so long been used as a sanctuary. This spot is very near to the Parish Church—and so the Burn resembles "Silou's brook that flowed fast by the Oracle of God." I have myself

heard the voice of a vast assembly's solemn praise swell to Heaven from this scene; nor has the lapse of the third part of a century since obliterated even the *natural* impressions which were then made on the memory of a little child. But now connecting such impressions with the spiritual character of the scene—"the glory that excelleth"—now knowing somewhat, and feeling, how often *there*, has the quickening Word been the savour of life to immortal souls—fed the hungry, strengthened the weak, refreshed the weary, and healed the broken-hearted, believer in Jesus—knowing how that little mountain ravine has often in years gone by, been to many a soul the very House of God and none other than the Gate of Heaven—I relish this sweet memorial of it much, and rejoice that the Burn of Ferrintosh is still a place where the Lord meets His people.

Truly the Most High dwelleth not in temples made with hands. Often have the glens of dear Scotland and its wild recesses been scenes, in old times of persecution, of holiest communion with Him—Bethels and Bochim too. Often have its solitudes—the clefts of its rocks, and the secret places of its mountain stairs—been to God's afflicted people "galleries" wherein they "held their King, and would not let Him go." But in later and quieter times, comparatively safe from the fear of such evil as I here refer to—probably few similar localities in our native land, have witnessed so largely or for so long a succession of years, the spiritual presence of the great Master of Assemblies, as this *one*. Many and rich are the answers that may yet be looked for, to the prayers which have for seventy years uninterruptedly, ascended from the Church, and from the Manse and from the Burn of Ferrintosh.

Yours, dear Sir, very truly,

C. S.

29th August, 1845.

A SACRAMENTAL SABBATH IN THE "BURN OF FERRINTOSH."

Few are familiar with the lovely scenery on the shores of the Cromarty Frith. The rugged grandeur of the Highlands combines with the softer beauty of the South, to produce an almost unrivalled degree of the admiration always effected by strong and striking contrast in nature; while the splendid sheet of water, in which our whole British navy might ride securely during the wildest gale, forms, from the choiceness of its position and the peculiarity of its shape, perhaps the chief element in the beauty of the scene. Guarded at the entrance by two immense rocks, spaciouly wooded a-top, bay after bay disclosing itself in endless succession, skirted in one place by fields of corn, fringed in another by woods of varied green, and bounded in yet another by a line of sand-hills or moorland; at one time discovering a village or burgh-town; and at another disclosing, amid the foliage, the mansion-house of some Highland proprietor, or the scarcely less lovely, though more humble, front of some Ross-shire manse; and fenced well-nigh all around by towering mountains, like gigantic sentries

keeping watch over the loveliness within—the Frith of Cromarty leaves an impression on the mind of a spectator which is not soon to be forgotten, and creates in the traveller who has just left its scenery, an almost irrepressible desire to return to it again.

At the uppermost extremity of this inland sea lies the well known Ferrintosh. Though itself not distinguished by great external beauty, in comparison of the parishes across the water, it is, nevertheless, the scene of an annual assemblage more interesting to me by far than the rarest combination of natural objects—the sacramental gathering in the “Burn of Ferrintosh.”

A Highland sacrament is always a most solemn and interesting sight: but I question whether a spectator is at any time so much impressed with the scene, as when it is presided over by Dr. Macdonald in his own parish. The numbers are there swelled to an incredible amount, by strangers from the neighbouring parishes and counties—the shires of Ross, Cromarty, Inverness, and even Sutherland, pouring forth their companies to join the worshippers. It was but once that I was privileged to behold the sight—on the last public sacrament before the Disruption. As there was no service in our church on that particular Sabbath, I rode over to Ferrintosh, hoping, should the opportunity occur, to behold for myself a sight of which so many glowing descriptions had been given me. I overtook upon the way numbers of gigs and carts with their comfortable-looking occupants, “blue-bonnet farmers” on their ponies, and hundreds of pedestrians of both sexes travelling in groups of three or four; these last occupied almost invariably in conversing upon some Scripture text or giving notes of the various sermons they had heard—some weighty word being not unfrequently recalled at a distance of many years. Did a minister happen to pass the travellers, every bonnet was doffed, and many an ejaculatory prayer was whispered, that the presence of the Lord might go with his servant, and that a blessing might rest on the preachers of the day.

I had intended to put up my horse at the manse stable, but found that not only were the stalls filled,—three horses being often in one division.—but that in the sheds and square every available inch was occupied. I was soon, however, relieved from my difficulty by a boy offering to take charge of the animal, and see it well fed; and, knowing that in no possible circumstances, could a Highland groom be an expensive one, I had little hesitation in accepting his offer.

At each Highland sacrament there are two congregations—the one composed of the English hearers, who worship in the church; the other, of the Gaelic population, who conduct their services in the open air. Owing to the fervour and expressiveness of the Gaelic tongue, and to the great “liberty” enjoyed by the preacher who employs it, the out-door services are always attended by a far larger number than when English is spoken; and indeed, it would be almost impossible to accommodate within any Presbyterian church an average Gaelic congregation on a communion Sabbath. But at Ferrintosh the number is immense—being seldom below six thousand, frequently amounting to ten, and on one occasion reaching, as I was told, the enormous total of fifteen thousand souls. It reminds one of those glorious days when the cities of Germany poured forth their thousands to hear the Gospel at the lips of Luther; and I question whether, even in that land of deep feeling and those times of thrilling excitement, there was ever witnessed a scene more solemn and impressive than the gathering at Ferrintosh.

The place of meeting seems cut out for the express purpose, by the immediate hand of Him who is at once the God of nature and of grace, and who, as if in anticipation of the scenes of holy interest to be presented by that locality, would appear to have included the very dip of the land, and the course of a brook among the "all things" which "work together for the good of them that love him." At a convenient distance from the church, the "Burn of Ferrintosh," often almost dry in summer, descends a deep hollow, that forms a large oblong slightly rounded at the upper end, the sides of which slope towards each other, leaving a space of flat green sward between; and unlike this, if I remember aright, the waters of the Burn are carried by a drain. The sides of the declivity are deeply furrowed all around, like the parallel roads of Glenroy, on a small scale, as if the waters of the Burn had collected in the space, and forced an outlet at different intervals, though much is doubtless owing to manual labour. These furrows are the seats on which the people rest; line rising above line, in close succession, something like the pews of what was once Free St George's, and now the Free Gaelic Church of Edinburgh. The appearance of the people, as they sat upon these Highland benches, was both interesting and uncommon. Hats were pretty numerous among the males; but rarely was a bonnet seen upon a female head—that of the maiden being generally bare, and the matron wearing a "mutch" (cap), while the elderly women had grey or blue cloaks, with the hoods wrapped round their heads. The snow-white caps of the females contrasted pleasantly with the coarse blue bonnets of the men; and as my eye first caught the congregation, it dwelt with a more delighted gaze upon their homely appearance than even when, after the lapse of a few months, I looked round, at the time of the Disruption, on the vast concourse of gentility at Canonmills. A solemn interest sat on every countenance, the men in particular appearing to drink in with avidity every word that was said; and as the heart-searching address of the minister fell meaningless on my ear, I could have wept at my inability to share their strong emotions. The tent, or temporary pulpit, is placed at the lower end of the open space, which rises slightly towards the upper extremity of the area; in front of the tent stretched one long communion-table—at which, by the way, a Highlander never seats himself till it is "fenced."

After the conclusion of the "action sermon" and the "fencing" of the tables, a large number of verses was sung in the wild music of the Gaelic psalmody. The precentor who officiated on the occasion was a venerable-looking old man, whose voice was heard but indistinctly by the most distant part of the congregation; as he was joined, however, by those near him, the sound gradually waxed louder, and louder, till the whole eight thousand voices swelled the sacred song, and formed one vast chorus which, in power, if not in harmony, in fervour, if not in skill, has, since the days of Gustavus Adolphus,* been almost wholly unsurpassed. Still, I confess, I was a little disappointed in the expectations I had formed of the singing; for though I have never heard so powerful a chorus, yet I had entertained a higher idea of the compass of so many voices than was actually realized. But a Highland congregation never sings loudly; their melody is rather deep than strong; and the greater the solemnity of the occasion, the lower is the tone in which the psalm is sung. During the

* During the wars of Gustavus Adolphus, king of Sweden, the whole army, consisting of ten thousand men, used, on the eve of a battle, to sing Luther's hymn—"God is our refuge," &c.—Ps. xlii.

singing, the elders—"the men" of Ferrintosh—assisted by a few of their brethren from neighbouring parishes, placed on the table the elements of bread and wine, the communicants coming slowly forward to take their seats. The tardiness of the Highlanders in this matter is very striking—each seeming to feel that he is going to *meet the Lord*, and to tremble lest he should be found eating and drinking judgment to himself; and the officiating minister has to encourage, exhort, and not unfrequently to rebuke, the timid believer, ere he will venture to commemorate his Saviour's dying love. I do not deny that this hesitation is often carried to an unwarrantable extent, the Highland communicant often thinking that his present frame of mind, rather than his personal interest in Christ, is to be the test of his worthiness. But still, hesitation is infinitely preferable to haste, affording, as it does, a pretty sure indication of the stricter compliance with the injunction: "But let a man examine himself." At the table, the solemnity was most marked; not an eye was open—each head was hung down; and, save when the elements passed, and the communicants partook of the bread and wine, scarce a motion was visible along the whole line. It being the fourth or fifth table that I witnessed. Dr. Macdonald did not officiate. He was leaning over the front of the "tent," watching his beloved flock with a pastor's eye, and seeming to view with that delight which none but a pastor knows, the refreshment of his people's souls at the streams of living water. Blessed old man! Twenty years had elapsed since he sprinkled the water of baptism upon my face, and prayed that I might be spared for usefulness in the cause of Him from whom a scarcely living mother had received me; and as I now stood above him on the oak-skirted bank of the "Burn," my heart glowed more strongly than ever with an affection which I shall always cherish; and right sure am I, that when I return his prayer into his own bosom—that *he* now may be spared for many a useful year—my supplication will be re-echoed from the breast of every child of God that has known the person of John Macdonald, or heard his honoured name. I did not stay long, and about an hour after my departure the congregation dispersed.

Suitably rewarding my little groom, I returned slowly to my home never to forget the scene which I had witnessed in the "Burn of Ferrintosh."

XIII. TESTIMONY TO THE FREE CHURCH, FROM ONE WHO WAS ONCE NO FRIEND.

On Tuesday, pursuant to announcement, Merle D' Aubigné, the celebrated historian of the Reformation, who arrived from Scotland on Saturday evening in renovated health and spirits, was entertained at a public breakfast at the Music Hall. The anxiety to be present on the memorable occasion, to do honour to a man, whose life and writings will live in the grateful recollection of all the Churches, was seldom surpassed. The applications for tickets were exceedingly numerous; and we have no doubt that if the number had not been limited, and a larger building could have been obtained, the admissions would have very considerably exceeded those of Tuesday. As it was, about 550 ladies and gentlemen

sat down; and there was one feature which particularly characterised the demonstration, and which, in our estimation, was far more important than all other considerations. We allude to the gratifying union of Protestants of various religious denominations. Never before had we the pleasure of witnessing such an absence of sectarian differences, or so cordial a fraternisation among men holding different but conscientious religious opinions. The various evangelical bodies, for instance,—the Episcopalians, the Independents, the Baptists, the Wesleyans, and the Presbyterians of Scotland and Ireland,—were represented by their ministers and many of their members, all animated by a zealous desire to rescue the Roman Catholic countries of the Continent from the dominion of the Popedom. The chair was occupied by the Rev. Chancellor Raikes.

The Rev. HUGH M'NEILE, in the course of his speech, made the following allusion to the FREE CHURCH OF SCOTLAND :—

“ When, a fortnight ago, I explained and apologised for the non-appearance, according to expectation, of our beloved brother, it was as I conjectured. The Scottish soil, in which he was labouring on behalf of his modern reformation on the Continent, yielded such an abundant and instantaneous harvest, that the workman was unable to endure the success of his own labours; yet in Scotland he struck into a mine which had been vigorously worked before his arrival. Sir, you are aware that I felt it my duty to accept of an invitation from the Scottish (Established) Church, and raise my voice against the Disruption; because, although agreeing in the great principles on which that movement was conducted, and prepared to advocate and act upon them when circumstances should arise to render it necessary—(enthusiastic cheering)—I thought, and still think, such circumstances had not arisen. But while I say this, I rejoice in the favourable opportunity now afforded me to say also (and I am happy in having the opportunity of being able to say so in the presence of the Rev. Moderator of the Free Church of Scotland), that so far as I am informed and capable of judging, that movement has been carried on with a singleness of eye, a simplicity of purpose, a disinterestedness of sacrifice, a magnanimity of self-denial, and a perseverance in Christian liberality, which entitles it to our most unfeigned admiration, and the most affectionate sympathy of our hearts. (Loud applause.) Deeply do I regret that they felt a necessity laid upon them to take the decided step; but supposing the necessity really to have been what they really and truly believed it to be, then the movement itself was a noble response to a high demand. The demand was a crucifying demand, and the response was well calculated to awaken the thoughtless, and to make all men feel that there is a practical reality in religion. WE REQUIRE such a testimony in our day.”

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VOL. IV.] WEDNESDAY, OCTOBER 15, 1845. [No. 10.

I. JACOB WRESTLING WITH THE ANGEL.

BY THE REV. A. BEITH OF STIRLING.

JACOB had been absent from his country and his father's house for twenty years. Consciousness of having injured his brother, and a knowledge of Esau's resolution to avenge himself, had banished him. He was now on his return by the command of God, but he had no reason to believe that any change had taken place in his brother's sentiments towards him. When he heard, therefore that Esau was coming to meet him "with four hundred men," he was "greatly afraid and distressed." It was an exigency which demanded prompt measures—at least he felt so in an extreme degree. Every preparation and arrangement, accordingly, which wisdom and his natural sagacity could suggest, was made, to appease his brother's wrath and to disarm his hostility, the safety of his family and flocks being provided for as he best could in the circumstances. A munificent present of cattle was prepared for Esau, divided into many droves, and words expressive of deep submission to him were put into the mouths of the respective servants to whose charge they were committed. The people and the flocks, which then constituted his all, were divided into two bands, and separated from each other; his calculation being, that if Esau met with and destroyed the one, the other should escape. His wives and children were placed in shelter, apart from them, to await the issue.

Having done all this, "Jacob was left alone." No doubt he sought retirement in his emergency, to renew the supplications to the God of his fathers, in which he had already been engaged; for whatever the wisdom of the dispositions which he had made for the safety of his family, his property, and his life, he knew that in God only his hope of deliverance rested. It was in these circumstances that the striking occurrence took place to which the title of this paper refers. "Jacob

was left alone, and there wrestled a man with him until the breaking of the day."

By this the patriarch was taught important truth, without the conviction of which he was not to be permitted to return to his home. This was done in a way not unusual under the dispensation with which he was connected. As the Ninevites were taught, by the miraculous events in the history of the prophet sent to them, truth which the words of Jonah did not express,—for in these events he was a sign to them of the forbearance and mercy of God, whilst his message was one purely of denunciation; or, as the inhabitants of Jerusalem were instructed in solemn truth, which otherwise they would not hear, by Ezekiel's cutting off his hair, and disposing of it in the various ways commanded him of God—this being a sign to them, as Jonah was to the Ninevites; so was Jacob in the case before us instructed of the Lord. The wrestling of this MAN with him, and the circumstances attending it, were a sign to him of God's dealings hitherto, in exposing him to such adverse dispensations as had attended his lot since he left his father's house; and of the opportunity which, nevertheless, God gave him, through pleading with himself, to prevail over these, to be delivered from deserved evil, and to receive the blessing. In Jacob's case the instruction certainly was not cast away. He was taught successfully; for we read that he "wept and made supplications unto the angel," and thus, "as a prince, he had power with God and prevailed." "I will not let thee go," he said, "except thou bless me;" and he was blessed.

Two things are to be observed of the patriarch on this occasion—*first*, His evident persuasion that the deliverance and blessing which he sought might be obtained; and, *secondly*, His perseverance until he secured it.

1. In reflecting on the believing confidence of Jacob in his present circumstances of trial, we naturally inquire on what it could be founded. It certainly could not be on anything in his prospects. These were sufficiently dark. His brother's character, his hatred of him, his power, his reported approach with a body of armed followers, his own utterly defenceless condition, cumbered with women and children and all his worldly property, made his hope of safety or escape, to the eye of sense, small indeed. No wonder that, in this view of the matter, he was "greatly afraid and distressed." Yet he did hope—he did cherish a persuasion that out of his trouble God should deliver him; of which the proof is, his earnest wrestling with him. Whereon, then, did this rest?

It cannot be difficult to answer the question, if we consider the nature of his previous supplication and pleading. There we find distinct allusion to the *covenant*, in which he knew he himself was included, and also to the *promise* which God had given him. "O God of my father Abraham," said he, "and God of my father Isaac, the Lord which saidst unto me, Return unto thy country, and to thy kindred,

and I will deal well with thee—And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.” Looking to his position, as the son of Abraham and Isaac, in whose seed, as in theirs, “all the families of the earth were to be blessed;” and resting, at the same time on the assurance of security and blessing specially given to him, he pled for deliverance—wept and made supplication—and thus enjoyed, through faith, a blessed persuasion that the cloud now resting on his prospects should pass, the danger that threatened be averted, and his brother prevented from doing him evil. His faith might be weak, and in that proportion his trouble must have been great. Like Peter walking on the sea, his eye might be attracted by the brooding tempest, and so be hindered from looking steadily to the end; and thus his distress and alarm must have been magnified. But faith, nevertheless, did exist; and whilst he contemplated both the *purpose* and *promise* of God, it upheld him in the time of his sore conflict.

God's purposes of grace and mercy are declared to us by his promises. They are known in no other way. But, being thus revealed, both purpose and promise constitute together a sure ground of holy confidence and comfort. If the promises be the leafy shadow in the garden of the Lord, under which his people sit with great delight, his purposes are the roots from which that shadow grows. If the promises be the lights by which we travel through this dark world, the purposes are the oil by which the lamps are supplied, so that they never can go out in darkness. If the promises be the anchor by which our hopes hang in troublous times, the purposes are the soil in which that anchor is securely fixed. If the promises be the river which makes glad the city of our God, the purposes are the inexhaustible fountain which supplies and swells that blessed stream! On the purpose and promise of God Jacob reposed. Therefore he held the angel fast, and would not let him go, hoping against hope, and earnestly waiting for deliverance from the hand of Esau.

Why should there not be humble confidence in pleading with God? Why should we not come boldly to this throne of grace? Surely he hath himself made every provision and preparation for this. He that can be just, and at the same time the justifier of sinners, can also be just, and lend his ear to their cry. Is there not encouragement, in the whole revelation of mercy through Christ, to lay hold on his strength and to wrestle with him? In that have we not assurance that such an exercise shall not be in vain? Where sin abounded, grace hath much more abounded. The fire-charged clouds, which gleamed in terror on the world when sin entered, and no Saviour was yet declared, are rolled back—driven far off; their ominous volume reduced to the minutest fleece, as they float in the distant horizon; and a way is thus opened for the God of salvation to come down, to gather from the world many sons and daughters into glory. Those clouds are, indeed, again to return; but it will be to destroy them only who refuse to know

God, and to obey the Gospel of his Son. Meantime there is a day of salvation—a promise of entering into his rest—an accepted time—opportunity to make our calling and election sure—to work out our salvation—in one word, to wrestle with the Angel of the Covenant, and to obtain the blessing of Jacob.

That it is no hopeless thing to wrestle with God we are assured, not only on the ground of the redemption provided in Christ, but also from the character in which God manifests himself to us. It is in that of a tender parent. A “father” he is to his people; and how many hallowed and encouraging associations are there connected with that name! But he is more even than a father. “Can a woman forget her suckling child, that she should not have compassion on the son of her womb?—Yea, they may forget”—instances unnatural and horrifying there have been, of such a kind, under temptations that appeared irresistible—“yet will I not forget thee.” The love of a “father” it is, nay, of a mother—of the tenderest mother. And to which of her offspring? Not to those whom time and age have made independent of her—who now no longer need her watchful care or toilsome industry; but to the most helpless—the babe which perhaps disease or misfortune has made more helpless than even its infancy—to that one of all her family over which her heart yearns; for it clings to her as its life! Ah! yes, that is the bond which attracts her, and entwines all her heart’s strings around it. We cannot but cherish those who confide in us—the helpless that make us their stay. Even the dumb animal that flees to you for protection, that lays its head at your feet, and looks to you for kindness, you cannot spurn from you! And can it be hopeless to cast your burden on God? No, verily. They that trust in him he will deliver!

To how many facts can we appeal in proof of this? It was no hopeless thing to pray even for Sodom. In that case, it has often been observed, Abraham ceased to ask ere God ceased to grant; and though the Cities of the Plain were destroyed, the kinsman of the patriarch was saved. It was no hopeless thing to cry to God from the very depths of the sea, even when “the earth with her bars were round about” him that presented his supplication. It was no hopeless thing to ask the sun to “stand still,” and the “moon to be stayed” in the midst of the heavens, until the people of Israel had executed God’s vengeance on his enemies. It was no hopeless thing to ask that the grave should give up its captives—that the noisomeness of death should be changed into the beauty of life—that they who had begun to prove that corruption was their father, the worm their mother and sister, should be restored to their place in the family circle, and enjoy its peace and its hospitalities! And what can it be hopeless to ask, if it be but consistent with the will of God? Is anything too hard for him? If you have the *promise*, you are sure it is connected with the *purpose*. “Ask and ye shall receive”—not perhaps as you expect and desire, but in a way better than you can ask or think. How precious to be permitted to wrestle with God!

2. But let us mark Jacob's perseverance until he obtained what he sought. This forms a striking feature in his present conduct and position with respect to God. He sought the blessing, that he might be safe from Esau; for his brother was, at this time, his trial; and, confiding in the promise of the covenant, it was evidently his resolution not to lose the opportunity vouchsafed him—not to let the Angel go, until he had secured that on which his heart was set. God, we have seen, taught the patriarch what that opportunity was, by appearing to him in the form of a MAN that wrestled with him during the whole night. Jacob well knew, that for a wrestler to remit his exertion, even for a moment, might lose him the advantage of all his previous struggle; therefore he maintained his ground. He knew, moreover, that even though cast, if he still held his antagonist, though rolling under him in the dust, he was not vanquished—that even when injured and enfeebled, if he but held fast, his antagonist could not be declared the conqueror; therefore he persisted in the conflict. It lasted long—a whole night; yet Jacob held fast. The man that wrestled with him, “when he saw that he prevailed not against him, touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint as he wrestled with him;” yet he held him fast. “Let me go,” he at length exclaimed, “for the day breaketh;” as if he had said: “All well this during the darkness of the night; while under shelter of that shadow, thy flocks, and herds, and family, were secure from the eye of thy brother; but now comes the day, bringing back its cares and its dangers. Time for thee it is to bethink thee of those cares—of those dangers. To wrestle longer is inconsistent with thy duty—is to expose thyself, and all that is thine, to the loss that thou darest; let me go, for the day breaketh.” “I will not let thee go,” said the exhausted, and lamed, but believing object of his address, “EXCEPT THOU BLISS ME.” “Come what will of flocks, and herds, and family—let the day not only break, but its full light shine, God has taught what opportunity he gives me; of HIS strength I have hold, and that is all my salvation and all my desire.”

How precious is the truth, that it is God's will we should “pray always, and not faint!” and that what he means by this is set forth in a parable which all may understand. Things will occur, we learn there, in the experience of every one whom he admits to the privilege of communion with him, calculated and intended to try their resolution, the strength of their desire for what they plead, and the stability of their purpose to secure it. God often seems to delay his coming when we cry for him—to refuse our petitions when we present them—to oppose and resist our will in what our hearts are set on—nay, he often seems to answer by “fearful works;” and when we expect blessing, he makes us to “drink of the wine of astonishment.” How strange, apparently, the answer to Jacob's daily prayers for his family!—to Daniel's faithfulness in this exercise when men would have wickedly forbidden it!—to Mary and Martha's simple dependence on Christ,

and the message which they sent him!—to the first deeply earnest pleadings of the woman of Canaan! Had he any pleasure in the pain experienced in all these instances? No, verily. But he delighted to see the exercise of the grace that he had himself implanted, and which, in the case of Jacob, found expression in the words: “I will not let thee go, except thou bless me;” and he knew how precious the blessing is made through the previous struggle, when it is at last received.

But behold the *end* of Jacob’s conflict. “What is thy name?” asked HE that wrestled with him. “Jacob,” was the simple answer—the supplanter—he that deceived his father and defrauded his brother—he whom God had therefore much resisted because of this, and upon whose mind there now rested a heavy load of anxiety and dread, through the conduct that earned him that name. “Thy name,” was the reply, “shall be called no more Jacob, but *Israel*.” Thou hast sought a blessing, even deliverance from thy brother. “As a prince, thou hast had power with God and with men,” in pleading for it, “and hast prevailed.” In the character of supplanter thou art known no more; and the danger feared and deserved has passed away.

Jacob soon met his brother. “And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him; and they wept.” Such was the fruit of his wrestling with the angel. How easily can God disperse the darkest cloud!—*Christian Treasury*.

[The very simple and effective exposition, given above, of one of the most interesting scenes in Scripture History, reminds us of the very tender and spiritual view of the same scene given by Charles Wesley in his Hymn “Come, O Thou Traveller unknown”—an ode distinguished alike by piety and genius. As some of our readers may never have met with this singular Hymn, we think we shall much interest them by presenting it to their view:]

I.

COME, O Thou Traveller unknown,
Whom still I hold, but cannot see!
My company before is gone,
And I am left alone with Thee:
With Thee all night I mean to stay,
And wrestle till the break of day.

I need not tell Thee who I am;
My misery and sin declare:
Thyself hast called me by my name:
Look on thy hands, and read it there:
But who, I ask Thee, who art Thou?
Tell me Thy name, and tell me now!

In vain Thou strugglest to get free,
I never will unloose my hold;
Art Thou the Man that died for me?
The secret of thy love unfold:

Wrestling, I will not let Thee go,
Till I thy name, thy nature know !

Wilt Thou not yet to me reveal
Thy new, unutterable name ?
Tell me, I still beseech Thee, tell ?
To know it now, resolved I am ;
Wrestling, I will not let Thee go,
Till I thy name, thy nature know.

What though my shrinking flesh complain,
And murmur to contend so long ?
I rise superior to my pain ?
When I am weak, then I am strong :
And when my all of strength shall fail,
I shall with the God-Man prevail.

II.

Yield to me now, for I am weak :
But confident in Self-despair ;
Speak to my heart, in blessings speak ;
Be conquer'd by my instant prayer :
Speak, or Thou never hence shalt move,
And tell me if thy name be Love ?

'Tis Love ! 'tis Love ! Thou diedst for me ;
I hear thy whisper in my heart :
The morning breaks, the shadows flee ;
Pure, universal Love, Thou art ;
To me, to all, thy bowels move ;
Thy nature and thy name is Love !

My prayer hath power with God ; the grace
Unspeakable I now receive ;
Through faith I see Thee face to face ;
I see Thee face to face, and live ;
In vain I have not wept and strove ;
Thy nature and thy name is Love.

I know Thee, Saviour, who Thou art,
Jesus, the feeble sinner's friend :
Nor wilt Thou with the night depart,
But stay and love me to the end :
Thy mercies never shall remove ;
Thy nature and thy name is Love.

The Sun of Righteousness on me
Hath ris'n, with healing on his wings ;
Wither'd my nature's strength ; from Thee
My soul its life and succour brings ;
My help is all laid up above ;
Thy nature and thy name is Love.

Contented now, upon my thigh
 I halt, till life's short journey end ;
 All helplessness, all weakness, I
 On Thee alone for strength depend ;
 Nor have I power from Thee to move :
 Thy nature and thy name is Love.

Lame as I am, I take the prey ;
 Hell, earth, and sin, with ease o'ercome ;
 I leap for joy, pursue my way,
 And, as a bounding hart, fly home ;
 Through all eternity to prove,
 Thy nature and thy name is LOVE !

II. PASTORAL ADDRESS OF THE GENERAL ASSEMBLY, MET AT EDINBURGH, IN THE YEAR 1845, TO THE PEOPLE UNDER THEIR CHARGE.

THIS is a timely and suitable address, the worthy successor of that first pastoral address of the General Assembly of the Free Church of Scotland, with which we introduced this our Periodical two years ago. Its tone is firm and temperate : strong in principle, it is also practical and clear in details ;—and whilst avowedly intended to influence and guide the minds of thousands, it appeals on the ground of a common Bible to the judgment and conscience of each individual adherent. Its opening view, as to the relative position of the two great bodies, the Established and the Free Church of Scotland, both as it regards past history, and present intercourse, seems to us peculiarly happy. “The Lord shew us His ways” “Lord teach me to do thy will”—must be the constant prayer of all those who seek the approbation of God more than the praise of men ; and to such we commend this excellent Address.

DEARLY BELOVED BRETHREN,—By the good hand of our God upon us, we are now entering, as a Church, on the third year of our separation from the State : and looking back to the era of that event, we have cause to “sing of mercy and judgement.” In every view of it, the step then taken was solemn, critical, and momentous. An undoubted majority of the ministers and elders, chosen, according to the laws of the Church, to represent the National Church of Scotland, in the General Assembly, summoned to meet at Edinburgh in May 1843,—having come to the deliberate conviction that the interpretation finally and conclusively put upon the terms of the Church's civil establishment was incompatible with her essential liberty, as a Church of Christ, and her obligation to serve and obey Christ alone,—and finding, moreover, that the brethren elected as members of Assembly were no longer free to discharge their duty, according to the Word of God,—felt it impossible to consent to the

Assembly proceeding to business, in the character in which alone it was now to be recognised by the State. In these circumstances, they saw, that to continue the unequal struggle in defence of the constitutional privileges of the Church, was no longer consistent with her higher Christian duty; and that nothing now remained but to testify against the injury inflicted on the nation, rather than the Church, and relinquish the benefits of the establishment. The protest read on their behalf, by the Moderator of the former Assembly, in the presence of her Majesty's Commissioner, before they left the customary place of meeting,—and the Act of Separation and Deed of Demission thereafter executed, when the Assembly had been constituted in another Hall,—completed this grave transaction: and the Church of our fathers ceased to be the Endowed, that she might continue to be the Free Church of Scotland.

Such, according to our view, is the meaning of what was then done.

This Claim, on our part, being one ground, and perhaps the principal, of the offence which various parties have taken, it becomes important that it should be rightly understood, at least by our own people, and that the reasons which warrant, as well as the responsibilities which flow from it, should be deeply weighed.

Thus, in regard to other bodies of Christians, previously existing in a position of separation from the State,—if our continuing to challenge to ourselves the name and character of that historical Church which we revere and love, were the result of mere pertinacity, or of a desire to keep up an invidious distinction between them and us, it must be condemned as schismatical and unjust. But any such construction of this claim we earnestly and anxiously disown. The faithful brethren, who, during the previous century, felt it their duty either to stand aloof or to secede from the Establishment, must ever be held entitled to be included, along with ourselves, in all that the claim can fairly be understood to imply. Through our own shortcomings and sins, in great measure, while we continued in connection with the State, we lost, successively, many of the best of our ministers and people; and the different bodies into which they formed themselves, while waiting for such reformation as might again unite them, undoubtedly form parts of the original National Church, reformed by Presbyters from Popery, which, amid a variety of dangers and distractions, and broken, alas! into too many fragments, still by God's blessing, subsists in our land. The only peculiarity distinguishing our recent movement from the secessions which preceded it, is our professing to represent the body from which the fathers of these other sections of the Church were constrained to separate, and to which, when duly reformed, they were willing to return. Nor is this profession arbitrarily taken up by us; it was forced upon us by the course of events; and the consistency of our testimony demands it. It was not as a protesting minority that we carried on the struggle which issued in the Disruption of the Establishment, but as the Church itself, called to contend and negotiate with the State respecting the terms of the connection between them. Ours was not the case of a body of true men, more or less numerous in the Church, setting themselves in opposition to a corrupt administration of the Church's affairs, by her rulers, and then retiring when their opposition proved unavailing. In the present instance, it was the Church itself, as represented in its Courts, which, in obeying Christ's laws, and vindicating its own constitutional rights, came into collision, first with the subordinate, and then with the supreme, civil power: and it was the Church, as such, that, having warned the State beforehand, in the

Claim of Rights adopted by the Assembly in 1842,—rather than embroil matters farther,—resolved, in the year following, to separate from the State, and did actually effect the separation.

The question, therefore, is, between the Protesters of 1843, and the brethren whom they left behind; or rather, between the two ecclesiastical communities which they have been found respectively to represent: both of which lay claim to that historical identity, which, before the event then completed, the Established Church, as a whole, was generally held entitled to assert.

It is a question of high principle,—not to be decided by the accident of State-support, or the comparative numbers of those who have taken the opposite sides.

On the one hand, those whom we left in the Establishment had the sanction of the civil law, and the power and patronage of the State, in favour of their claim; and a majority of ministers were found ultimately either approving the terms imposed upon the Establishment, or, at least, not prepared to abandon its advantages. We, on the other hand, might reckon among our adherents, the greater number, it is believed, of the elders, and certainly a large majority—in some districts nearly the whole—of the people, of the Church.

But neither civil authority, on the one hand, nor the popular voice, on the other, can determine this weighty matter.

“To the law and the testimony” we make our appeal; to that Divine Word, in which we find clearly revealed those great essential principles respecting the Church of the living God, which we have been called to vindicate, and, in the vindication of which, the identity of the Church of our fathers has always consisted. From generation to generation, since it was reformed from Popery, that Church is to be traced and known, by its adherence, more or less faithfully, to one great testimony, for the crown rights of the Redeemer, and the spiritual liberty of His people, under him. A free gospel to be preached in the world, and a free Government to be exercised in the Church,—a gospel free from all human inventions, and a government free from all secular interference,—Christ to be set forth as the only and all sufficient Saviour of sinners of mankind and Christ to be set up as the only and all sufficient Ruler over the community of the faithful; these have been the symbolic words of the Reformed Scottish Church from the beginning; and by these is its identity proved, whether sheltered under the shade of royal favour, or hunted as a partridge on the mountains.

And here, as having the rule over you in the Lord,—not as though we would dictate to your consciences, but as watching for your souls,—we feel it our duty to warn you, dear brethren, against the attempt now so commonly, and, we fear, sometimes successfully made, to represent the matters at issue between us and those who still adhere to the Establishment, as of minor importance; with a view, as it would seem, to cherish the persuasion that it is not of any very serious consequence, what side Christian men may take in the controversy. That this should be more or less the impression of strangers, unacquainted with our past contentings and present testimony, is not surprising: that those who have been induced to conform to the Establishment in opposition to their former profession, should be desirous of extenuating the amount of the change which they have made, is natural; and it is evidently the interest of those from whom we have separated to spread such a feeling, for, in present circumstances, it is they alone who can gain by it. But you will not suffer

yourselves to be deceived. It is always a suspicious thing when men seek to win your acquiescence, or your neutrality, not by satisfying you on the merits of the question at issue, but by making you regard it with indifference; nor can any habit of mind be more dangerous, in practical religion, than that which would lead you to set aside or supersede any inquiry, as insignificant, instead of setting yourselves to determine it, under the guidance of the Spirit, and by the standard of the Word of God. In the present instance, this plea is singularly unhappy in the mouths of those who might have prevented the Disruption by concessions to which, if the difference between us be so trifling as they now represent it to be, they should have had no scruple in consenting; for, assuredly, if the guilt of schism lie anywhere, it must be with those who, viewing the points involved as trifling, maintained an uncompromising attitude to the last, and even hurried on the extremity; we, at least, cannot fairly incur this blame, who all along avowed our conviction that the difference was vital.

We at once admit that, with reference to the footing on which our friends of the Establishment and ourselves ought to stand towards one another, whether collectively or individually, there may be room for the exercise of a sound discretion; and the most conscientious may differ as to the kind and degree of intercourse to be kept up, according to the strength of their convictions, and the circumstances in which they may be placed. We are not disposed to lay down any instructions on this subject, beyond the simple apostolic rules,—“Let every man be fully persuaded in his own mind,” and “Let all things be done in charity.” We exhort you to avoid all “bitterness, and clamour, and evil speaking,” and that “wrath of man which worketh not the righteousness of God.” Neither is it our wish to multiply or exaggerate the faults of the Establishment,—it is our part rather to search out our own. The injuries inflicted on our congregations, by the refusal of liberty to worship God,—and on individual members, by other methods of vexatious persecution,—injuries for which the only plea is the support of the Establishment, and which the Establishment has, to say the very least, done nothing to prevent,—are to be endured with meekness, in the hope of a just redress; the reproaches heaped upon our heads must not be suffered to provoke retaliation; and while it is impossible, and would not be right, to shut our eyes to such differences as may be noted between the two bodies,—in the faithful exercise of discipline, the full preaching of the gospel, the extent and energy of missionary operations, the cultivation of unity and brotherly love, the evidences of the Lord’s dealings, whether gracious or corrective, in his providence and by his Spirit,—and other marks whereby a faithful branch of his Church may be distinguished,—let these things be observed, rather for the regulation of our own conduct, than for judging theirs.

But upon the essential merits of our testimony, let your judgment be clear, your resolution firm, and your conduct decided and unequivocal. Let no man deceive you with vain words. You may be told that the point at issue between them and us is a trifle,—that they hold the same principle with us,—that they are opposed to violent settlements,—that such settlements, accordingly, do not take place,—and that, practically, they are not interfered with, in the discharge of their duty, by the civil power. We remind you of the concessions which they have made, and the constitution which they have consented to adopt. They have admitted the laws of the Church to be repealed by the decisions of civil judges,—ministers and elders to be deprived of their right to rule, by no act of

the Church, but by the judgment of a civil tribunal,—processes against ministers to be interrupted, and men deposed from the ministry for heinous offences to be continued in the exercise of all their spiritual functions, by the summary interdicts of civil law; and, if they are now suffered to carry on their business unmolested, it is because they carry it on under the orders and regulations of the civil power, and liable to be coerced in their most spiritual procedure, if, in judging for themselves what the mind of Christ is, they should at any time transgress them. The whole matter of the induction of ministers,—the constitution of the Church Courts from the lowest to the highest, the adjustment of pastoral superintendence and the supply of ordinances,—the conducting of processes,—and, in a word, their entire ecclesiastical administration,—is subject to the supervision of the Civil Courts; and whatever forbearance these may show, while the Established Church is docile and cautious,—there is no conceivable case in which they might not now legally interfere, were she to transgress what they might be pleased to recognise as the limits fixed by the Legislature. What security there can be, under such a system, for a free and pure gospel being preached, or the government of Christ's Church being faithfully administered,—and how far Christian men ought to countenance a Church so situated,—judge ye; and let our friends still attached to the Establishment, judge also.

For ourselves, we have not “removed the ancient land-marks which our fathers have set;” we stand upon the old paths: we claim indeed, no apostolic succession for a clerical order invested with priestly power; but, blessing God for the continued existence of a standing ministry amongst us, perpetuated from age to age by the call of His Spirit and “the laying on of the hands of the Presbytery,” we humbly and devoutly trace our unbroken descent from the preachers of God's word and their faithful people, who, nearly three centuries ago, came out of Popish Babylon, in our land! Nor is it for any purpose of vain-glory, or in any spirit of sectarianism, that we do so, but that we may “regard the operation of the Lord's hand,” and “deepen, in our own minds, the sense of our responsibility. Passing along the line of Scotland's eventful history, we identify ourselves with the men who framed the First and Second Books of Discipline; with the remnant who, in evil days, resisted the imposing of the yoke of Prelacy, and a lordly domination, whether spiritual or civil, in the Church; with the Assembly of 1638, and the Second Reformation which was then effected; with the Church and nation, pledged in solemn covenant before God, to seek the extirpation of error, and the establishment of truth and unity, throughout these realms; with the same parties consenting to the designs and proceedings of the Westminster Assembly, and adopting the standards of doctrine, worship, and government,—the Confession of faith and the Directory,—there prepared; with the scattered exiles and the army of the martyrs, in the reign of the Second Charles; with the fathers and brethren who, coming out of fiery persecution at the glorious era of the revolution, obtained, at last, a scanty, precarious, and reluctant recognition by the State, of the principles of God's Word, for which they, and those who had gone before them, had been enabled to testify, to suffer, and to die! And now, in these last days, delivered, in God's providence, from that connection with the State, under the Revolution Settlement, which even at the time, through its defects, kept some of our covenanting forefathers aloof, and which, through its abuses, has since occasioned more than one secession; prepared, moreover, both to own our former backslidings and to

adjust present causes of offence ; and counting it the highest honour to which we could aspire, to consolidate the fragments and rebuild the walls of the Ancient and Free Reformed Church of Scotland ; we cannot but believe that we occupy a position, which, were the spirit of confidence and conciliation vouchsafed to ourselves and the other true and evangelical Presbyterians around us, might enable them and us together, working, under God, with one accord, to accomplish what our Reformers had always so much at heart, and show what a pure gospel can do, towards blessing the Commonwealth with prosperity and peace, as well as winning souls to Christ, and preparing them for glory.

But the past is precious and powerful chiefly in its bearing on the present ; and whatever in the olden time stirs our spirits, is to be linked with the call of duty now ; in this day, which surely has its “ sufficient evil,” but which also has its promised proportion of “ strength.”

For what cause have we “ come to this hour ?”—for what sort of time are “ we come to the kingdom ?”—are questions which press upon us so as to admit of no delay ; and which, perhaps, may be better answered now than they could have been in the beginning of our movement. We were then “ led, like the blind, by a way that we knew not.” This, indeed, is a remarkable peculiarity of the whole of our proceedings,—for which we never can be thankful enough to that God who led us,—that at every step we have to take, as duty was clear, so Providence was dark. From the year 1834, when, after the long rule of a party, ever reckoned by our Fathers unfriendly to the Church’s purity and freedom, the Assembly began anew the work of practical reformation,—downwards, through the successive stages of the struggle, in which the work of reformation was interrupted by the necessity of defending the constitution against the civil power without, and a factious opposition within ; and this work of defence proving ineffectual, gave place at last to the only remaining duty of protesting,—all along, until the day of our Exodus, or our coming out from the State’s control, we found ourselves so hedged in that no alternative was left us as to our own conduct, and at the same time so enveloped in darkness, that scarce a conjecture could be formed as to what might be the issue. So is it ever best for God’s little ones to be led ; with the pillar before them,—bright enough to show the way, and yet so cloudy as to hide what they are coming to,—whether danger that might daunt their weak hearts, or success that might dazzle their eye. So has God led us. He never left us at a loss to know, if the eye were but single and the heart upright, what He would have us to do ; but mercifully He left us always at a loss to anticipate what might follow from our doing it ; and hence the firmness of our footing ; we had no room, in any one instance in which we had a choice to make, for hesitation in regard to what consistency and honesty demanded ;—in no one instance had we such insight into events, as might have made us either shrink from trial, or grow heady and high-minded in our confidence. The light shone on the present ; thick darkness veiled the future ; and grace was given us to walk in the light, trusting in Him who dwelleth in the darkness ; for all which we praise our God ; “ not unto us, O Lord, not unto us, but unto thy name, be the glory.”

In particular, in the last step, when,—after attempted reformation, within the Establishment, had given place to defence, and fruitless defence, again, to a parting testimony and protest,—we found ourselves, as a Church, without endowments, but free to obey Christ alone,—what deep cause had we, in the glad and grateful sense of relief from an irk-

some struggle, to pour our very souls into the burst of adoring gratitude that broke forth from the lips of that beloved servant of God, now taken to his rest, who then gave voice to the emotions of the great Assembly,—as in tones never to be forgotten, amid the awful stillness of the vast multitude, the open ejaculation of that first prayer rolled toward heaven: “We thank thee, O Lord, that with hearts enlarged, we now approach thy throne.” It was, indeed, as if a load were lifted, from off our spirits; and the constraint of formal fellowship with those with whom, in all that related to the house of God, we could have no real sympathy, being at an end,—the pain of suspense, also, with the anxieties of that critical hour, on which consequences so vast must turn, being well and happily over,—the emotion of our emancipated bosoms could have found vent in no act of devotion less spiritual or sublime, than our brother was then enabled to conduct. Nor has the feeling of that day passed away; nor have we since had any cause to regret what was done; every passing year, and every new event, only serve to deepen our conviction of the soundness of the principles on which we acted, the seasonableness of the step we took, and the amazing goodness of our God in all the way by which he has led and helped us.

Thus, to mention but one or two instances, from how many embarrassments and perplexities are we happily delivered by our separation from the State, in reference to the questions which the tortuous policy of worldly men* is more and more forcing on the attention of all who love their country and who love their God. We refer especially to the rising influence of Popery, and the countenance so unhappily given to it in the high places of the nation. We need not, brethren, to warn you against the deadly errors of that anti-Christian system; nor can we now enter at large into the views which the word of prophecy gives of its character, its temporary successes, and its final overthrow. We trust the time is gone by when Christians fondly trusted to the advancing progress of civilization and the gradual diffusion of the light of the gospel, and looked for the amelioration, or the ultimate disappearance, of Popery under these benign influences. It was in ignorance of the depth of human corruption, and in flagrant disregard of the warnings of Holy Scripture, that such expectations prevailed: and now that, blessed be God, his Church, in all her various branches, has had her attention turned more earnestly to the predicted events of the latter times, and the circumstances connected with that second coming of her great Head and Lord, which, whatever obscurity may hang over its details, should ever have been, and now more and more, must ever be, in its grand outlines, the bright pole-star of her hope,—a juster impression is cherished of the real nature of that subtle power which is yet again to raise its head, as the plague of guilty Christendom, and the instrument of God’s judgments among the nations. Hence, also, a more correct idea is beginning to be formed, of the manner in which Popery is now to be opposed, as well as of the means of its destruction in the end; when Babylon and all that have trafficked with her shall perish in the day of the Lord’s anger.

Suffer, on this subject, the word of exhortation, as to your present duty and that of our Church.

And, in the first place, let us not be withdrawn from the real contest of our times, by questions and controversies, either of subordinate importance, or of less urgent practical necessity. The question respecting which we are most anxious, lest it should thus distract the friends of truth, is that which relates to the connection between Church and State;

and we cannot but think that it is alike the wisdom and the duty of the Free Church of Scotland, in present circumstances, to keep herself clear from this controversy. There is no adequate call for her to engage in it. On the one hand, our principles respecting the duty of nations and their rulers, as bound, in their national and official character to own Christ, and to aim at the advancement of his cause, are well and thoroughly known; nor is there any reason to apprehend a change of sentiment on this subject. But on the other hand, we cannot approve of existing Establishments, in which the countenance of the State is purchased by the subserviency of the Church; we stand altogether opposed to the view upon which our rulers are now prepared to act, that truth and error may be equally endowed, regarding that view as embodying the most dangerous infidelity; we strenuously protest against the systematic attempt now made to use all religions indiscriminately as engines and instruments of State-craft, and that, too, by an appeal to the most sordid motives by which human nature can be governed; we call upon the powers that are ordained of God, if they profess their inability to discern light from darkness, to withdraw from all interference on either side, lest, in the coming struggle, they should be helplessly crushed; and above all, we echo the disinterested and indignant voice, which has arisen from within the English Establishment itself,—RATHER THAN ENDOW POPEY, LET ALL ENDOWMENTS TOGETHER CEASE. In these circumstances, we are fully justified in declining to be drawn again into this discussion; since, while maintaining that it is lawful and right to employ the national resources in support of Christ's holy gospel, we cannot approve of the manner in which they are employed at present; we cannot take any part in seeking to maintain and preserve existing Establishments; and we cannot but look with alarm on what is proposed for the future. At the same time, we are persuaded that the most ardent opponents of the principle of Establishments do not imagine that the denouncing of that principle is an adequate discharge of present duty, in reference to Protestant union and Popish error: nor can this be fairly held to be the most urgent matter on hand. Our only fear is, that the general doctrine of Establishments, and the prospects of existing institutions of that kind, might come to be so canvassed as to diminish the special and peculiar anxiety that ought to be felt respecting the progress of Popery, the countenance which it is receiving, and the duty thence arising of evangelical Protestants every where uniting in earnest co-operation against it. Most anxiously do we deprecate, and most heartily do we exhort all our friends to beware of all that might lead to, such a result.

For we would remind you, in the second place, of the immediate and positive duty lying upon you, as members of the commonwealth, and as members of the Church.

In your capacity of citizens, Christian patriotism demands the instant exertion of all your influence to avert the impending judgments of God from the land which you love. We are far indeed from exhorting you to become political agitators and to enter the arena of public strife. But without stepping out of your private spheres, or going beyond the line which discretion or delicacy may fix, there is not among you a man of God,—nor a mother or daughter in Israel,—who may not have some weight, and consequently some responsibility, in deciding our country's doom. We must speak plainly, and lay aside all reserve. The time is not far distant when Scotland will have to return its proportion of a New Parliament; and it would be a signal token for good if Scotland's repre-

sentatives were thereafter found opposed to all favour shown to the Man of Sin. We reflect with satisfaction on the fact, that when the British Parliament sanctioned the overturning of the constitution of our Church, the Scottish Members, by a large majority, were found in opposition; and when this new subject of the influence of Popery is submitted to the Scottish nation, as expressly as the Church's claim was at the last election,—should the voice of Scotland be as clear for truth and right as it was then, there would be hope for her still, at the last. For God has still some part in this once covenanted land; and if we are enabled to shake her free of the sin of Babylon, he may save her from Babylon's plagues. It is a result worthy of an effort to achieve; and it may be in the power of the most retiring among you, to lend a hand in achieving it. Calmly and quietly, as God gives opportunity, you may bring home to the consciences of all concerned the duty of sending those only to the Legislature who, whatever may be their secular politics and their opinions, about establishments, are prepared, for conscience' sake, to resist the encroachments of Popery: and you may, at least, and above all, lend the aid of your prayers on this behalf.

And as members of the Church of Christ, we exhort you to give earnest heed to this increasing danger, and to beware of security and sloth. It is true that we have no specific measures to propose, at least in the meantime; the practical steps to be adopted being still undetermined. For the present, we call you to humble yourselves before God and consider your ways. And we affectionately remind you that there is no safeguard against the deadly errors of Popery, except in the prevalence of spiritual and vital godliness. It has been the grievous sin of the Protestant Churches, that having lapsed into formality themselves, they have become indulgent or indifferent to the evils of Romanism. But the age of compromise is over, and earnest times are come. Be assured, therefore, that if you would keep yourselves, and your children, and your brethren and friends, from becoming the prey of Rome's subtle priestcraft, it must be by a living faith in the priesthood of Christ; and if Rome's traditions are to be shut out, it must be by "the Word of Christ dwelling in you richly." "Wherefore gird up the loins of your mind, be sober, and watch to the end."

Nor let us forget the duty of love which we owe to the victims of that delusion from which we would be ourselves preserved. Let the claims especially of the Home Mission in Ireland, as well as of the Evangelical Societies on the Continent, be liberally met; let an interest be felt in all that the Lord is doing for causing his people to come out of Babylon; let the wonderful movements among the Roman Catholics in France and Germany, with the awakenings in Madeira and elsewhere, be to us themes of praise, let us bear the case of our Roman Catholic friends on our hearts at the throne of grace; and let it be seen that, while we abhor their religion, we love their persons; and while we can consent to no countenance or support being extended to their institutions, we desire that there should be secured to them full justice, and equal rights with ourselves, and we are anxious to extend to them, by all means in our power, those privileges of a free salvation, in which we have learned to rejoice.

The Free Church of Scotland, beloved brethren, having passed rapidly as we have seen, from a period of reformation to one of defence, and thence again to her present position, of which the unanswered Protest of above two hundred ministers and elders, still lying on the table of the Established Assembly, is the emphatic symbol,—has now a precious breathing

time, and such an open door for working, as well as witnessing for Christ, as never Church, we are persuaded, had before. How long the season of respite from farther troubles may last, who can say? Now we have union among ourselves, and much acceptance with others,—tranquillity at home, and a general peace abroad,—the hearts of our countrymen, to a large extent, with us,—the eyes of foreign Christians favourably turned towards us,—and the field of the world all before us. By the adherence of all our missionaries to the Jews and to the Gentiles, we have been enabled to occupy, as before, all our stations; and new missions have been undertaken by us in India, at the Cape, in Africa, and at Constantinople. The movement at home has reached all the colonies, stirring everywhere the hearts of our expatriated countrymen; and through our various settlements on the shores of the Mediterranean, we are becoming more and more interested in the ominous signs that hang over that central region of the earth,—comprising the seats of the Italian and the Turkish Empires, and the Land of Israel. The intercourse, also, which has been opened up with foreign Churches,—the letters that are passing between them and us,—the visits of their gifted and godly men, worthy to emulate, as well as to record, the deeds of the Reformation,—all conspire to mix us up, as a Church, with the general interests of universal Christendom more than we have been for ages past; and, in spite of our insular seclusion, our feebleness as regards all the elements of worldly influence, and the long reign of a selfish and exclusive deadness amongst us, we find ourselves forced into the very midst of whatsoever is warm, and generous, and energetic, in the evangelic brotherhood of all nations.

Oh, that God may give us the spirit of trembling as well as rejoicing, in a position so perilous! Not for our sakes, O Lord God, but for thy great name's sake, give strength, give wisdom, give more and more grace! Let not the enemy triumph! Let not thy people, in whose eyes thou hast given us favour, be put to shame on our account! Let it not be said of us that we knew not the time of our visitation!

And, for this end, beloved brethren, let us, as a Church, search ourselves. "A city set on a hill cannot be hid." Backsliding, unfaithfulness, inconsistency, sloth, sin,—in us,—after all that the Lord has done for us and amid all that he has given us to do for him, must not only be peculiarly inexcusable, but most disastrous in reference to the name of Christ, the hopes of his disciples, and the prospect of His enemies being converted to Him throughout all the earth. Any shock among us, however slight, must be widely felt, as shaking the foundations of the whole building of the Lord's temple in the world.

How is it, then, with you individually, and in your families? Do you feel that your attachment to the Free Church of Scotland binds you to a peculiar holiness of walk, and a high measure of spirituality and devotedness? Do you apprehend your high calling of God? Not that you may reflect with complacency on your being better than others, on account of your more faithful testimony, but that you may perceive how far short you come of all that that testimony implies,—we beseech you to look to the state of your hearts before God, the ordering of your households, and the manner of your fellowship with an unbelieving world; for, alas! how is God's Spirit straitened among us, and what cause have we to bewail "our leanness, our leanness!"

Are you entering into the full spirit, also, of the work in which the Church is summoned to engage, in all its various branches and departments? What are your prayers for the church? what your contributions

to her several enterprizes of Christian love? what is your self-denial? your self-sacrifice? your moderation, or abstinence, for conscience' sake, even in things lawful, that you may avoid the very appearance of evil, render your whole way of living more exemplary, and have more to give to the cause of Christ?

What are you thinking of the state of the land in which you dwell,—its villages and the streets of its crowded towns and cities,—its vast tracts of country with scarce a teacher to train the young, or a single pastor to care for many thousand souls? How shall the fearful tide of profligacy and ungodliness be rolled back? Labourers, more labourers, is our incessant cry. We look to you for aid. We look to you for a greatly increased supply of means, for supporting a gospel ministry and gospel schools. You have scarcely yet begun to give as you ought for these objects; and we ask you to pray the Lord of the harvest, in terms of his own commandment. But we confidently and urgently demand something more.

The Free Church of Scotland expects every one to do his duty,—every individual within her pale she invests with the missionary character,—or, rather, that Saviour who has bought his people to himself, sends them all out into the world, as truly ordained to be his missionaries as he was Himself to be missionary of the Father. In his name we call for personal and individual exertion; not merely in a general way, by supporting home and foreign missions, but, especially, by dealing with souls around you; one by one we invite you to be fellow-workers with us, as we are with God. Let each, apart, caring first for his own soul, take also another soul into his care,—his brother's or his neighbour's,—and plead with God for that soul, and with that soul for God; and not soon desist, but persevere long: let every man, woman, and child, who prays at all, or who lives for Christ, do this, and who shall answer for the issue?

With this exhortation, for the present, we close; and, on our Lord's behalf, bid you farewell. We have many things more to say to you, but we cannot say them now. But, brethren, the time is short; the Lord is at hand. Already ungodly men are experiencing that feeling of helplessness, in their counsels and proceedings, which seems characteristic of the days when "men's hearts shall begin to fail them for fear, because of those things that are coming on the earth." Without the stay of principle, human policy is everywhere at fault, and a blind expediency is ruling all things. Meanwhile the people of God have an interval, however brief and uncertain, for preparation and prayer, ere the next crisis shall arrive. And the two duties proper to such an interval are surely those indicated by God himself: "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast" (Isa. xxvi. 20); and again, "Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse" (Mal. iv. 5, 6.)

Signed, in name and by appointment of the General Assembly of the Free Church of Scotland, at Edinburgh, this 13th day of July 1845
years.

Pat. Macfarlan

PAT. MACFARLAN, *Moderator.*

III. GRAHAM OF CLAVERHOUSE AND GRAHAM OF NETHERBY. *—A VISION.

SCENE—*The Churchyard of C——.*

Claverhouse.—And so you have put down the Presbyterians ?

Netherby.—I have.

C. You have done more than ever I could do ; but I suppose you would have full liberty of “ pit and gallows.” When I had the putting down of the curs, I was continually hampered for power. To-day, the commissioners could make up no quorum ; and to-morrow, when they did meet in full conclave, I got some beggarly order, authorizing me to extirpate the fanatics from Dumfries and Annandale. Thinking all right, I used to scour the country right and left ; but the vermin had only to cross Dumfries Bridge, enter Galloway, and defy me, until some new authority arrived from the crones in Edinburgh. What mockery, to curb a soldier’s sword by hedges and ditches !

N. I had no such geographical limitations ; but as to “ pit and gallows,” as you call it, that sort of thing is not used, now-a-days. State expedients vary just as dress does. You wear a leather jerkin ; I wear a cloth coat. Your costume would not suit Victoria’s reign ; mine would not have answered in Charles the Second’s—that’s all the difference.

C. What, then, is the fine substitute you have got for the dungeon and halter ?

N. Oh ! we have done all by the force of public opinion ! backed by Government influence.

C. Public opinion ! why, good enough, if you have it on your own side ; but as well might you roll back the Solway tide as oppose public opinion when it sets in against you. Had I had people’s minds with me, I could have crushed the hounds just as I would have put out a match with my heel. But they caught the mania in thousands ; and the heather once on fire, pike and carbine could do nothing. Why look ye, with white-livered cravens, three twists of the thumbikin made *them* renounce their detested Covenant ; but with your genuine Presbyterian sword and gallows booted not. Every ploughman was a psalm-singer ; every laird and gentleman had his daughter or favoured servitor who coquetted with the fugitives. Quiet one district, and the flames burst in another. And then your own soldiers—barren moors afforded no plunder, and every Peel-and-eat who was sent off the earth was kith and kin with themselves, and when the whelps came to meet death like heroes, I became more afraid of an execution than they.

N. And yet tradition says that you shot a carrier fellow yourself with your own hand ; and hard work your admirers have had in defending you from the charge, I assure you.

C. Oh ! that was a clown in Ayrshire ; just one of the kidney I was speaking of. A hundred dragoons with pointed guns would have had no effect on him ; and knowing that my men had witnessed too much of contempt for powder and shot, and were, besides, wincing at the fellow’s prayers, I could not restrain my hand, and to prevent further parley, I shot him through the head. I had well nigh made his wife follow him ; but I regained composure in time. Strange that death, which will at

* Graham of Netherby is Sir James Graham, under whom the Free Church was driven out from the Establishment.

times unnerve the bravest soldier on the battle-field, should be viewed with so much indifference by mere boors ! But Charles was right. Presbytery is not a fit religion for a gentleman ; and now that the fanatical blood has had two centuries to cool, I doubt not you would make an easy conquest of their descendants.

N. I beg your pardon ; we had a great many big words.

C. Words !—ha ! ha ! ha ! Had you had few of the blows that we received at Drumclog, you might have had something like opposition. How my brain maddens at the recollection of that dishonoured day ! I tell you, Sir, Had every Covenanting beggar perished at Bothwell Bridge, it had not been a due recompense for my former degradation.

N. Well, well, you had your troubles—we had ours. Had it been a mere matter of affray, we could easily have put that down by despatching a few regiments to the disaffected quarters ; or had they, like the Chartists (a sort of political Presbyterians, who have appeared since your day)—had they, like them, begun with blows, we should at once have known how to proceed ; but 'as they abstained from that, we could not violate public opinion by having recourse to military aid, so we left them to the mercies of the civil courts.

C. Good. What with Mackenzie and Lauderdale's boot-jacks, and the gallows at the Grassmarket, they would make sure work, although somewhat slow ; and that's what you call public opinion, is it—to hand everything over to the lawyers ? Age makes the world no wiser ; for it's all one at the end.

N. Oh, no ; you quite mistake. We don't torture prisoners now-a-days ; we reckon them innocent, unless found guilty ; and we try them by jury.

C. Try them by what ?

N. By juries, composed of themselves.

C. Very fine amongst gentlemen ; but how you could expect crop-eared knaves to condemn one another to the halter, I cannot for the life of me see.

N. Oh, dear ! you are wrong again ; we never hang people now, except for murder or declared treason.

C. Then how do you punish them for being Presbyterians ?

N. Oh ! I forgot to mention that Presbytery is the established religion of the country.

C. Wh—wh—what do you say ?

N. Presbytery is established by law. William of Orange did that, to keep peace ; and, after all, it was about the best thing that could have been done at the time ; for Sawney has always had such an ill-will to the Liturgy, that one might as well have tried to rear palm trees on Ben Lomond as get him to turn Episcopalian.

C. Then, if the dogs were established, what would they have been at ?

N. Why, they wished to have complete power in things spiritual, as they called them.

C. Another name for rebellion : and did you not throttle fellows who sat on seats too soft for them, and yet did not know it ?

N. Oh, no force in our times ; the law courts wearied them out, and now we have perfect peace.

C. Then have the dams of the wolf turned out sheep. But see, that old kettle of a bell has commenced ringing, and we shall have the kirk-yard filled with sour faces anon. Did the knaves know *who* was now standing here, what would they think ?

N. Their blood would freeze, I warrant you. Nay, the very bones in the graves underneath you would shrink, did they know that Graham of Claverhouse was so near; whilst I, Graham of Netherby, can stand and receive respectful obeisance from *all who pass into that kirk*. Let that convince you of altered times.

C. Has nobody tried to rescue my name from the foul mouths of Round-heads? I tried to live for posterity.

N. I rather think not, except you regard the defence of romancers as worth anything.

C. Romancers! Pshaw. What says history?

N. Decidedly unfavourable; too much blood was spilt, and the spirit of the age is against that. Yet, I rather think that my Scotch gardener once told me, that one Chambers had taken your part; but then people laughed at him because he called you a "religious enthusiast."

C. And so they might! and could I get hold of him, I would show him that I was something else than a Peter the Hermit. But let this lily-faced generation think what they will, the time *will* come, *MUST* come, when I shall stand forth in my true character, as the soldier who fought for his country's honour.

N. With all deference, the time you speak of will not, I am afraid, come in my day.

C. Why not so, Sir? how should it not?

N. Because matters are now managed by argument—not blows.

C. Blows have prevailed since the world began, and will yet be returned to.

N. Nay; there are things that the world returns not to. You fought with muskets and cannon; your ancestors fought with cross-bows. Would you have exchanged your leaden balls for all the arrows of Sherwood forest?

C. Well, well; your law courts are but other kinds of arms; and being less effective, will yet have to give way to the old machinery. Your prick-eared Covenanter will dance to no other music. But hark, that cracked bell has ceased tinkling, and only some half-dozen people have gone in. Where are all the curs who in hundreds and thousands used to be Presbyterians?

N. Why, I don't know; things are not thought so much of when permitted, as they are when they are prohibited. But heyday! why do you look so wild, and clutch your sword? What's the matter?

C. Matter! why what sound of psalm-singing is that coming over the hill? that's the identical and abhorred bellowing that I heard at Loudon Hill; and the olden time rushes upon my recollection so madly, that I could cleave the earth with rage. What means this?

N. Oh! I suppose it will be some of these Free Church people.

C. Free Church people! who are they?

N. They are the people who raised the noise amongst the Presbyterians; and because they could not get things their own way, they left the Establishment.

C. And what are they doing in the open air?

N. Some of the proprietors will not give them ground to build churches on, and so they meet on the road-side, the sea-shore, and places of that kind.

C. And these preachers have given up their pay, and pray underneath wind and rain, rather than give in to you?

N. They do.

C. They do? then *they* are the true-blue Presbyterians, and you have reckoned without your host. Oh! I thought the fire which blazed in the veins of these bigots would not expire so easily. You know not whom you deal with. These men will laugh at the law courts which you now have, and they would have defied those that we had. The snake is scotched, not killed, and you have been deceived—ha! ha! ha!

N. Oh! not at all. Two years ago we were pestered with pamphlets and petitions; but now we receive none, which shows that peace has been achieved.

C. But what kind of peace, quotha?—such a peace as we got by the Indulgence. Dastards who cared for cake and pudding, kept their livings; but the men who were worth the converting, fled to the hills, and kept us at bay. You have played just such another game. You have limed the poltroons, but the Covenanters have jilted you, just as they jilted us; and yet you talk of the success of your new kind of tactics! Your public opinion and your courts have not been one whit more successful than my dragoons and the Privy-Council. Nay, in my day, they dared not have met in such large numbers as, by the strength of the singing, I should judge to be over yonder. Return to the old way—

Hey for the boots and thumbikins!

But and the gallows tree!

And hang the Whig-a-more loons

• Where Whig-a-more loons should be!

N. We were ruined if we did. It is the fashion to tolerate all religions.

C. Tolerate! call you it toleration to drive them to the fields like beasts? I tell you, Sir, you are dealing with edged tools, and know it not. In my army, I respected every man as a brother, or punished him with death as an outcast. You may scourge a spaniel, but no soldier deserving the name will survive the disgrace of punishment; and so with your Whigs. If they are right, protect them; if wrong, hunt and worry them like foxes. You established their religion—was that a snare for them, or not?

N. It was done in good faith, I believe.

C. And counted you not the cost when you made the sacrifice? Could you ever expect that the gloomy dogs who preach amongst them would yield that obedience to the State which bishops, who are gentlemen born, would have done? But the die once cast, it should never have been altered. Once within their mud-walled meeting-houses, they should have been allowed to remain there. A Scotsman becomes a dangerous man when he takes to the heath; that he may follow his religion. Your dragoon may be fired with wine, and while the flush of the grape crimson his cheek, he may fight with fury—but as wine departs, spirit fails. But your Covenanter's heart never lowers—his sword never dangles feebly, so long as he has his Bible.

N. Why, Claverhouse, you moralize like a Huguenot.

C. Sir, I am no politician nor statesman, but simply a soldier who draws his sword at the command of his king and country. You courtiers direct the blow, and I strike it; and you, therefore, are alone answerable for consequences. But, nevertheless, I know Covenanters better than you; and I repeat, that they must either be friends or foes. You think you have put them down, but they are stronger now than they were in Charles' time; and so a fig for your new principles.

N. Why, in your time the whole country was in an uproar, and now everything is quiet.

C. Ay, quiet in its own way. There is such a thing as trying to put out a fire by putting more fuel on: you may by that dim the flame in the meanwhile, but a conflagration will come at last. Our wars cleared the country of some seventeen thousand rebels—how many has your needle-and-pin policy put out of the way?

N. I told you before we were not butchers.

C. Why, what better are you, if you drive people to the mountains like partridges?

N. That is done only in a few cases—and it is the act of the Scotch lairds themselves.

C. O yes; Scotch lairds must always be showing their teeth; if I wished to send a weaver to be tried at Edinburgh for praying, they were always, like Johnston of Westerraw, for shooting him on their own lawn; because, forsooth, the offence was perpetrated on their domains. But will a few bonnet lairds put down a country?—how many congregations have the rebels got?

N. Why, I believe the new Seceders have about seven hundred.

C. New Seceders!—are there old ones?

N. O yes. I forgot to mention that there has been nothing but secession for the last hundred years. I used to carry Scotch statistics about with me, but I hav'nt them just now. I suppose, however, that the old Seceders have nearly as many more, of one kind or another.

C. And yet you talked of having put down the Presbyterians!

N. Well, I mean that the disturbances in the Scotch Church, which the Whigs left us as a legacy, are now no more heard of.

C. Yes; but the Presbyterians have gained the victory; you have but taken their bread from them, and yet they cover the whole land. Take my word for it, if you are to escape ruin, you must unloose the military, and drive them to the hills again. Your force of public opinion, as you call it, is child's play; and law courts, with only power to rattle pockets, will not make up for boots and thumbikins. Pounce upon the slaves at once, and give them law at the point of the bayonet!

N. Oh! we have tried a little of that sort of thing; but really such an uproar was raised—

C. Uproar!—of course no cur can be seized by the throat without yelping; but that should only teach you to press the harder. DISGUISE IT AS YOU MAY, YOUR SYSTEM IS BASED ON FORCE, JUST AS MINE WAS; WHY NOT, THEREFORE, BE HONEST, AND HOIST THE BLACK FLAG AT ONCE?

* * * * *

C. If you dally with the matter much longer the infection will spread to England.

N. Spread to England! it's there already.

C. Surely you have not yielded so far as to establish Presbytery there also?

N. Certainly not; but the Dissenters in England defy us to the teeth, and on more than one occasion have effectually thwarted some of our best schemes. Time was when Methodists had no control over politics; but now the age has grown pricked, and one cannot move a step without coming into contact with these people. Oppose them, and they raise a whirlwind of opposition that might have appalled Pitt himself.

C. Well, why not put them down?

N. We cannot—they are legion. We are met by them at all hands. Our difficulties are all connected with religion. Ireland has always been

our rock a-head, and now more than ever. But this pension to the Catholics settled, we shall meddle no more with such matters.

C. What! have you pensioned the Catholics?—the favouring of them cost my master his crown.

N. There is no such thing as governing Ireland without pacifying the Catholics, they are so numerous; and, as they are open to money as well as other people, we propose endowing them, on the principle, you know, that the dog which is struck with a bone never barks.

C. Thus, then, your degradation is complete—expediency is your only rule. Tossed about by every wind, you will be driven on the breakers at last, and total shipwreck will be the result. Rude as you may call us, we had so much of principle as to aim at given ends; but you have no principle; and, like a ship without a helm, disaster must soon overtake you.

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—*Free Church Magazine.*

IV. FREE CHURCH SITES' PETITION.

THE Petition presented to the House of Lords by Lord Breadalbane, from the Church of Scotland, (which our readers will find elsewhere,) is deserving of every consideration. It is very temperately and ably written. It brings a grievance before the House on which we have several times dilated, and which unquestionably ought not to be permitted to exist for a single day in this free and happy land. Shame upon Lord Brougham, that professed friend of the liberty of the subject and of the rights of conscience, that he should leave the House on the subject being introduced, instead of speaking like a man of common feeling and honour on the occasion! Honour to Lord Campbell, (a man whose general proceedings we are very little disposed to respect), in that he lifted up his voice in vindication of the outraged rights of his countrymen. The speeches of the Duke of Buccleuch and Lord Cawdor were unworthy of these respectable noblemen, as their conduct has been unjustifiable and partaking intimately of the nature of persecution.

Most of our readers know the case. It is the case of various noblemen and gentlemen, whose possessions, extending for many long miles or over certain entire islands, have refused to sell to the Free Church of Scotland sites for the erection of suitable churches, in which they may worship the God of their fathers. The consequence of which is, that in the dead of winter, and in all weathers, various congregations of true worshippers have been obliged to worship God, and even to have administered to them the sacraments of the Church, exposed to all inclemencies of the weather, having no other covering than the canopy of heaven, or a canvas tent, which, in the condescension of the landholder they have been permitted to erect! We ask the soberest man on earth, what is this but persecution perpetrated under the disguise of law? It is a peculiarity of a barren and mountainous country that many square miles often belong to one proprietor. But is this peculiarity to be prostituted, by a prejudiced, hard hearted, or irreligious proprietor, to the prevention of his fellow-creatures, and fellow-subjects, and fellow-Christians from worshipping God according to their consciences? and that conscience in all the grand peculiarities of Christian truth, enlightened as our own, and their faith in which has been exhibited with a potency, perhaps never surpassed, and

very rarely equalled, in any age of the Church? We were surprised that no other Peer was present in the Lords to give expression to his feelings on the subject with still greater strength than Lord Campbell; but surely not many days will elapse before both in the Lords and in the Commons, a just expression of feeling will be given with reference to an evil which cannot be allowed to be perpetuated in the present day in this country.

The work done by the Free Church since its disruption from the Scottish Establishment, is wholly prodigious—marvellous in their own eyes, and marvellous in the eyes of others.

It was intimated at the last meeting of their Assembly that, on the whole, upwards of 700,000*l.* had been subscribed for the objects of the Church. That at that time 540 churches were erected; and that 600 would be completed before the close of the current year. It appeared that, from the common fund accumulated for the purpose, 120*l.* had been voted to every clergyman of the Church for the year, while the various congregations added to this common contribution a variety of amounts suitable to their means, and to the station and position in society which their ministers occupied. It appeared that means were in operation with a view to the erection of a school and a parsonage in every parish, and for a College for the whole, to which last named object, in two or three days, nineteen individuals subscribed 1,000*l.* each. It also appeared that amidst all these gigantic labours at home, the subscriptions of the body for missions to the Heathen and the Jews, instead of being allowed to drop, were actually considerably higher than those made by the united body before the members of the Free Church left the Establishment. In this brief statement we have not narrated, by any means, all the wonders which their zeal and energy have accomplished; but this brief abstract of their proceedings is surely fitted to excite admiration in every well-constituted mind, to make us ashamed of our own comparatively paltry exertions in the cause of God, and to produce a resolution in the minds of those to whom they are made known, to endeavour, in the use of every legitimate means, to put an end to those acts of persecution to which various members of the body are still exposed.

Nor is it by such an example of liberality, or of the noble acts which determined men can accomplish in a righteous cause, by which alone the members of the Free Church are doing good service to the Universal Church. Some of their recent publications are truly valuable. At present we only wish to specify one of these, *M'Cheyne's Memoirs*. Mr. M'Cheyne was one of the deputation from the Church of Scotland to Judea and the Jews (previous to the disruption); and he was suddenly called to his eternal rest at the early age of twenty-nine. The work appears to us to be prepared for the press in an admirable manner by this friend, Mr. Bonar. We have read it, especially his letters, including pastoral letters and sermons, with the greatest pleasure, and we are persuaded that such of our readers as have not yet seen it, will, upon the perusal of it, greatly thank us for this warm recommendation of it to their attention.—*London Record*,

The Marquis of Breadalbane presented the following Petition which his Lordship read at length:—

“ UNTO THE RIGHT HON. THE LORDS SPIRITUAL AND TEMPORAL OF GREAT BRITAIN AND IRELAND, IN PARLIAMENT ASSEMBLED.

“ The humble Petition of the General Assembly of the Free Church of Scotland

“ Showeth,—That your petitioners are the representatives and guardians of the spiritual interests of, it is believed, about one-third of the people of Scotland, who have been constrained by their conscientious convictions to give up the benefits of the Establishment, and are now members of the Free Church of Scotland. It will be in the recollection of your Lordships' House that about two years ago 470 ministers of the Gospel voluntarily relinquished their connexion with the Establishment, and all the pecuniary advantages of that connexion, rather than remain in it on conditions which they could not reconcile to their duty to God and to their own consciences, and which they conceived to be subversive of the constitution of the Church of Scotland, as secured by the fundamental laws of the kingdom.

“ That there are now upwards of 620 ministers and above 800 congregations connected with the Free Church of Scotland, and the number of its ministers and members continues to increase.

“ That since the year 1843 there have been raised for the various religious purposes of this Church funds to the amount of 776,000*l.*, of which a sum amounting to 320,000*l.* has been expended in the erection of places of worship in connexion with the Church.

“ That while in the towns and in most parts of the country the congregations of the Free Church of Scotland are permitted to worship God in their own places of worship, and to enjoy all the spiritual advantages common to Christian communities in a free and civilized country, there are not a few parishes, and even whole districts, where the petitioners are prevented from making any suitable provision for the spiritual wants of their people, in consequence of the proprietors of the land having refused to grant sites for the erection of churches ; by which many congregations have for the two years past been subjected to sufferings and hardships unknown in Scotland since the Revolution of 1688, and which could hardly find a parallel in the history of any Protestant country.

“ That your petitioners desire nothing from such proprietors but the liberty to purchase, on any reasonable terms, sites for their churches, in order that their congregations may be able to discharge the religious duty of assembling themselves together for the public worship of God, in circumstances of decent comfort, free from outward distractions.

“ That your petitioners, while thankfully acknowledging that sites have now been conceded in some places where they were at first refused, having waited patiently for more than two years in the expectation, that the spirit which prompted the denial of them in other localities would either be subdued by the conviction of the sin and the folly of interfering with the rights of conscience, or would be melted by the sufferings to which congregations of Christian worshippers were subjected, are now, as their final resource, constrained to appeal to the protection which the Legislature alone can afford against the continuance of a system which is depriving numbers of their countrymen of the ordinances of religion, and which cannot be persevered in without deeply affecting the foundations of society.

“ That your petitioners make this appeal in firm reliance on the principles of religious toleration which form a distinguishing characteristic of the British constitution, and which cannot be violated without inflicting the deepest injury on the political rights and the best feelings of British subjects.

“ That, in order to satisfy your Lordships that your petitioners are not

making this appeal without sufficient cause, they beg respectfully to submit some instances of the refusal of sites, after repeated applications in parishes and districts where their congregations are still worshipping, in the open air, or in tents, or in some other way equally uncertain and precarious, and which they are prepared to verify in any manner that may be required.

"It is known to your Lordships that in many parts of Scotland, and particularly in the highlands and islands, it not unfrequently happens that extensive districts of country are the property of one individual, who has the power to prevent a single church from being built on his property, and it may be, of depriving a large population of their religious privileges.

"The proprietor of the only ground in the extensive district of Applecross in Ross-shire which is available for sites for churches has repeatedly refused to grant them. The district of Applecross comprehends the parishes of Loch-carron and Applecross, the latter of which is about twenty miles in length, and upwards of twenty miles in breadth, and so great was the spiritual destitution of the people in that parish considered that a church at the expense of the Government was some years ago erected at Shieldag, for the accommodation of the people in that locality. Nearly the whole of the population of the district of Applecross adhere to the Free Church, and they are prepared to erect churches, if ground can be obtained for sites. The following are the particulars of the state of the district of Applecross, in regard to religion, in which it has been since the year 1843:—

"1. The population of Loch-carron is about 1,960, and of these 1,900 are connected with the Free Church. The congregation till lately met for public worship in an open field. They have now got a canvas tent.

"2. The whole population of Shieldag consists of 1,899, all of whom with scarcely a single exception, adhere to the Free Church. The congregation worship in the open air.

"3. Applecross.—Population 962, of whom three-fourths belong to the Free Church, and are without a Church, or any accommodation whatsoever.

"In the district of Strathspey, in Inverness-shire, which is the property of one individual, sites have also been refused notwithstanding the greater part of the population are adherents of the Free Church of Scotland. This district is twenty-nine miles long, by about fifteen broad, with a population of about 6,700. In Grantown, the centre of this extensive district, there is a large congregation, containing nearly 2,000 adherents of the Free Church, who have been refused ground for a site. In Duthill, a part of the same district, the congregation, amounting to about 1,000, have no place of worship but a wood.

"In the parish of Cawdor, in Nairnshire, a site has been refused by the almost sole proprietor of the parish, notwithstanding that nearly the whole population, consisting of about 1,000 souls, belong to the Free Church of Scotland. The only substitute for a church is a wooden tent, which was allowed to be erected on compensation being made to the tenant of the ground, but the permission to erect even this poor fabric was coupled with certain unusual and extraordinary conditions, to which, however, the congregation did not in the circumstances refuse to submit.

"The parish of Small Isles consists of the islands Eigg, Rum, and Canna; but almost the entire Protestant population of the parish resides on the former, the island of Eigg; and with one or two exceptions they are all adherents of the Free Church. The minister of the Free Church

who, previous to the disruption, was minister of the Established Church of that parish, has, ever since that event, been driven to the necessity of employing a vessel to enable him to perform his ministerial functions, in consequence of the sole proprietor of the island having refused a petition signed by the whole Protestant population of the island, to grant a site for either a manse or church in connexion with the Free Church, so that the minister is prevented from living on the island, and his congregation are without any place of worship.

"Your petitioners may add further, that the Roman Catholic population of the island are not denied the toleration and exercise of their religion, which is refused to the adherents of the Free Church.

"In the district of Ardnamurchan, extending forty miles long, and on an average five in breadth, and which contains three parishes, the greater part of whose population, amounting to 8,579, adhere to the Free Church sites have been repeatedly refused, and the congregations are deprived of the stated means of religious ordinances. This is also the case in the island of Harris, which has a population of about 4,000 souls, most of whom adhere to the Free Church.

"Your petitioners may also state, that the Highland population in the districts which have been referred to are as well known for their loyalty and obedience to the law, as they are on account of their poverty and destitution; and the depriving them of the appointed means of discharging their religious duties and obligations, by which its supporting and consoling influences are obtained, is taking from them that which has rendered their existence supportable; and enabled them to submit to their great temporal privations with so much fortitude and resignation.

"In other parts of Scotland the same want of toleration has been manifested; sites have, after repeated applications, been refused to the Free Church congregations at Canonbie, Wamphray, and Wanlochhead, in the county of Dumfries.

"1. The congregation at Canonbie, in the parish of the same name, all the property of one individual, consists of between 400 and 500 souls, representing double that number of adherents to the Free Church. Being driven, by threats and legal proceedings, from every other place to the highway, they assembled there for public worship, from November, 1843, till July, 1844, exposed to the inclemency of one entire winter when they were permitted to erect a canvas tent in a field, which they now occupy as a church. When this permission was granted, they were informed it was not to be permanent.

"2. Wanlochhead.—The congregation, between 350 and 450, have no place of worship but in the open air, in one of the most bleak and exposed situations in the south of Scotland, 1,500 feet above the level of the sea.

"3. Wamphray.—A congregation of about 400. Site refused, and the congregation have only had the temporary and precarious use of a barn, until within these few weeks, when the shelter of a canvas tent was allowed them.

"That the petitioners might also refer to other cases, unfortunately too numerous, in various parts of Scotland, in many of which sites are absolutely refused, while in others they are offered in situations so unsuitable as to amount to a refusal, or under conditions such as to prevent the erection of a proper and suitable church; but the petitioners refrain from dwelling on these or on other kinds of persecution to which the adherents of the Free Church have been exposed, by being dismissed from their

employments, and ejected from their dwellings, because they would not make a sacrifice of conscience to the will of their masters or their landlords.

“Your petitioners would remind your Lordships that the doctrines which they teach are those contained in the standards of the Established church, and are substantially the same as those taught by most of the Dissenting bodies in Scotland; and, although your petitioners do maintain, as their forefathers did, that in conformity with the standards of the Church, the Church of Christ possesses, in regard to her own government in spiritual matters, a jurisdiction and power distinct from that of the civil magistrate, they hold that principle in strict consistency with their allegiance to the throne, and with dutiful and cheerful obedience to the civil laws of the kingdom; and your petitioners would confidently appeal to the Government of the country whether Scotland is now less peaceable or less loyal than she was at any former period.

“That while your petitioners are aware that there is no positive law by which a proprietor can be compelled to grant sites for churches, or by which he can be restrained from virtually turning his estate into a moral wilderness by refusing to acknowledge the rights of conscience in his tenants and dependants, your petitioners cannot doubt that your Lordships will not be disposed to regard such a proceeding in any other light than as an intolerable abuse of the rights of property, and an unjust exercise of power, destructive of the best interests of the State, and as therefore calling for the interposition of the Legislature of the country.

“Your Lordships cannot fail to perceive the effect which such a system of intolerance and persecution must produce, and which, in many of the cases that have been referred to, is aggravated by the fact that the recusant proprietors are not members of the Established Church of Scotland at all.

“That while these proprietors thus show, by their own example, that they consider the claims of conscience are paramount to any claim which the Established Church of the country may have to their conformity and adherence to its doctrine and discipline, they are, by the arbitrary refusal of sites for churches in connexion with the Free Church of Scotland, practically denying to their poorer dependants that religious liberty which their own greater wealth enables them to assert for themselves. But your petitioners believe that there is but one Lord of the conscience, both for the rich and the poor. Your petitioners feel assured that your Lordships will give no countenance to the idea that, according to the principles of the British constitution, the richest subject in the realm has a better right to toleration in the exercise of his religion than has the meanest peasant.

“That your petitioners have only further to submit, that if sites have been refused in the expectation of the adherents of the Free Church returning to the Establishment, they believe that it is as complete a delusion as that which in former times led to the attempt to impose upon Scotland the ecclesiastical institutions of England. But if religion be not an empty form, it is plain that the very fulfilment of such expectations could have no other result than that of deadening the violated consciences of those who might be constrained by a deference to human power to make sacrifice of their duty to God. Your petitioners cannot contemplate the consequences that must arise from a perseverance in such an abuse of the rights of property without feelings of the deepest apprehension and alarm; it is their earnest prayer that God may avert the calamities which intoler-

ance and persecution have never failed to produce, and that He may guide your Lordships to take such measures as may to you, in your Lordships' wisdom, seem just for securing to the congregations of the Free Church of Scotland their most sacred and invaluable rights as British subjects.

"May it therefore please your Lordships to take the premises into your serious consideration, and grant the relief sought for.

"And your petitioners, as in duty bound, will ever pray.

"Signed in the name and by appointment of the General Assembly of the Free Church of Scotland by

"PATRICK M'FARLAN, Moderator."

The noble Marquis stated that he had always thought the rights of the subject in Great Britain ensured to every man, in case of his dissenting from the forms or doctrine of the Established Church, the liberty of worshipping God in that manner most congenial to his own religious sentiments. But if the landed proprietors in Scotland were to be suffered to exercise their rights over their landed possessions in the manner described by the petitioners, the freedom of worship to which he had referred would be merely nominal, and in no degree practical. He did not ask their Lordships for anything more than the expression of their sentiments with respect to the circumstances referred to in the Petition which he had read, as he entertained a hope that the expression of such opinion would have the effect of putting an end to so gross an abuse of the rights of property, and also show that a conscientious secession from the Kirk of Scotland ought not to subject those who took that step to treatment which was utterly inconsistent with religious freedom. The Noble Marquis also presented a Petition, with 653 signatures, from inhabitants of the parish of Wick, in the county of Caithness, for redress of grievances, viz.:—"The refusal of the Duke of Buccleuch to grant sites for building Free Churches at Canonbie and Wanlockhead, thereby compelling his tenantry to meet for worship in the open air;" and "the refusal of Lord Panmure and other landholders to grant sites for schools and churches, &c.;" for "the liberty of conscience in public worship and education;" and for "the benefits of the Toleration Act." Also from the Free Church at Peebles, complaining of the "frustration of the toleration laws by the refusal of the Duke of Buccleuch and others" (sole owners of the land) "to permit the erection of churches on their estates by members of the Free Church of Scotland," and praying that "such conduct may be rebuked, and measures devised to prevent the rights of property being used as a means of traversing the rights of conscience in religious matters;" and one from the Presbytery of Newcastle-on-Tyne in connexion with the Presbyterian Church in England, praying "that the law of property may be so far modified as to admit of the purchase of sites for churches and chapels for the use of congregations of the Free Church of Scotland."

The Earl of Cawdor said, he hoped that their Lordships would excuse his soliciting their attention for a few minutes while he very briefly explained the circumstances in which the Petition represented him to stand. It was quite true that he had refused to grant a site for the erection of a building for the use of a seceding congregation; but he held in his hand a letter which showed, that though he refused to allow any permanent edifice to be raised, he yet had given every facility for the erection of a temporary church. It was said, however, that in granting that permission he had annexed to it terms and conditions so unreasonable that no one could have expected the seceders to be satisfied with them.

He admitted that the conditions which he imposed were stringent, but he contended that they were not unreasonable. His hope was that the seceders would very soon return to the bosom of the Church, and that a temporary building would answer all the purposes which their present exigencies required. He merely stipulated that the building should be of timber; that it should be removable at a notice of six months (as we understood), and if not removed by the parties themselves that it might be removed by his factor. In taking this course he could sincerely say that he was not influenced by any other motive than a sincere desire to do that which was best for the peace of the country and the interests of true religion. It appeared to him that the question was one, not of principle, but of time; and he could not but regret that any parties had thought it necessary to interfere between him and a congregation of seceders in the parish with which he was connected.

The Duke of Buccleuch said, he should not have troubled their Lordships with any observations had it not been that his name was mentioned in the Petition as one of those who objected to and took means to prevent the building of a Free church; and he also wished to take notice of the extraordinary zeal and diligence with which some people laboured to put forward the seceding party, as if they were the great body of the Church of Scotland. For his own part, he thought, instead of any complaints being made against him, that he, on the contrary, had great right to complain of the treatment that he had received, and of the conduct of many persons connected with the seceding body in the part of the country with which he was more immediately connected. In those districts every species of agitation was resorted to, and no pains spared to excite the worst passions of the people. The agitators talked of toleration—it would be well if they only practised a little of that toleration themselves, which they so loudly demanded from others. They had described him as a Godless tyrant* who would trample down their rights; and this description of him had been given to one of the congregations during that most solemn period of Divine service, the administration of the sacrament, and that language was applied to him by the person officiating. Though the worst feeling was thus exhibited against him, he hoped that he had preserved his own mind free from the influence of any angry sentiments. As he had so far occupied their Lordship's attention, he should just add, that having heard it was intended to perform Divine service, and administer the sacrament in one of the parishes with which he was connected, literally on the roadside, he wrote in order to have arrangements made for preventing this; it did, however, take place within a field at no considerable distance. But it was not alone the congregation of one parish that met there; it was a vast concourse of people assembled from all the adjacent parishes. What he said at that time was, that he saw no reason why the parties whose case was now under consideration, could not do as other Dissenters did—why, for example, they might not go to the next town. Then he had been accused of dismissing servants of his for joining the Free Church. So far from that being the fact, he had not interfered with overseers of his who had exercised their influence with the labourers in his employment to induce them to join the Free Church. He had not been actuated by any ill-will towards the Free Church of Scotland, and he might state, that he had in his employment persons who had become members of that Church, and in

* This charge has been openly denied in a letter to the Duke himself.

whom he placed the most entire confidence. A great number of his tenants in different parts of the country had also become members of the Free Church, but with them he had no difference. He believed that not one quarter of the discontent to which the Noble Marquis had referred, would have been manifested but for the itinerant agitators who had gone about the country, and who, instead of inculcating charitable feelings, had excited feelings of hostility against the Established Church and the landed proprietors. They had, in effect, used the language of a Revd. Gentleman who had taken a prominent part in that movement, that "the Establishment was a great moral nuisance, which ought to be swept from the face of the earth." (This has been long since refuted.)

Lord Campbell said, he did not wish to throw any blame upon the Noble Duke (Buccleuch) or the Noble Earl (Cawdor) but he was anxious to state generally his sentiments upon a subject so interesting to his native country. He considered the Noble Earl (Cawdor) was fully justified in doing every thing in his power to prevent the destruction of the Church of Scotland, for in his (Lord Campbell's) opinion the destruction of that Church would be a tremendous national calamity. He thought that the Church of Scotland, for which he entertained the highest respect and reverence, had for many generations conferred the greatest benefits upon that country. But he must say, that any great proprietor in a county or parish who would endeavour to persecute those who had left the Established Church by refusing them the means of erecting places of worship, abused the rights of property, and placed those rights in great jeopardy. Though he did not agree in the principles upon which the recent secession had taken place, it was impossible not to admire and respect the motives by which the seceding members of the Church had been actuated. They had acted in a most noble and disinterested manner and had sacrificed all prospects of worldly advantage for conscience sake. It could not be said that the Free Church did not inculcate sound doctrine and pure morality; but he regretted with the Noble Earl opposite, the intolerance manifested by some of its members. He thought while not a few of them would resist persecution themselves, they would not be slow to persecute others; but he considered that the conduct of great landed proprietors, who after the disruption had taken place, endeavoured to embarrass and harass the members of the Free Church by preventing them from purchasing sites in localities where a place of worship was needed, was greatly to be deprecated. He believed there was no proprietor in Ireland who, however strong his Protestantism might be, and however he might disapprove of the Popish religion, would not allow a site for the erection of a Roman catholic chapel. The law as it now stood was certainly in favour of those who refused such grants. The Petition presented by his Noble Friend prayed that the law might be altered, and he considered that if these refusals were persisted in some alteration would be necessary. In the case of the railroads their Lordships had interfered with the rights of private property in a manner which called forth the nightly vituperation of the Noble and Learned Friend (Lord Brougham,) who had left the House.

The Lord-chancellor.—Denunciation. (A laugh.)

Lord Campbell continued.—He might say vituperation, not of their Lordships, but of those connected with such undertakings. Having done this, he did not see why, if it became indispensably necessary, it would be any violation of the just rights of property if under certain restrictions they should provide that on reasonable compensation being given

to a proprietor, sites should be granted for the erection of places of worship in connexion with the Free Church. This might be done by appeal to the Court of Session, or some other tribunal. He hoped, however that such a step would not be necessary, and that if a reconciliation between the Established and the Free Church was hopeless, both parties would remember that they were Christians.

The Marquis of Breadalbane said, he thought the imputations of intolerance that had been thrown out against the Free Church of Scotland were in a great degree, unjustifiable, for he believed that the ministers and members of that Church fully assented to the principle that toleration should be afforded to all religious persuasions. A Noble Lord opposite had alluded to itinerant agitators going about the country, but he had not condescended to enter into any particulars. He (the Marquis of Breadalbane) must be allowed to say, that when congregations were obliged during the winter months to conduct public worship exposed to the inclemency of the weather, it was not surprising that such grievances should excite the feelings of the people.

The Petition was then ordered to lie on the table.—*London Record.*

V. THOUGHTS ON THE JEWS BY BELIEVING JEWS.

[From "*the Voice of Israel*," conducted by converted Jews.]

OUR Christian readers are presented, in this and other journals, with accounts of the present movement in the Jewish community. But no extracts, however copious, can produce anything like the impression left on the mind by the entire perusal of a multitude of Jewish journals. In the one case, we have a distant view of the sea, and can only distinguish a few of the white breakers; in the other, we stand, as it were, on a rock that overhangs the raging surge, and behold its waves eddying, dashing, and foaming, in all the wild turmoil of a winter storm.

To attempt an enumeration of all the questions that at present agitate Judaism, would be as vain as to count the waves of the troubled sea. There are, however, four well-defined parties, occasioned by the separation of each of the great contending parties, into two subdivisions. The Orthodox party is divided into those who reject all innovation, and those who wish to remove acknowledged abuses; while the two great divisions of the Reform party may be distinguished as those who are afraid of doing too much and those who are afraid of doing too little. When it is further considered, that the right and left wings of the Reform army at least, are again subdivided, not merely into separate, but into hostile parties, who, during the intervals between the pitched battles with the enemy, fight among themselves, regiment with regiment, company with company, man with man,—some idea may be formed of the confusion that now reigns in the Jewish community.

"Surely," say our sanguine Christian friends, "this state of things

must convince the Jews that there is something wrong in Judaism, and thus lead to their conversion to Christianity." We have no such anticipations. Between dissatisfaction with Judaism, and belief in Christianity, there lies a wide gulf; and it is very unwise in Christians to lead the Jews to suppose this gulf may be crossed by a skilful leap. The majority of the Jews will do exactly as the majority of Gentiles would do in a similar case—give themselves very little trouble about the matter. Each will, in due time, attach himself to one or other of the sections of Judaism, as inclination, modified by family connexion, and other circumstances, may lead him, will pursue the important business of his merchandize, and leave polemics to those who have a taste for them.

But while the great mass of the Jews, like the great mass of all other people and nations, are chiefly intent on the things of this present world, there are a considerable number even of those who are not actively engaged in the contest, who regard the present state of affairs with painful interest. Many who adhered to Rabbinical Judaism, had strong suspicions of the solidity of its foundation; but it had stood so long, that they were unprepared for its suddenly tumbling about their ears. They feel the pain and the awkwardness of confessing, that for generations past, their fathers have been under a delusion; that the Oral law, instead of being a revelation of the mind of God, is a mass of absurd and laborious trifling. It is deeply mortifying that the Gentiles should see and know all this; and that after the lapse of centuries in which the Jews have prided themselves on the unity and antiquity of their worship, they are obliged to set about re-modelling it entirely.

Among the class who feel thus, it is not unlikely that nominal Christianity may gain many proselytes. When a sect is closely bound together, and the interests of its professors are deeply interwoven, a man finds his worldly advantage in abiding by his sect; but when this union is broken, there will always be strong inducements to profess the dominant religion of the country in which he dwells; and when self-interest sees no objection to a creed, a powerful opponent is silenced. We are therefore not surprised to learn, that on the last Sunday in June, eight Israelites were baptised in Paris by the Abbé Ratisbonne; nor that the Abbé promised the *spectacle*-loving Parisians, another entertainment of the same kind ere long. Our French brethren may perhaps say, "You treat this with indifference because the Abbé Ratisbonne and his proselytes are Roman Catholics, and you are Protestants." We say, No; we receive such intelligence, not with indifference, but with grief; not because we are Protestants, but because Roman Catholicism, more properly entitled Popery, is no Christianity, but a spurious imitation of it.

Possibly some of our Christian friends may ask why we do not think nominal Christianity at least as good as modern Judaism. To this we reply, that it is a melancholy truth, that all wrong paths in

religion lead to the same fearful abyss of eternal separation from the true Source of happiness; and therefore in their ultimate results, all forms of error are alike. But so long as a man suspects, or knows, that he is in the wrong path, there is some hope of his seeking and finding the right one; whereas, when he mistakes the way a second time, there is less likelihood than before, that he will ever gain the true path. A change from Judaism to nominal Christianity, whether under the form of Popery, or of cold and formal Protestantism, is an event that gives us no pleasure. Many such conversions, however, we confidently expect. To those who have been tossed on the troubled sea of theological controversy, a religion decided by infallible authority seems to offer a quiet and peaceful harbour; while to the lovers of pleasure, the current religion of the day, whether Protestant or Popish, interposes no obstacle to the enjoyment of their selfish and worldly gratifications.

But there is a class very different from those we have hitherto mentioned, to which we desire at present more particularly to address ourselves. We mean the class of *thinkers*; of those who find time in the intervals of this world's business, to stretch their thoughts to the unknown future, to that state of existence beyond the boundaries of time, of which all men have some presentiment. The improved education of the modern Jews has greatly increased the numbers of this class. Education and refinement, it is certain, do not necessarily lead to the knowledge of God; but they lead to those habits of thought that are favourable for seeking after it, if properly acted upon from without. The mind that is incessantly occupied with low and grovelling pursuits may pass a long life with very few thoughts of what is to happen hereafter; but it is almost impossible for a mind to contemplate the wonders of creation, and the mysteries of Providence, without many anxious thoughts concerning the great First Cause, and its relations thereto. All false religions are opiates to still this craving of the human soul, in those seasons when neither pleasure nor business can lend their aid for this purpose.

The thoughts which naturally arise in the human mind in contemplating its own being, and position in the universe, are powerfully depicted by Schiller, when delineating the character of an infidel. "Time past, and time future, I behold shrouded by two dark, impenetrable curtains, that hang before both limits of human life; and which no living hand has ever drawn aside. Hundreds of generations have stood before these curtains with torches, vainly guessing what lies behind them. Poets, philosophers, and statesmen paint their own dreams upon the curtain that conceals the future; jugglers take advantage of the general curiosity, and create astonishment by the strange phantoms they produce. A deep silence reigns behind this curtain; none who have once entered therein return an answer to those who are without; like one calling into a sepulchre, man hears but the hollow reverberation of his own questions. Behind this curtain

all must go ; shuddering they lay hold of it, not knowing what awaits them on the other side.”*

Human reason has discovered much, but never has it got a glimpse of that which most nearly concerns every human being. The proud infidel may, in his own estimation, be acquainted with “all mystery and all knowledge ;” but when he has sported his little hour on the stage of life, he must “die, and go he knows not whither.” He fears neither God nor devil ; but there is one who can master him. Let him try his skill upon DEATH ; let us see him overcome this great universal enemy ; and then we shall begin to give heed to his theory of the universe. Oh ! what a mortification to human pride ! To spend a life-time in the pursuit of knowledge, and at the end to know nothing more of the future state, than that it is a dark abyss, into which he must shortly plunge !

To him who has learned by the wonders of creation, “the eternal power and Godhead” of the Great First Cause, the inquiry must suggest itself : Has this Omnipotent Being made any direct revelation of His *will* to man ? Besides the deductions He has enabled him to draw by his own reason, has He given man no more specific intimation of what is pleasing and displeasing to Him ; above all, has He given him no light in regard to that future state, the reality of which he can not only infer from reason, but of which he has also a distinct presentiment ?

To this question the Jew answers, Yes ; and the Christian answers, Yes. So far they are agreed. But the thoughtful and educated Jew, who has rejected the Talmud, has difficulties to encounter, of which at first he may not be aware. He will find that the Law, the Psalms, and the Prophets, form but the initiatory part of the revelation of the mind of God ; that there is in them a constant looking forward to a time of clearer revelation, “when the parables, and dark sayings of old,” (Ps. lxxviii. 2,) shall be clearly explained by the coming of the “Just One,” the “Righteous Servant” (Isa. liii. 11,) of the Father. He will find the Old Testament scriptures a record of laws broken, of blessings forfeited, of promises unfulfilled, of purposes apparently abandoned. We do not say that the Talmud affords any real help out of these difficulties ; but the Jews have an undefined feeling that it does so. If a Christian presses hard upon a Rabbinical Jew with arguments in favor of Christianity drawn from scripture, he evades them by saying that the Christian does not rightly interpret the passage ; that when taken with the explanation of this or the other Rabbi, derived from the Oral law, it bears an entirely different sense. Even though he may not be able to cite the authority in question, nay, even without any distinct recollection that such explanation exists, he can still take refuge under the general idea that Rabbinism affords a panoply that is impenetrable. If the enemy make some breaches in the outworks of scripture, he is still safe within the impregnable fortress

* Schiller Samm. Werke, b. 11, s. 241.—Tübingen, 1819.

of Rabbinism. But when his own friends have utterly destroyed the fortress, and he is left to entrench himself behind the outworks the best way he can, he will find that his position is by no means so strong as he formerly imagined it to be.

So long as a man's religion is something entirely exterior to himself, so long as there is no occasion to put it to the proof, he is easily satisfied that all is right. A paste-board boat, nicely painted, might look well, and last a long time, provided it were never put into the water. The end of true religion is to bring men into personal and individual contact with God; while the religion of most men, savage and civilised, is a contrivance to avoid this contact; a refuge to flee to when such contact appears inevitable. Hence arises the confusion and disturbance when this refuge is interfered with. O how many are the refuges of lies to which man betakes himself, to evade the necessity of dealing directly with that God of love, who is ever pursuing him with the tender request, "My son, give me thine heart!"

We know enough of the feelings arising from the overthrow of old and cherished associations, to be able to sympathise deeply with the class of our brethren we are now addressing. We know the despairing feeling with which the question, "What is truth?" is then asked. We are well aware that this question, so uttered, is tantamount to the inquiry: "Is any thing true, save these gross realities we can see and handle?" Dear brethren! you are tossed on the tumultuous sea of doubt; you see your Jewish brethren around you in the same helpless condition. The weapons with which you combated Christianity are gone; the weapons wherewith the deist combats it, are as destructive to Judaism as to Christianity. Yet Christianity, we can well believe, offers no inviting appearance to you. What is there in the mummeries of Popery, or the cold heathen morality of rationalistic Protestantism,* to satisfy the soul that is earnestly inquiring after truth? Yet land not, we beseech you, on the barren rock of infidelity; we can offer you "an anchor of the soul, sure and stedfast," (Heb. vi. 19,) with which you may safely ride out the storm, until calmer seas, and favouring gales, enable you to reach the haven of peace. "God who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son," (Heb. i. 1, 2.) This we affirm as a proposition we know to be true. Why will ye reject it without examination? We say not you must become a proselyte to such or such a faith; you must join this or that community, we ask simply that ye examine whether there be any truth in the statement, that "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," (John iii. 16.) The record that contains this completion of the revelation of God's will, is easily obtained; study it, we beseech you, that ye be not found "rejecting the counsel of God against yourselves." "He that believeth not

* This is principally addressed to our brethren on the Continent.

God, hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son." (1 John v. 10, 11.)

To us, the curtain of futurity is no longer impenetrable; life and immortality have been clearly brought to light by the Gospel. Doubts and fears have vanished, since we have found "an anchor of the soul."

VI. THE NAGPUR MISSION OF THE FREE CHURCH OF SCOTLAND.

REFERENCE has already been made, on several occasions, in our pages, to the Mission of the Free Church of Scotland at Nagpur. The arrangements of this Mission are now in a state of forwardness, that justifies an appeal on its behalf to the liberality of the Christian public. The sympathy and prayers of Christians are also sought; for these, assuredly, are not less precious than pecuniary gifts.

The Mission has been enabled to occupy, as stations, both the Native city of Nagpur, and the neighbouring cantonment of Kámpthi.

The city of Nagpur, both from its own magnitude, and as being the capital of Central India, will be the head-quarters of the Mission. The ordained Missionary, the Rev. S. Hislop, and two of the three German brethren who are associated with the Mission, will reside in its immediate neighbourhood.

The proclamation of the word in the language of the people is already extensively carried on. Mr. Hislop himself has necessarily been unable, as yet, to take much part in vernacular preaching, being occupied in acquiring a thorough acquaintance with the language—the Maráthi;—but the German brethren, Messrs. Apler and Voos, who have for a considerable time been zealously prosecuting the same study, devote almost their entire energies to this great object.

The establishment of schools, for reasons which we shall immediately refer to, must be cautiously proceeded with. But an English Institution will form one of the cherished objects of the Mission,—and will be conducted, as far as the difference of circumstances permits, on the same plan as those already established by the Free Church at the three Presidencies. It has been ascertained that there is a considerable demand for English education, which demand will probably increase when it is responded to,—and, as there are no facilities for the prosecution of the study besides those which the Mission will furnish, we may trust that this branch of the operations will be continually rising in importance.

Vernacular education is already prosecuted to a considerable extent in Nagpur; that is to say, the mere rudiments of learning are rather widely diffused. But the present schools afford scarcely any knowledge of the higher branches of education, and there is little doubt that a well-conducted vernacular seminary would become an object of much interest. The establishment, then, of a vernacular school, or schools, of a superior order, will be another cherished object of the Mission. It is scarcely necessary to say that, in these schools, whether English or vernacular, the grand

end desired will be the conversion of the soul to God,—and the grand means sought to reach that end, the prayerful and affectionate imbuing of the mind of the pupil with the facts, the doctrines, and the precepts of the Scriptures of Truth;—in a word, these schools will give, as far as the Lord enables the Mission to fulfil its designs, *a thorough Christian education*.

The proceedings of the Mission at Nagpur are, in the mean time, retarded by a cause that may, ere long, be overruled to their far greater prosperity and influence. Those commotions and tossings to and fro, by which the mind of the natives has been shaken in other quarters, have extended to the centre of India, and the incipient operations of the Mission have had an influence in increasing the excitement. The existence of a remarkable sect among the Nagpur Brahmáns has recently been brought to light, who are styled *Kalankis*, apparently from the name of the tenth, and still expected, incarnation of Vishnu, which, according to Hindu prophecy, is to usher in such mighty changes. These men have abandoned the worship of idols; they visit no temples, and pray to an unseen God. The case is still under investigation, and the Native authorities keep the matter as quiet as possible; but it is believed that the strong hand of power will crush, if it can, the rising sect. Already, however, their principles have spread pretty widely; the city and neighbourhood have been vehemently shaken at the discovery of the heretics; and prophecies of coming disaster have been uttered which have kept up the alarm.

In these circumstances the Mission, planted at the capital of an independent Native Prince, in whose palace the Brahmáns exercise great sway, is in a difficult and trying position, and needs the prayers of the Lord's faithful servants to be offered on its behalf. The two German brethren, when lately preaching in the city, were recognized as *Kalankis*, and very roughly handled. Preaching is thus impeded,—and the establishment of schools must be deferred until the excitement pass away.

Amid all this, inquiry increases; the minds of men are prepared for something new and extraordinary, all these commotions may be but the prelude to the wide proclamation, yea and the wide triumph, of the Gospel of Christ. Which may God of His mercy grant!

The cantonment of Kámpťi, which is about 10 miles distant from Nagpur, will also be occupied as a post by the Mission. It is a large and important station,—the native population alone amounting to 33,000.

A large and commodious school-room has been built for some years in Kámpťi, and the proprietors have with great generosity made it over to the Mission. About 30 pupils have been in the habit of learning English; although the facilities for the study have hitherto been exceedingly few, and we may confidently expect a large increase to the number, when a thorough system of education is established. A young native educated in Bombay, and of very superior literary and scientific attainments, has been appointed as head teacher in this school, and, at the time we write, is preparing to leave Puna, *en route* to Nagpur and Kámpťi. There will also be Maráthi, Hindustani, Tamil, and Telugu classes, in connexion with the school,—all of these languages being extensively spoken in the cantonment of Kámpťi.

A very interesting part of the Mission-work at Kámpťi will be the superintendence of the Native Christians who are already there. There are nearly 50 adult individuals, converts, or the descendants of converts connected with the Protestant Missions in the South of India. Hitherto

these have been emphatically “sheep without a shepherd,” having no Minister or catechist connected with any Society to feed them with the bread of life. The position of these Protestant Christians was still more painfully interesting from the danger to which they were exposed of being seduced to join the Native Roman Catholics, who form a much more numerous body and are superintended by a priest. To take care of this most interesting class of people, one of the German brethren, Mr. Bartels,* has been stationed at Kámpťi. He has commenced the study of Tamil only since the present arrangement was formed, but he is assisted by a very pleasing young Christian Native, whose mother-tongue is Tamil, and whose heart greatly leans towards Missionary labour. The ordained Missionary, Mr. Hislop, will administer sealing ordinances, and decide on the more difficult questions; but the ordinary supervision will be committed to Mr. Bartels. Already we hear that one or two Roman Catholics endeavour, as far as priestly tyranny will allow, to join with the Protestant native congregation in its scriptural exercises. We need not say a word to enlist the deepest sympathies of the Christian public in this part of the work of the Mission.

Thus far have we spoken of the efforts that are to be made to influence Nagpur and Kámpťi themselves. But these stations can be viewed in another aspect—as centres, or rather a centre, from which the truth may radiate over a mighty territory. Nagpur and Kámpťi are extensively resorted to by the inhabitants of the neighbouring districts; and thus the capital is, in respect of vital influence, really the *heart* of the country;—its pulsations are felt over the whole region. Besides this, the German brethren are in the habit of itinerating to considerable distances around, for the purpose of preaching the Gospel; and they will continue to pursue a mode of operation on which the blessing of the Lord has, in other parts of India, been seen to rest. The celebrated mountain of Ramtek, one of the “high-places of idolatry” in this land, which is only 15 miles from Kámpťi, and the scene of an immense annual gathering of people from the whole region of Central India, will form a most important point on which to bring the energies of the Mission to bear.

Thus then, in the good providence of God, this infant Mission is already pretty strong in point of agency, and can present the truth as it is in Jesus to the mind of Central India in those varied modes which have been noticed. This is an occasion of much thankfulness to those who have mourned over the immense territory on all sides around Nagpur, which has hitherto been shrouded in darkness that may be felt,—in primeval gloom, which, from the first of time, until now, no light has come to scatter. To the affectionate sympathies of such we commend the Nagpur labourers and their efforts. They will feel it a privilege to aid the great work, by giving of the substance wherewith the Lord has blessed them—blessed them by making them the stewards of His bounty. The expenses of the Nagpur Mission will necessarily be considerable. The salary of the ordained Missionary will be paid from home; but all the other agents of the Mission must be supported by funds raised in India. The Free Church of Scotland is poor; she sends out men, and then she will support as the Lord enables her,—but, in the greatness of her poverty, she commits to the affection of the followers of the Lord Jesus in the lands where her Missions are planted, the duty of supplying the pecuniary means necessary to maintain their operations in full efficiency. We say then again, a considerable sum—at least 8000 Rupees annually

* Since dead.

— will be required to uphold the agency and work of the Mission, as they ought to be upheld. Friends have been raised up, who have come forward with much liberality; but more such are still needed. We trust that Christians, at other stations, will not deem themselves excused, on the head that the residents at Nagpur and Kampti ought to supply the necessary funds. The duty of Christian liberality we are all slow to learn; and it cannot be expected that a station which has been comparatively little called on, will at once raise the amount that is required; nor will, we trust, the day ever come when Christians in India will cease to feel it a privilege to contribute to several Missionary stations.—We say this, while yet desiring gratefully to record the goodness of the Lord in putting it into the hearts of many at Nagpur and Kampti to aid the Mission.

Subscriptions in aid of the Nagpur Mission will be received by the Missionaries of the Free Church of Scotland in any part of India.—*O. C. Spectator for August.*

VII. PROPOSED MISSION TO THE KHÚNDS.

WE cannot decline the request of our esteemed friend and fellow-labourer, the Rev. Amos Sutton of Cuttaek, to give insertion in our pages to the following circular on behalf of a mission to the Khúnds. We cannot but concur in its christian evangelistic design; and we shall gladly become the medium of receiving and forwarding to so desirable a destination, any thing *more substantial* than good wishes, to wit, pecuniary subscriptions—with which any of our friends or readers may be pleased to favour us. The circular has already appeared through so many, and earlier channels, that there is nothing now left for us to say regarding it than this, that we wish in the highest and fullest sense of the terms, “God speed it”—may He grant wisdom and judgment, as well as energy and zeal, to those who are willing to embark on so difficult yet desirable “a work of faith and labour of love”!

The Christian public have now become tolerably well acquainted with this barbarous, yet, in many respects, noble race; and their sympathies have doubtless often been excited for the unhappy children who still, in great numbers, continue to be sacrificed to their sanguinary superstition. Efforts are indeed now being made by the Government to suppress these murders, and every friend to humanity must wish for every possible success; still the history of such attempts, either in this particular case or in the kindred one of Infanticide, (which also prevails among some of the Khúnds) affords very little ground to hope for any permanent beneficial results. Neither the men nor the measures which Government can consistently employ, are fitted to reach the root of the evil. Where however science, politics, and attempts at civilization have failed, Christianity has often triumphed, and will yet oftener triumph, wherever her voice is duly regarded. It is Christianity which alone can furnish adequate motives to the philanthropist, and it is that alone which furnishes the remedy for the woes of those we would benefit.

My proposal is to attempt sending them the Gospel, and to do so by the help of benovolent individuals in India. Allow the writer briefly to

state why he in particular makes this proposition—what are the facilities afforded for its probable execution—and what is the assistance required.

I. As it respects his personal interest in this matter.

He may remark, that he belongs to a Mission to which the public have a right to look for some attempt at sending the Gospel to the KHUNDS, the whole country bordering on our field of labour. His first Missionary journey was along the borders of the Khund country. The first victims rescued were placed under his charge, and that of his associates, and remain still associated with him either as scholars or work people. From that time many others have come under his charge, and are generously supported by Government. In our allotment of the several fields of labour in the province, the whole Khund district on the Cuttack side, as far as Sunbhulpoor, falls to his diocese; and finally, his colleagues at Ganjam, &c., to whom the remainder of the field thus nominally belongs, are like himself deeply interested in the KHUNDS, and will cordially co-operate in any attempt to benefit them. Finally, the writer is unable to pursue his accustomed sedentary avocations at the desk, and would gladly engage to as large an extent as possible in more direct Missionary campaigning.

The above circumstances have originated and cherished a sense of moral obligation to make some attempt at establishing a Mission among the KHUNDS. With this view, three years ago, he made overtures to a well-known philanthropist in India to employ part of his force in this direction, but without success. He has made other efforts, but hitherto without any determinate result. He now turns where probably he should have turned at first, and solicits the aid of those on the spot, or at least in India. The writer has so often appealed to the liberality of Christian Friends, that he has perhaps felt sinfully backward in this matter; and could he have accomplished the work single-handed, he would have done so. But this is wrong. "It is more blessed to give than to receive;" and when Christians are induced, by any means, to do what they otherwise would not for Christ, a real blessing is conferred on them. And there is no truth on which the writer relies with greater confidence than this, viz. that it is the most exalted privilege on earth, first to secure our own soul's salvation, and then to do *all we can* to secure the salvation of our fellowmen. Thus much for the personal reasons why the writer places himself forward in this matter.

II. What facilities are afforded us, so as to make it probable that an attempt at establishing a Mission among the Khunds would be successful.

First.—Our present Mission Stations are so located as to enable us with ease to establish Stations among the KHUNDS at the most prominent and healthful points, viz., Goomsur, and the southern bank of the Mahanuddi. We have surveyed the land on the Mahanuddi, and selected our post; while Goomsur has for some time been under contemplation.

Second.—Some of our rescued children know enough of the Khund language to help us with the acquisition of it, and to afford a prospect of being themselves eventually useful in such a Mission; while the written language and character used among the people (in the small extent to which any is used) is Oriya.

Third.—Supposing we were to commence with these two posts, our Missionaries would soon gain practical acquaintance with the internal state of the country, as to climate, access to the people generally, and as to the best means of extending our efforts. We could at once commence schools with the rescued victims, if Government should continue to favour us, and by increased acquaintance with the people, their country, and

language, bring to light whatever facilities for their improvement may exist.

Fourth.—As this paper must be brief, we simply add, that we have a mind to the enterprise.

III. The assistance required.

We have probably in our Mission the raw materials for much of the needed machinery, but our first wants would be one or two good men, and the necessary funds.

The branch of the English Baptist Church which supports the ORISSA Mission has lately commenced a Mission in the North of CHINA. It must make a strenuous effort to maintain its present operations, and could only help us with a supply of men hereafter. The American branch of our Mission, located at the Northern part of the province, is too weak at present to cultivate its own field; but as it grows stronger, has an opening among the COLES and SANTALS, requiring efforts similar to those we now advocate for the KHUNDS.

As it respects an immediate supply of labourers, the writer has been applied to by several individuals qualified to enter at once upon the work; but the funds have been wanting, and this fact has operated as an extinguisher of all the hopes we have hitherto entertained. Whether these brethren may still be obtained, can only be ascertained by trial; but there is hope that others may be found if these should fail. Should this paper reach the eye of any brother who is willing to engage in this arduous enterprise from love to Christ, and the souls of those for whom he died, the writer will be glad to hear from him.

Our chief point then contemplated by this paper is, to ascertain if there be a likelihood of funds being afforded to enable us to attempt a Mission among the KHUNDS. Our efforts are conducted on a very economical scale, but we could not calculate on less than 500 Rupees monthly expenses, for the two Mission posts, supposing of course that there will be a Missionary at each, with Native Assistants and a School. With this, however, we could at once commence operations.

Are there not in India those who have the will and the power to aid us in at once commencing this effort? Besides those who, among many, help, may not an individual or two be found who might well adopt this benevolent enterprise as their own; or who, like the late Mr. Gorton, may place their thousands upon Christ's altar?

I present this appeal to Christian Friends, leaving it for them to reflect on the words in relation thereto—"How much owest thou unto my Lord?" and remembering, that although these unhappy outcasts from humanity may scarcely ever know their name, or appreciate their benevolence, yet that "they shall be recompensed at the resurrection of the just." Nor is the hope built upon the sand, that, at the last in-gathering day, there may some, among the redeemed multitude, be found who, with unutterable gratitude, may say, "For our salvation we are indeed wholly indebted to Christ, but for the means which brought us to his feet we are, under God, indebted to you."

A. SUTTON.

VIII.—THE DURGA PUJA HOLIDAYS.

WE feel as if we could never let pass these vile "HOLIDAYS," as they are termed, without bearing some testimony against them;—especially in regard to the observance of them by a Christian people.

But circumstances prevent us from doing that we would, on the present occasion ; we must therefore do simply what we *can*. On a former occasion we fully expressed our mind, on the subject of these degrading Holidays ; and we feel that now we can do no more than present to our readers the same expression of sentiment, which was and is our own ; begging their serious consideration of the whole matter, and especially as to this point, *Can nothing be DONE, to put an end to this system, of Christians observing Idolatrous Holidays?*

The Doorga Pooja Holidays are low over ; and glad we are, that they are gone for another year—would, they were gone forever ! There is something peculiarly sickening in these yearly Heathen-holidays, identified as they are with the very worst type of pagan apostacy from God, and with the vilest accompaniments of Hindoo idolatry, itself supremely bad ; day after day of this public vacation, as it drags along, disclosing to us, by the cessation of all civil business, by the stagnation of all social activity, by the interruption of every work of usefulness, how intense is the hold which devil-worship has of this land, and how irresistibly popular in this metropolis of Hindooism, is the denial of the living and the true God, and the substitution of a Devil for HIM. Alas ! alas ! how little of actual christian result, in this the most favoured city of Heathenism in the world, has yet been accomplished !

But if the soul be sickened by looking on this as a paramount specimen of idolatrous celebration, it is also *pained* by another and different view of the same subject—that the *Festivals of Idolatry are the Holidays of Christians*. Partly from political deference to the reigning superstition of the country, and partly from the expediency of mere convenience in conducting its civil business, our British authorities have made the grand days of Idolatry to be the chief seasons of relaxation and enjoyment to their christian servants and subjects—they have made the *Churruck* and the Christmas-day, the *Dole-Jattra* and Good Friday, the *Doorga-Pooja* and the Easter week, to rest on one and the same basis of authority and enactment, for their Christian and their heathen people. The mercantile heads of Society, following in the same train, but (as *they* say) from the force of necessity, have set their hand to this Government deed : and so, by common consent for one whole week at a time, all Calcutta seems under the sway of an idol, the *Idol Doorga* :—commerce is suspended—business is closed—churches are thinned—shrines are set up—nautches are multiplied—Hindoos are worshipping or surfeiting, Mahomedans sauntering or partaking, Christians reposing in their homes or fled to the river for health and pleasure ! Such is the state of things outwardly and seemingly :—have we overstated or caricatured it ? Now, what is *painful* to us in this state of things is, that, whilst relaxation from business, for a time, is to all men most desirable and needful, the *special season* of such relaxation should stand connected with *idol-worship* ; so as the enjoyment of the one on the part of Christians, should be made dependent on the observance of the other on the part of Heathens ; so that this physical enjoyment of the Christian is made to hang upon the continuance of this idolatrous abomination of the Heathen. The effect of such coincidence or rather dependence is, that the believer in Jesus is induced or rather unconsciously seduced, to look forward with pleasure, even with *desire*, to the arrival of certain days in which he will be relieved, by general consent, from the toils of business ; and those the very days, which are made holidays, *because* on them there is the longest and intensest idol-worship of the whole year—that is those very days when the living and true God is more sadly and painfully blasphemed by the people of the land than at any other season whatever. To us there seems a moral conjunction of a very painful sort, in this apparently mere coincidence of opposite things. Individual Christians may have little or no power in this matter, it is true ; they cannot singly and alone prevent the Doorga-Pooja recess, nor any such publicly constituted Heathen-holidays ;—but, they have power to think over, to consider, to follow up the

matter in all its elements, circumstances, consequents ; and they have power to stir up others to do the same with themselves :—and is this *nothing* ? Who can tell what the result might ultimately be, if every man brought his convictions as nearly to the point of *action* as he could ? Are we not at present virtually and constructively honouring all the demons of Paganism, by honouring the days of their anniversary worship ? and can there be any doubt, that, by this alone, Heathenism is prodigiously strengthened, and by our very selves its more rapid downfall retarded ? We have rightfully given to our heathen clerks and servants *fifty-two* clear holidays, even our *Sabbaths*, which to them are simple and pure *HOLIDAYS*, open for recreation and without temptation to evil :—these fifty-two days are a clear gift to them, as well as benefit to ourselves : Can we do nothing then, as men, as citizens, as Christians, to rectify the evil, of enacting and perpetuating as civil holidays, the ruinous anniversaries of these male and female Demons of Heathenism ? Let the serious reader ask himself, are these fit holidays for Christians, in which to *rejoice* ?—ought they not rather to *FAST* ? We doubt not that if a number of believers did but agree to spend each successive Doorga-recess in humiliation and prayer before God—the consulted God of India and of the Universe—Doorga like Dagon would soon fall upon the threshold.

IX. LAST DAYS AND DEATH OF LUTHER.

THE death of Luther occurred Feb. 18, 1546. On the 23d of January previous, he left Wittenberg for Eisleben, his native place, with a view to effect a reconciliation between the Count of Mansfeld, his brother, and the inhabitants. He was attended by Dr. Jonas and his two sons, the eldest of whom was then about 22 years of age. Owing to the season of the year, the journey was to him one of great fatigue and danger.

When they came in sight of the church tower of Eisleben, a rush of tender reminiscences crowded upon the mind of Luther with such an overwhelming force, that he fainted entirely away. Luther found himself very much exhausted by the fatigues and inconveniences of his journey. He had an issue for the pains in his head. This had been neglected since he left home, and had become very painful. After a night's rest, however, he entered on business, and pursued it with unremitting diligence.

February 14th, he ordained two preachers, and received the Lord's Supper for the last time. The next day he preached his last sermon from Matt. xi. 25—30, which is given in full by Lomber, Vol. III. p. 182—197.

February 16th, at supper Luther spoke with great cheerfulness on the brevity of human life. Among other remarks, he said : “ when an infant of a year old dies, he probably has from one thousand to two thousand of the same age to go into eternity with him ; but if I die at the age of sixty-two, I shall scarcely have sixty or a hundred of my age who will die the same day.” Being asked if we should know our friends in the other world, he replied ; “ Adam, when we awoke from his sleep and found Eve by his side, did not gape and stare, and say, ‘ Who are you ? Where did you come from ? ’ but he knew her at once, and exclaimed, ‘ Bone of my bone, and flesh of my flesh.’ Though he had never seen her before, he felt, through marrow and bone, that it must be she and could be no other ; and so shall we feel when we awake in eternity, and see our loved ones standing around us.”

the hearse along from the gate to St. Mary's Church, a distance of about fifteen or twenty rods. As the hearse was slowly making its way along through the mass of human beings, a voice in the crowd began to sing the first hymn which Luther published :

“ *Aus tiefer Noth schrei ich zu dir,
Mein Gott, erhor mein Rufen.* ”

“ From deep distress I call to thee,
My God, regard my crying ; ”

and the whole multitude joined in the singing but could scarcely complete a single line before their voices were choked by their sobs, and they all wept aloud. Then they began to sing again, and thus alternately singing and weeping, they at length deposited the body in St. Mary's Church, and even then they could not be persuaded to disperse, but stood around the church the whole night.

At six o'clock in the morning the hearse started again, followed by the same weeping throng, and meeting every where on the way the same demonstrations of grief ; and at mid-day on the 22nd it arrived before the outer gate at Wittenberg, where it was met with all the honours which could be conferred upon a sovereign prince. The mayor's carriage stood just out-side of the gate, and in it was the bereaved wife and her younger children, awaiting the arrival of her elder sons with the dead body of their father. There were many affecting scenes connected with Luther's death, but none more thrilling, more heart-rending, than the meeting between the mother and her sons.

After some interruption, the procession went on to the Castle Church, which was immediately crowded in every part, every door and window was filled, and every street and avenue leading to it was thronged with mourners intently weeping. Bugenhagen and Melancthon were in the pulpit. The first arose, and with tolerable composure pronounced his text, 1 Thess. 4 : 18, 15, but the moment he attempted to commence his sermon, he broke out into an uncontrollable fit of weeping, in which all the congregation joined, the infection spreading to the streets and avenues without, the whole city resounded with one loud lamentation.

At length they were hushed to silence, and the sermon was resumed. After the sermon by Bugenhagen, Melancthon addressed the members of the University in Latin, and the coffin was lowered into the vault under the broad aisle not far from the pulpit. The vast assembly broke up, and each man returned to his home, pondering within himself and intently wondering whether it could be really so, that they should never again see Luther's noble form in their streets, and never again hear his thrilling voice in their churches. He had lived and taught, and preached in Wittenberg thirty-eight years, and from the time of his first arrival, had been the central point of interest to all who inhabited or visited the city, and is so to this day.

The Emperor Charles V., in his wars with the Protestants, some years after Luther's death, besieged and took Wittenberg. The first place he inquired for was the grave of Luther. He read the inscription, folded his arms across his bosom, and stood looking down, absorbed in thought. An officer stepped up to him and said, “ Let me break open the grave and scatter the ashes of the heretic to the winds.” Charles, his fine eyes and noble features flashing with indignation at the mean proposal, said—“ I have not come to war upon the dead ; I have enough to do with the living ”—and he hurried from the spot.—*Observer. Bombay Witness.*

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I. SHORT MEMOIR OF MAHENDRA LAL BASAK.

(Concluded from p. 527.)

AT the opening of the present Session of the Free Church of Scotland's Institution, in February last, the Missionaries resolved to bring Mahendra from Baránagar into Calcutta. They conceived that a wider field of usefulness would thus be opened up for him, both as a teacher and preacher of the word. They also considered that their own hands would be strengthened by his co-operation, and that some of the higher classes in the Institution would derive great benefit from the instructions of one, who had given indubitable proofs of his great capacities to communicate knowledge to his fellow creatures. To myself the proposal to bring him to Calcutta was peculiarly agreeable; because it enabled me to look forward to the pleasure of having him again associated with me in Bengali preaching, at the Bangala chapel.

In accordance with this resolution Mahendra and his family left Baránagar, in the latter part of February 1845, and took up their abode in an unoccupied part of a house which had been rented for the other converts. He commenced immediately afterwards to teach in the Institution, for three hours every day, occupying the remainder of the day either in private study, or in expounding the truth to others, as opportunity was afforded. During the month of March the weather became very hot and severely trying for delicate constitutions. Our dear friend's feeble frame soon began to experience the effects of the severe heat, and although to appearance he had no organic or other disease, he required from time to time to have recourse to medicine. This was the state into which he fell towards the end of March. On Wednesday evening, March 26, he met me at the Bangala chapel, and preached to his countrymen a long, lucid, and impressive

sermon, on the doctrine of justification by faith in Jesus as the only way of salvation. He illustrated the subject with peculiar appropriateness, so as to bring the technicalities of orthodox Christianity, as nearly as possible, under the comprehension of those, whose ideas and habits of thought, accustomed to run in the narrow channel worn out for them by early prejudice and heathen bigotry, are but ill-adapted for the comprehension of the sublime doctrine of a purchased salvation, through a suffering Redeemer, freely vouchsafed to all who believe. His manner was winning, not dictatorial. He spoke as one who had a message of importance to deliver, and in the spirit of him of old, who exclaimed, when his opponent menaced him;—"Strike, but hear me." His whole tone and manner was conciliatory in a high degree. He succeeded in commanding the earnest attention of the assembly, which was one of the most numerous I have seen listening to the Gospel message in that place. Not a voice was heard in opposition, and the great majority,—who perhaps had come in, very much in the spirit of those who indicated their contemptuous curiosity by openly exclaiming, "what will this babbler say?"—continued rivetted in their places until the close of the discourse.

After taking affectionate leave of my companion, we went on different routes to our respective homes. As I walked along the dusty roads of this idolatrous, and ungodly city, surrounded by sounds and sights all indicating the absence of true godliness, my mind was filled with thankfulness, that one at least had been rescued from the mire of pollution, and seemed to be as it were a chosen vessel in which the Father of mercy had seemed to deposit much of his grace. I rejoiced to entertain the thought that he, who had himself been snatched as a brand from the burning fire, might, by the grace of God, yet become the honoured instrument not only of warning others to flee from the wrath to come, but also of leading many children into the way of righteousness. Amid the gloom of uncertainty which often momentarily settles upon the soul, when one is contemplating by what means it may please God to evangelize this people, it seemed like the dawning of hope to be able to fall back on the fact, that there were natives who might be considered capable of expounding the truths of the gospel, and that one of these had been our own beloved pupil, and now was a catechist connected with our Mission. I fondly hoped that my dear friend would long be spared to preach many such sermons, and that many souls might, through his instrumentality, be turned unto God. There is a tendency in the mind to pass, from feelings that are gratifying at the present moment, to anticipations of the future which seem full of hope. Was it then unnatural for me to cherish the hope that the youthful expounder of Gospel truth; of whose capabilities I had just witnessed such a pleasing example, would yet cause the sound of the word of life to be heard by the idolaters and unbelievers of this land, when his own instructors were no longer in the land of the living, or might be compelled, by necessity, to surrender the work into more active though less

experienced hands. But the anticipations and fond hopes of man too often only show how short-sighted he is, and how little able to grapple with the unseen and mysterious ways of an all ruling providence. And the great disposer of events often rebukes our presumption, by showing that neither the person nor the plan, which we deem of prime importance for the accomplishment of his purposes, is destined to be engaged in the great undertaking as we would have them to be. As to his faithful labourers in the field of the Gospel, he often simply recognizes them and marks them as his own, and then withdraws them to his own glorious rest, just at the time, when, to human thought, they appeared to be most needed. So was it in the case of our young friend; the sermon I have alluded to was the last public address which he ever gave. His spirit was soon to appear before his God, and, we firmly believe, to become a partaker with those who have, in the ages past, fallen asleep in Jesus, and are now, as the spirits of the just made perfect, inheriting the blessed rest prepared for the souls of departed believers, in the immediate presence of Jehovah-Jesus.

He felt a little unwell towards the end of the week, but there were no symptoms of any thing like a serious attack. I forget whether or not he was able to be at Church on Sabbath day the 30th, but he was present in his place in the Institution on Monday the 31st. • Very soon after returning home, which he generally did between one and two o'clock, he became ill, but the symptoms were not at first of a decided character, so that up to the usual time of leaving the Institution, in the afternoon, no intimation of his being ill reached any of us. However, soon after the other Christian young men returned home, he became worse, and, after the evening closed in, the symptoms were manifestly those of that severe scourge of this country, malignant cholera. Some of his brethren hurried to Dr. Duff's and there procured some cholera medicines, and others hastened to call in a native practitioner, a graduate of the Calcutta Medical College. As my house happened to be a little farther off, I did not receive any information of his illness until between nine and ten o'clock at night, when, a kind friend having offered me the use of a conveyance which happened to be ready, I immediately started to see him. The distance was nearly three miles, and before I could reach the house his companions had administered one dose of the medicine, the symptoms, however, continued, and were of the most virulent character. My beloved friend was suffering much, and already looked upon himself as dying. As soon as he saw me, he exclaimed, "Oh, sir, how kind of you to come at such a time, I verily believe that I am dying. But let God's will be done. I have no reluctance, no fear to die; my only anxiety is for my wife and my child, whom I commend to the care and protection of my heavenly Father,"—or words to that effect. I spoke soothingly to him, and desired him if possible to avoid excitement; and while expressing my hope that he was placing his confidence in him who saves the soul from death, I said that it might yet please the Lord to restore him; and that it was our

duty, in the meantime, diligently to use all available means. The native practitioner had not arrived. In the circumstances, I judged it best to give him another dose of the medicines at hand, and, thinking no time was to be lost, left immediately in order to procure a European medical man. A kind medical friend immediately accompanied me back to the home of the sufferer. But, owing to the distance between the centre of the native part of Calcutta, where our converts lived, and the European quarter, nearly one hour had elapsed before I could return to his house. In the meantime the native practitioner had visited him and prescribed for his malady.

My medical friend approved of what the native practitioner had done, and leaving suitable advices as to other matters departed, saying he would return early in the morning. During my absence, Mr. Smith and a young medical friend, who happened to be then living at his house, had arrived together, having hurried on as soon as they had received tidings of Mahendra's illness. We resolved to remain and watch the sufferer till morning. It very soon appeared that the medicines had taken effect, so far as the checking of the severe symptoms of the disease was concerned; but the sufferings of the patient continued severe. They were such as universally follow severe attacks of this disease, extreme thirst, frequent and violent spasmodic affections, constant tossing to and fro. In such a disease, and at that particular stage of it, those who are watching by a patient have generally enough to occupy their attention, in endeavours to furnish relief from the spasms, and in watching the patient's motions. The patient has little inclination to speak, and only does so for the purpose of asking for something to satisfy the craving thirst. Such was the case with our dear friend. He did not speak much until morning, unless to ask for liquid, of which we could give him but small portions, and only of that prescribed. When he did speak on other occasions, it was to utter pious ejaculations, indicating his trust in God his Saviour, or to express his thankfulness for what was done for him.

As morning began to dawn, the spasms gradually becoming less frequent, and the thirst abating, he began to seem a little relieved, and occasionally procured a little rest. I remained with him, until the return of the medical friend who had accompanied me on the previous evening. On his arrival Mahendra in a clear and distinct voice put the question, "Do you think, sir, there is danger in the present case?" The doctor answered cautiously, "Wherever there is disease there is danger, we must use the remedies and hope for the best." Mahendra again expressed his acquiescence in the will of God, and seemed at peace. I began, however, to entertain sanguine hopes that our prayers had been heard, and that he would, after a few days, be raised up again and restored to his labours. Often in the hours of the past anxious night had we, severally, silently, and mentally, raised our thoughts heavenward, and earnestly implored a bless-

ing from the Giver of all good: we had also, unitedly and audibly, joined ourselves together at the throne of Heavenly Grace, presenting our petitions unto the Father of our spirits that, for Christ Jesus' sake, if it should be for the glory of his name, our afflicted brother might be relieved and spared to us. Now there seemed as it were a ray of hope that these petitions would be so answered as to gladden our hearts; I, therefore, took an affectionate leave of my afflicted friend and returned home, commending him to His care who ordereth all things well, and, even when laying his afflicting hand upon his children, poureth out also the riches of his mercy and his grace.

The issue showed that my anticipations were too sanguine, but I clung to the hope that the sufferer would recover, almost to the last. I saw him again the same day; he was comparatively composed, and my favourable anticipations were strengthened. He was, however, occasionally wandering, and after a temporary sleep would start up uttering something which seemed incoherent. But when spoken to he was quite collected, and often gave utterance to most delightful expressions of confidence in God, and distinct acknowledgement of His sovereignty and providence. Passages of scripture were ever upon his lips, even when his mind wandered; and often did he give expression to words, which showed the intenseness of his anxiety for the conversion of his countrymen to God in Christ Jesus. The medical friend who, at my request, had visited him at first, continued to do so every day, until the last, and to prescribe what the circumstances required. But the patient's system was utterly prostrated, and although all symptoms of cholera had ceased on the first night of the attack, yet so severely had his feeble constitution been shattered by the assailant, that the remedies for restoring the action of the system seemed almost inoperative. His companions were most assiduous in their attentions to him during his illness. Some of them were constantly with him both night and day. But they were inexperienced in a matter of such importance, and when unfavourable symptoms presented themselves, they naturally sought the countenance and advice of some one more experienced than any of themselves. On such occasions I frequently went to them, to minister what help I could. In this way I spent almost four nights by the sick-bed of my suffering friend, and saw him under all the phases of his disease. One evening I went with greatly agitated feelings, as the information which I had received led me to imagine that his departure was not far distant. I found him much better than I expected, and still more manifest symptoms of amendment were exhibited while I remained with him. While returning home, under the still canopy of night, with all the busy crowd at peace around me, I rebuked myself for entertaining doubts concerning his recovery, and, from my heart, gave thanks to God for all the mercies which he had manifested, and especially for the favourable symptoms which I had witnessed. Next day, however, there was no decided improvement, and we were thrown back again, into a state

of alternate hopes and fears. There were symptoms of congestion of the brain ; but these were not so decided, as to lead to any fixed opinion as to the result. Few cholera patients, too, had been seen surviving the attack for so many days, without finally recovering, so that even the doctor conceived that it was quite possible he might rally. We endeavoured to keep up the system by ministering such small quantities of nourishment as he could from time to time take. On such occasions he seemed to feel the warmest thankfulness for whatever was done for him. One whole night I spent beside his bed carrying out in every respect the injunctions of the medical adviser. He spoke little, and seemed to enjoy intervals of repose, when the hiccup, which often troubled him, abated. Sometimes he woke up in apparent trouble, as if not fully aware of the circumstances in which he was ; but when addressed by his friends, he would look around, recognize all of us, and again seek a transient repose. On one occasion he awoke with the exclamation, " My God, my God, why hast thou forsaken me." I reminded him of Him, who in the agonies of his vicarious sufferings, uttered these words ; and added, God will never leave nor forsake them who seek him through the blessed Jesus, and put their trust in him. " True," he said, " precious truth, it was wrong of me to seem to doubt it." He was then perfectly still and seemed again to fall into slumber. When he perceived that I was staying all night with him, he expressed his feelings in the warmest terms of affection and gratitude ; and on once perceiving that I was holding him up and feeding him with sago, he stopped, looked up into my face, and with a most expressive countenance said, " Well, sir, what more could a kind father do for an only child than you are this night doing for me ?" " Oh," I replied, " never mind all that, I am doing nothing but my duty, if it please your Heavenly Father to grant you a recovery, I shall be richly rewarded. Let us be reconciled unto his will, and use those means which he has placed within our reach." From an earnest desire to get him to enjoy something like a protracted sleep, I did not converse much with him during this night. Nor did he manifest a disposition to speak ; when not getting any thing done for him, or not asking for something to drink, he generally lay almost quite still, excepting the disturbance which a troublesome hiccup sometimes gave him. He appeared quite collected and sensible all night. I left him again, at the dawn of day, apparently enjoying repose, and hoping that it might please the Lord to vouchsafe a recovery. As he was not rallying, however, the issue began to seem doubtful.

During the day I was not so much with him, but always went in, as my colleagues also did, before going home from the Institution, to see how he felt. One day, either that before or after the night I have just described, so far as I recollect, having walked in I approached his couch and found him musing on something. I asked him how he did to-day ; — when he answered, " Thank you sir, pretty well ; but, sir, I am of no

use, it has pleased God to lay me aside. I cannot preach, I cannot teach, I cannot argue, I can do nothing, and multitudes are perishing for lack of knowledge." Thus, it is evident, that the same feeling of anxiety, which during a portion of Kailás's more protracted illness, disturbed his mind for a time, had laid hold momentarily on the mind of his colleague, during his more rapid departure from among us. The fact, that the only apparent cause of uneasiness, on the minds of these two much valued and dearly beloved youths, when labouring under their last illness, was the feeling of inability to do any thing for the furtherance of the Lord's work, shews clearly what were their predominant feelings when in the enjoyment of health; and, if it were a temptation, to induce fretfulness or dissatisfaction at the arrangements of Divine Providence, then does it prove that the tempter thought his assault most likely to succeed, if so directed, as to harmonize with their high sense of duty. When my friend finished his expression of regret, I remarked, "Yes, now, you cannot teach, you cannot preach, or do any of those things which you mention; but a good time is coming, if it please God to restore you to wonted health. In the meantime, however, remember that it is as much the duty of a Christian to submit with patience to the afflictive visitations of our Heavenly Father, which prevent us from engaging in active duty, as it is, faithfully and energetically, to discharge our duty when in full health." He immediately acceded, uttering some scriptural expressions confirmatory of what I said, and expressing his own desire to be reconciled to the will of God.

It was impossible for us, to see day after day pass away without any decided improvement, and not feel constrained to entertain the thought that his final recovery was becoming doubtful. Occasionally, however, favourable symptoms were vouchsafed and these again awakened hope. Towards the end of the week, however, he began gradually to manifest less interest in all that was going on around him, and to sink down into a more lethargic state. In other respects he appeared to be better. I went in to ask for him on Saturday afternoon, and found him not asleep but in the drowsy slumbering state which I have alluded to. I sat down by him, yet he did not seem to notice me. But he was quite conscious; for, the moment I said "What, do you not know me?" he immediately raised his eyes, and looked at me, saying with a tone of mingled astonishment and affection, "Not know you! Can I ever cease to know——," then adding my name, coupled it with many epithets expressive of the strongest feelings of affection and gratitude. Soon after he sunk back again into the same state. After watching him for a little, I departed leaving a request, that word should be brought to me, if he should get worse during the night. The medical adviser was still attending him, generally visiting him twice a day; so that, according to the best ability of the party consulted, all which the feeble arm of man could do to forward his recovery, was accomplished.

On Sabbath morning the report of those young men who attended Church, was favourable. They stated that he was easier, and had rested better during the night. On the evening of that Sabbath I saw him; but it was the last time I saw him alive. The congestion of the brain had now, I suppose, attained a higher degree, for it was difficult to rouse him at all, though awake. He had no disposition to speak, and seemed to have lost all interest either in persons or things. I waited till the doctor arrived. His opinion was more favourable than I expected, he gave his directions, mentioning certain conditions under which the malady might, possibly, take a favourable turn. After this I went home, leaving orders to send for me, if it seemed necessary to do so. Mr. Smith had to officiate that evening at the Institution, and after the service was over, he went to see our sick friend. Finding him lower than he expected, he remained. Every medical injunction had been faithfully attended to; but the hour which no skill of man can avert was approaching. Very little change, excepting the gradual sinking of the whole system, indicated the approaching departure of the soul from its earthly tenement. And when the time was at hand, the departure took place almost without a struggle. During the first hour of Monday morning April 7th, and just about seven whole days after the attack of cholera had been checked, our much valued friend breathed his last, falling asleep, we firmly believe, in Jesus his Lord, for whom he had suffered the loss of all earthly things, but through whom he had become an heir of the world to come, a partaker of those rich and precious blessings which are in store for all those who are true followers of the Lamb of God. A note received by me from Mr. Smith about two o'clock A. M. announced the change. Our sympathies were then directed towards the bereaved widow and her little girl. I immediately went off to the house of the departed, taking with me Mrs. E., in order that she might advise the widow at once to take refuge under our roof. We found every thing quiet, as became the professors of a faith which teaches its adherents not to sorrow as others who have no hope. Our arrival, however, excited anew, both on our own part, and on the part of those who were there, a burst of those feelings which nature cannot refrain from pouring out. There, were prostrated before me the remains of him, over whom my heart had often yearned with liveliest interest and most tender affection; with whom I had sympathized in all the difficulties which beset his path as a searcher after the truth;—whom I had received and sheltered when he fled, as a disciple of Jesus, from the persecution of his own home and kindred;—who had grown up, by the grace of God, to maturity of mind and stability of purpose, and decision of character, chiefly under my tuition;—whom I had admitted by baptism into the visible Church of Christ;—and whose steady advancement, in the paths of true religion, and to high attainments in the more advanced stages of knowledge, under the teaching of my colleagues and myself, I had been privileged to witness, and to

gladdened by ;—who had lately been associated with me in the ministry of the word, and had shewn himself not only apt to teach but powerful to gainsay the adversaries ;—and over whose sick-bed I had lately watched with the alternations of anxious hopes and fears ;—and for whose recovery, should it be to the glory of God, and the furtherance of his cause, I had poured forth earnest prayers at the throne of the heavenly grace. There lay the inanimate frame. The soul had winged its flight on high. Did the occasion demand less than the tribute of a few tears ? These came untold. But we knew in whom our departed friend trusted. We enjoyed the unspeakable privilege of being fully convinced that he left us, a sinner saved by grace ; that he had chosen the good part, that which should not be taken from him ; so that whenever the earthly house of this tabernacle should be dissolved, he should have a building of God, an house not made with hands eternal in the heavens. Therefore we sorrowed not even as others who have no hope ; for we believed that Jesus died and rose again, we therefore felt assured that even so our departed brother also, who had fallen asleep in Jesus, would God bring with him.

The widow, who had conducted herself with great propriety and prudence throughout the illness of her husband, was led to see that, in the existing circumstances, the best arrangement for her would be to accompany Mrs. E., and agreed to leave the house the same morning. As she took the last look at the lifeless body of the husband of her youth, and burst forth with a wail of unfeigned woe, what heart could remain untouched, what eye could remain undimmed by the tear of human sympathy ? We commended her and her infant to God, the Father of the fatherless, the Husband of the widow, the orphan's Stay, the stranger's Shield. May He continue, to guard her, and to make all rough places plain before her, and to place underneath and around her his everlasting arms ;—and may she be enabled, as a Christian mother ought to do, to bring up the child, whose only surviving parent she is, in the nurture and admonition of the Lord.

In the afternoon the remains of our friend were brought from the native town to the house of Dr. Duff, for the convenience of those friends who might think of attending his funeral ; in the evening, they were conveyed to the Scotch burying ground, and there interred beside the earthly remains of his late friend and colleague Kailás, so that it may literally be said of them ;—"they were lovely and pleasant in their lives, and in their death they were not divided." O that the professing followers of Christ in this land were all distinguished by faith, like to that which manifested itself in these. O that the same zeal, activity, and energy which distinguished them, may distinguish the individual members of the Church of Christ, and especially every member who has been converted from the errors of soul-destroying heathenism. Then might we hope that the Church might be built up even in troublous times ; for the radiancy of a consistent Christian example, would, even in these times of unbelief, and care-

lessness, attract the attention of many, and convince them that Christianity, is not a mere empty name, but a thing of substance, of high and holy realities, whose lodging place was in the sanctuary above, and whose influence extends to all the relations of life.

Little now remains to be said. I have carefully and faithfully, according to recollection and such reminiscences as have fallen in my way, set forth before the reader my late dear friend and christian brother, as he appeared among us. Yet I am convinced that all the worth and excellency of his character has not been manifested. Indeed I am convinced that his prime excellencies were those which shine only in secret, and which come not forth into the blaze and the publicity of open day. Were I, however, elaborately to delineate the proportions of his character, I fear it might appear to be drawn by too partial a hand. I shall, therefore, touch slightly on one or two particulars.

He was of a disposition so amiable, that, wherever he was known, he was loved and respected, both by Christians and by Hindus. Many young Hindus looked upon him as a disinterested and sincere friend, who sought for their best interests; and his pupils were always warmly attached to him. Many indications of this were given during his illness, by the earnestness of their inquiries after his welfare. Even those who were most hostile to him, at the time of his conversion and baptism, were all of them subsequently disarmed of their hostility. His father, although he never was led to see the propriety of his son's religious views, had been accustomed for several years to treat him with affection, and so soon as he learned that his son was sick nigh unto death, he came every day, and sometimes oftener to see him and to ask how he was.

Of his diligence in study and his high attainments I shall say nothing farther in detail, but refer my reader to the proofs of both which are to be gleaned from the foregoing remarks. It is manifest that his talents were of the first order, and not confined to one particular department of knowledge, but such as to enable him to master every subject to which his attention was directed whether it were physical or metaphysical, literary, or mathematical. The consequence was, that from the opportunities which he enjoyed, he was perhaps, one of the very best educated young men, on this side of India. Not but that many might have been found able to compete with him, and it may be to excel him, in particular branches whether philosophical or literary; but, considering education as inclusive of acquisitions in all departments of useful knowledge, few young men were better furnished, or knew better how to turn their acquisitions to good account.

One remarkable feature in his character was the marked *consistency* which appeared throughout it. This was manifested strongly even before he became a follower of the meek and lowly Jesus; but, after he saw the truth and embraced it, and beheld the glory and per-

fection of the character of the Blessed Saviour, consistency shone forth more distinctly in his own life and conversation, and he seemed to grow in grace daily, "and in favour both with God and man." This consistency was manifested in—the punctual regularity of his private reading of God's word, and private devotions;—in his discharge of the domestic duties of a husband and head of a family, making religion the constant theme of private domestic conversation, and stirring up both his partner in life, and himself, to faith, love and new obedience;—in his meditations and contemplations of divine things;—in his carefully avoiding, even the least appearance of evil;—in his constant expostulations with those disorderly walkers to whom he had access;—in his desire to benefit others, and lead them into what he believed to be, and, by experience, had found to be, the good path;—in his constant and unwavering confession of Christ, in all circumstances and situations. He never merged his Christian character, but, in thought, word and deed, confessed Jesus to be Lord to the glory of God the Father. No man could be many minutes in his company without knowing that he was a Christian; yet there was no ostentatious forwardness about him, rather was he shy and reserved. His Christianity was part and parcel of his renewed nature, and manifested itself without effort. It could not be hid, any more than can the aspect and features of the natural face, when exposed to the light of day. It was like a candle which men light and put "on a candlestick; and it giveth light unto all that are in the house." Even in the very extremity of disease, when labouring under the severest symptoms of that malady which prostrated his strength and shattered his already too feeble constitution, when I first presented him with medicine, before touching it, and although requiring to be supported when he sat up in bed, he stopped to implore the divine blessing upon the remedy, and to pray in fervent language, for Christ's sake, that if it were the will of God the means might be made efficacious. Yet was he quite resigned to the will of God, and even believed that there was little probability of his recovering. Still he conceived it a duty to use all lawful and reasonable means to promote his recovery, and believing that prayer ought always to accompany the use of means, he ventured not to have recourse to the one without also having recourse to the other.

In addition to what I have said above I shall here take the liberty of presenting to the reader, the very interesting and impressive letter written by Dr. Duff, on the very day of Mahendra's funeral, communicating to Dr. Gordon, the convener of the General Assembly of the Free Church of Scotland's Committee on Foreign Missions, the mournful intelligence of our beloved friend's death. That part of the letter referring to the character of the deceased so fully corresponds with my own view of the subject that I should find it impossible to express my sentiments in more appropriate terms. I shall quote the whole letter.

Letter of Dr DUFF, announcing the death of MAHENDRA.

Calcutta, April 7, 1845.

MY DEAR DR. GORDON,—About a month ago the painful duty devolved upon us of announcing the death of our truly estimable and promising catechist, Kailás; and now the additional painful duty devolves upon me of announcing that the stroke has been doubled, by the sudden removal of Kailás' bosom friend, and associate, our beloved native brother and fellow-labourer, Mahendra. This morning, between one and two o'clock, he breathed his last! By this mysterious dispensation, we are bowed down, yea, humbled in the very dust. What longing aspirations, what fondly-cherished hopes and visions have been blighted and withered by this reiterated visitation of the King of terrors! What long-contemplated plans of future usefulness lie entombed with the ashes of these devoted servants of the Lord! To be thus cut down, when, stored with knowledge, matured by experience, and fortified by grace, they were about to enter on a new career of evangelistic labour among their benighted countrymen—to be thus cut down in the very flower of their youth, and the very prime of their strength, when eagerly bent on achieving new conquests, and burnishing new jewels for Immanuel's crown!—we are struck dumb—speechless; while the heavenly oracle seems sounding in our ears the monitions of Jehovah's sovereignty: "*Be still and know that I am God.*"

Subsequent to our abandonment of Ghospára, Mahendra was stationed at Baránagar, in the neighbourhood of Calcutta, where, besides rendering effective aid to Mr. Fyfe in the English school, he was actively employed in preaching the blessed gospel of salvation to his perishing fellow-men. At the re-opening of our institution, in February last, as a temporary arrangement, he was brought into the city of Calcutta. For several hours every day he was engaged in teaching some of the higher classes in the Institution—his own very superior talents and acquirements fitting him successfully to grapple with almost any subject. Besides this, he laboured in private in urging educated young men to "flee from the wrath to come," and in publicly proclaiming the gospel to adults in the vernacular language, or Bengali. A few days before his illness, he preached a remarkably effective sermon on the great doctrine of "justification by faith alone," to an unusually large and attentive audience. Mr. Ewart happened to be present, and felt greatly delighted, as well as grateful to God for the bestowal of such gifts and graces.

On Monday last, after returning home from the Institution, he was suddenly seized with that fearful Indian scourge,—cholera. Medical aid was promptly obtained. The disease itself yielded to the treatment; but the system was utterly prostrated. He lingered on in a doubtful state; but, almost to the last hour, hope of recovery was not abandoned.

As is usual in such cases, there was considerable congestion of the brain, so that his mind often wandered. During intervals of relief, he expressed himself fully, and even glowingly, on the great theme of redemption through a crucified but almighty Saviour. The truths and doctrines of the Bible were his refreshment—his nourishment—his delight. Every time I visited him, his mind seemed occupied with some Scripture text, which presented itself to him in a new and striking light. He was, from the first, quite conscious that his case was a critical one, and that death might be in the cup. Never can I forget the peculiar tone and emphasis with which he repeatedly exclaimed; "I am not afraid to die

—oh, no; I know in whom I have believed. I am ready to die—to die without any regret—resting on my Saviour.” Then looking to his wife and infant child, he would add: “My only concern is for my dear wife and child.” Immediately, however, as if checking himself, he would further add: “But God is a gracious God, and he will take care of them; so I am fully resigned.” Then suddenly some text of Scripture would strike him, and he would rehearse it with something like rapturous joy. On one occasion, he said: “Oh, sir, that reply of Job has this day afforded me unspeakable consolation. When wickedly exhorted by his wife, his noble answer was: ‘Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of the Lord, and shall we not receive evil?’—not real evil, but affliction—the affliction of a father correcting his erring children. And, again, sir, that other text: ‘There is none good but God,’—good, none good but God! O how infinitely good, and just, and righteous, and faithful, and true, in all his dealings!—Good! yea, best of all, when chastening with his rod, to bring poor wandering souls back to himself, the very fountain of goodness!”

With such heavenly exercises was his mind constantly occupied, diffusing a savour all around, and leaving no doubt at all as to his preparedness for death and judgment—his ripeness for the state of glory. His very wanderings of mind indicated the predominant bent and current of his thoughts; and Mr. Smith, who happened to be with him when he died, says, that shortly before dissolution, he could catch such expressions as these: “But ye will not attend to the day of your merciful visitation,”—indicating that the state of his perishing countrymen continued to the last to give him much concern.

It would not be easy to do anything like justice to a character like that of Mahendra—more especially in a meagre, hurried notice like the present—a notice which must be cut short, as our overland is about to close.

He was naturally a young man of rare and shining abilities. He had a mind capable of mastering almost any theme, literary, scientific, metaphysical, or theological. His powers of intense, continued, and persevering application, were also remarkable. You may remember a MS. volume of original demonstrations of many of the leading propositions in Euclid, which was sent home some years ago. The late professor Wallace examined it; and in his criticism upon it, expressed the greatest delight and surprise. As a mark of his high esteem for the youthful Hindu author, the Professor sent him a large volume, with a congratulatory letter, courting his correspondence. On important and difficult subjects, he was wont to write elaborate and masterly essays.

In all his examinations as a candidate for the Christian ministry, he acquitted himself in a way to extort admiration. The ends and objects, the importance and awful responsibilities of the ministerial office, he was wont to contemplate in all their varied bearings and relationships, with great searchings of heart, and with earnest, importunate prayer.

In addressing his countrymen in the vernacular tongue, he had great command of thought and expression. Naturally quick, ingenious, inventive, and endowed with an excursive imagination, he was exceedingly fertile in resource in repelling objections, and most felicitous in his similitudes and illustrations; and then his manner was so affectionately earnest—so grave and solemn; and his voice one of such depth of tone, and, when warmed by his subject, of such thrilling pathos, that even the most unreasonable and boisterous of his heathen antagonists would often

stand before him as overawed, and spell-bound, and rivetted in their attention.

As a teacher of youth I have never seen him surpassed. His *tact* in the management of classes and the communication of knowledge, was really singular. He had, in a pre-eminent degree, the gift of rendering the subjects taught intelligible to the most obtuse. He had the power, not only of interesting, but of in a manner inspiring, his pupils with something like a boundless and irrepressible enthusiasm. Christian though he was, and heathen though they might be, he succeeded in rendering himself not only beloved, but almost idolized by them. When the teacher of any class happened to be absent or sick, the constant petition was wont to be : " Oh, sir, kindly send us Babu Mahendra." And yet, with all this he was most boid and fearless, most stern and uncompromising, in his denunciation of everything foul, and false, and erroneous in the belief and practices of his countrymen. Ay, and what is more, as regarded the young, he was a rigid, nay, a severe disciplinarian. But his chief power lay in *love*. He made his pupils *feel* that he really *loved* them, and had their best interests deeply at heart. To any rules, injunctions, or methods, therefore, however rigorously enforced, they cheerfully submitted ; because they believed it was all for their benefit.

To him all his own class-fellows and associates were deeply attached, though so many of them stopped short of embracing the faith which enlivened and gladdened his own soul. During his illness, this attachment manifested itself by the many earnest inquiries constantly made concerning him, the repeated visits to his house, and the anxious watchings over his sick-bed. May God in mercy grant that his earnest appeals to them when living, may prove like the seeds of life to them now that he is dead !

In his own conduct and demeanour there was much to captivate and allure. Docile and tractable he was, like a very child. Patient and forbearing—meek and affable—he repelled no one, and gained upon all. In his entire cast of thought and feeling, he exhibited far more of the European mould of character than of the native. In those delicate attentions and kindly anticipations of want, which constitute so much of the courtesy of polite society, he excelled, as if endowed with an instinctive sagacity in such matters. There was about him something of innate nobility, which seemed to disdain any kindred or alliance with the low, the mean, or the grovelling, and which aimed and aspired after the generous and the lofty.

As a husband and father he was assiduously tender and affectionate. The condition of his countrywomen was one which deeply affected him ; and many an ardent wish did he breathe for their emancipation and improvement.

But the crowning beauty and flower of his character was his deep, unfeigned, and devoted piety. His feelings of reverence, when he thought or spoke of the great God, and his wondrous works and dealings, were, at times, overpowering. Before the incomprehensible greatness of Jehovah's authority he stood in awe ; and yet it was awe mingled with gratitude and tempered with love. Jesus, the Saviour of lost sinners, was to him ineffably precious. And the great salvation wrought out by him was the theme of his adoring wonder and praise. The work of the Holy Spirit in convincing and converting sinners, he was wont to dwell upon with holy joy, because he felt that without the influences of omnipotent grace, no soul could be converted—no sinner saved.

But I must pause—my paper is exhausted—and so is my time. O pray for us! We never stood more in need of the prayers of a faithful Church and believing people.—Yours, &c.

I shall further add the following letter from Mr. Fyfe, along with whom Mahendra laboured in the school at Baránagar, for some months previously to his being brought into Calcutta. I have already apprized the reader of his assiduity in the discharge of his duties at Baránagar. All that has been previously said is fully borne out by Mr. Fyfe's letter, and, besides, many interesting features of his character are there disclosed.

MY DEAR MR. EWART,

Regarding our deceased and much lamented friend, Mahendra Lál Basák, of whom you are now I believe preparing a memorial, may I be permitted, from a personal and very intimate knowledge of him during his residence at Baránagar, to express a few sentiments, which may be useful in illustrating some points of his character. The frankness, the openness and the friendliness of our intercourse, during that time, afforded me ample opportunities of forming pretty correct estimates of several features of his character. But it is chiefly to some reminiscences of him as a *Christian*, a *Saint* of God, that I mean briefly to refer. I am indeed thoroughly sensible how difficult it is to speak on so delicate a subject; as much prudence is required to avoid both the extremes, so as to say neither too-little, nor too-much. Were it only my motive to please those who knew him well, I know it would be impossible for me to speak to all,—to say either less or more, without incurring either the former or the latter censure. From the comparatively short period that I had the pleasure of his society and co-operation in my labours at Baránagar, it may be seriously thought by some that I have said too-much; and by others that too-little is said. But without allowing myself to be in any measure influenced by this, I will just say what I know, and testify what I have seen, as in the presence of Him before whom we must shortly all appear and give an account.

First, allow me to express a few remarks, regarding his labours and zeal as a catechist and teacher, while at Baránagar. In the forenoon he was daily engaged in teaching in the English school, in the afternoon he regularly superintended and examined the classes of the Bengáli department, and in the evening he always visited the village schools; and in the Bazar and at other places, as opportunity served, he failed not to declare both publicly and privately the joyful tidings of the everlasting gospel to his poor benighted countrymen.

In the English school his labours, according to arrangements which I made on his arrival, and which entirely coincided with his own desires, were almost exclusively devoted to the communication of that knowledge which alone maketh wise unto salvation and indeed it always appeared to be an irksome and uncongenial task for him, whenever I was of necessity compelled to desire him, to take part in anything else than the direct communication of divine truth. In teaching merely secular knowledge he seemed often dull and languid in the work. But so soon as he got to his favourite themes, the absurdity and danger of Hinduism, the love of Christ, and the true way of salvation through a once crucified but now an exalted and mighty Saviour, that tendency to languour was soon evaporated and dispelled, and then his heart truly seemed to boil and burn

within him, as being deeply affected with the mighty importance of the great and precious truths which he taught. He often earnestly persuaded his pupils to receive that same gospel which, he said, had so eminently gladdened his own soul." He earnestly warned them to flee from the wrath to come; distinctly pointing out to them the true way of salvation and moving their passions with the love of the adorable Redeemer. The silence, the awe and the fixed attention which sat so deeply engraven upon their anxious brows, were clear arguments for the power which he had already acquired over their minds.

As a theological student, while here, he was most zealous and assiduous in his duties; but so far as I am aware, they were never allowed to encroach on his studies as a Christian, the head of a family, or as a missionary of the cross of Christ.

Second, as these remarks go little farther than merely to show the outside of his character, as a Teacher and Catechist, &c. allow me now briefly to enumerate a few of those graces with which I had every reason to believe he was richly endowed.

He appeared to be a man much given to prayer; for the fervency, fluency, spirit, variety and simplicity of his prayers, in our social meetings, were such as could only be expected from one who was no stranger to that sacred duty in private. The spirit of grace and supplication seemed poured out on him in rich abundance, which kindled and animated all his devotions. The impressions of some of his earliest wrestlings, humble confessions and fervent thanksgivings which seemed to come from the sincerity of his heart, will not be soon effaced from my remembrance.

He was a lover of divine ordinances, or of attendance on all the means of grace. While at Baranagar, he often expressed regret at being so far from the house of God, and the difficulty of getting to Calcutta regularly to join with the Lord's own people in the house of prayer. When leaving, he said that was one of the few ties which made him willing to exchange for Calcutta.

In our private conversations, he manifested great experience of God's love in his own soul; and therefore his heart seemed full of love to God. I never conversed for any length of time with him, upon this subject, without being thoroughly convinced that he really felt and truly knew what he expressed with his lips. He spoke of the great doctrines of the Gospel, as one who had really experienced their saving power in his own soul. And this love, was clearly manifested in every part of his conduct.

Humility and meekness were pre-eminent features in his character, though according to his own confessions, he was naturally of a vain and proud disposition; yet the grace of God had emptied him of pride and self—and clothed him with humility, so that, in all spiritual things, he seemed to sit like a little child at the feet of Jesus.

Deep gratitude to his spiritual instructors was another grace which he manifested, and often expressed. To all the brethren of the Mission, he seemed always to cherish the most profound love and respect; but, especially, of one of them, to whom under God he ascribed the means of his conversion, he ceased not to speak in the most respectful manner.

His charities or liberalities to the poor, considering his small income, were very great, and that, he might be able to extend to them more, I have known him to deny himself some of even the very commonest necessities of life. And in the distribution of his alms he seemed to act on the

divine injunction.—“Let not thy left hand know what thy right hand doeth.” He also often gave away good books, especially such as he thought might be useful to the souls of his heathen countrymen.

As a candidate for the full exercise of the gospel ministry he was deeply impressed with the solemn responsibility of the office, and his own incompetency faithfully to perform its sacred duties, and by assiduity in reading, meditation and prayer, he sought to acquire all those essential qualifications, which are necessary for its faithful discharge. To be a scholar, he said, was no difficult thing, or to acquire the learning prescribed by men as necessary for admission into that office; and then, with an emphasis peculiar to himself, and which seemed to come from the bottom of his heart, he exclaimed—To be a faithful minister of Christ, that I feel to be the task! that I feel to be the work! and who is sufficient of himself for these things.” But he knew to whom to look for strength:

I know that I cannot do justice to his character, neither is it to be expected that I can, from the very short time that I knew him. But here you have these notes, imperfect as they are. And should they be of any use to you in the prosecution of your design or should they tend in any measure, to magnify that grace which the subject of them possessed, you may turn them to whatever purpose you may think best.

To sum up the whole let me add the spontaneous effusions of some of my pupils, when I conveyed to them the mournful tidings of his death. Being in school at the time the letter was put into my hands announcing his funeral, I said to the class whom I was in the act of dismissing; Your friend and teacher Mahendra is dead. On which one and all of them as if struck with a thunderbolt exclaimed, “Ah! dead! dead! Ah! a good and holy man.”

I am, yours sincerely,

WILLIAM C. FYFE.

Baranagar, 26th April, 1845.

Reader! art thou a friend to Missions? If so, well. Is there any thing in the foregoing narrative to make thee less friendly than thou wert before perusing it? Dost thou not perceive that our late valued friend owed all that he attained to, under the grace of God, to one of the Missions established in this land? Had he been consigned to any non-christian, or to any anti-christian, college, or to any other seminary of a similar description, and conducted on similar principles, his fine abilities might have been manifested;—he might have stood among the foremost in the day of bestowing honours; but where was the likelihood of his attention being attracted to the word of Divine truth. The Lord over-rules the actions and arrangements of men, often in a most mysterious way, and rescues souls unto himself even when they are in circumstances of great peril, so that systems and plans, which are skilfully framed either to neutralize or oppose the true religion, are often made indirectly to conduce to its furtherance. But, what is the duty of the Christian? Not surely to aid and abet that system which, either leaves out, or does not recognize, or is directly opposed to, what constitutes the Christian's all,—that from which springs forth the germ of all his peace, hope and consolation. Remember! the gospel precept is “Seek ye first the kingdom of God, and his righteousness; and all these things

shall be added unto you." The wise of this world reverse the precept, and not only with reference to themselves, but with reference also to others, put every thing before Christianity. They seek first for themselves the worldly things, trifle with the great interests of their never-dying souls, and think not of the hazard until the announcement come, "Thou fool, this night is thy soul required of thee." Exactly similar is their treatment of others. They recognize the duty of giving instruction to the young. They wish to see them well acquainted with the literature and the historical records of the West, with the science and the philosophy of modern times; but they see no obligation to set before the youthful mind, and before the mind of the adult too, the precious truths, without which, the Christian cannot believe there can be Salvation. Whence the growing infidelity of this city and land? Whence the adoption of the fallacies, errors and blasphemies of the exploded infidelity of a by-gone European age? Whence, but from the lack of religious instruction, and the want of regular training to valid principles of reasoning on the evidences of Christianity; and from the prurient vanity engendered by systems more calculated to foster pride than humility. Hasten then, friends of Missionary enterprise,—Hasten, to quicken your endeavours for the promotion of religious instruction. Souls now hanging in peril may be rescued, and some, like our beloved Mahendra, may be raised up from the ranks of Heathenism to bear testimony to the glory of the crucified and despised Jesus of Nazareth, and to carry abroad the gospel of Salvation to thousands of their countrymen.

Reader! art thou not a supporter of Missions? Art thou in no way encouraging, countenancing or aiding the dissemination of the Gospel of our blessed Lord? If thou sayest, I am not a supporter of Missions, I in no way encourage, countenance, or aid the dissemination of the Gospel of Christ; then am I inclined to ask—Are you a Christian? If so, you must be a merely nominal Christian. You cannot really believe that Jesus is your Lord and Saviour, and yet remain disobedient to his most clear and distinct injunctions, else some strong delusion has seized upon your understanding. Ere the world can be converted, human agency must be exerted. Converted it will be, either *with* your efforts or *without* them. If *without* them, then are not you in the condition of him who wrapped his talent in a napkin, and having hid it remained inactive until his Lord came? Be encouraged by the perusal of this memoir to entertain the subject, and to make it one of serious thought. Ought you not to be up and labouring while it is called to-day, before the night come in which no man can work!

Christians! be aroused to greater exertions in the cause of the King of Zion, than you have yet made. Have ye estimated the value of an immortal spirit? Can ye say what is sufficient to counterbalance its importance? And do ye believe that Jesus is the only Saviour? Yea, ye know that the scripture saith, "If thou

shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Again—"whosoever believeth on him, shall not be ashamed, for there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved;" But consider, it is added—"How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach unless they be sent?" And who, ye friends and followers of the Lamb of God, who are to send forth heralds of the everlasting gospel? There are none of whom this can be expected, but those who have themselves tasted and seen that God is gracious; none but those who have witnessed a good confession and set to their seal that God is true. Of you, Brethren and sisters in Christ Jesus, is this to be expected. Come over and help us! We are few and often faint-hearted. But we do not despair of the Lord's work. Though faint, we endeavour to pursue. But our bow cannot alway abide in its strength: we look to you for additional labourers for the vast vineyard. We wish to see a native agency at work, but we know that the end will be best gained when the European Missionary and the native Missionary act hand in hand. We look to you for the means of educating and furnishing for the work those native Christians who may appear fitted to undertake it. Above all, we look to the community of the faithful for their believing prayers, that such agents, as the departed Kailás and Mahendra, may be sent to aid us in the rescue of souls. The loss, which the church and the cause of Missions here have apparently sustained by their removal, may be remedied, in answer to your fervent prayers. Remember, dear Friends, that some of our noblest have fallen. Those who have been regarded as pillars in Zion, and those also who were regarded as the rising hopes of the church, have been taken away. It is a mysterious fact, but still it is a fact, that some of the most distinguished of the missionary circle, inclusive both of European Missionaries and native assistants, have within these few years, been cut off. Men, all of them distinguished in that field of labour where the vernacular language is most needed, have, in the mysterious dispensations of Providence, been withdrawn from us. Our venerated fathers, the amiable and pious Pearce,—the learned, humble and spiritually-minded Yates, have fallen. The benevolent and disinterested Piffard,—the pious, amiable and accomplished DeRott, from whose lips the Gospel message flowed forth with power, clothed in the language of the country,—the former only in the meridian, and the latter only in the prime of his years,—have also fallen. Many others have been obliged to withdraw. Our most distinguished native agents, belonging to the Baptists, the London Missionary Society, and the Free Church of Scotland, have also, within these few years, been taken away. But God,

who is rich in mercy, knows how to supply their places, and, even in the severity of his visitations, how to work out the triumphs of his own cause. Blessed be his holy name that his servants have been enabled to leave behind them many tokens of the riches of his grace, and the power of his salvation; yet pray for us, dear friends, that all these visitations may be sanctified for our good, that we may neither slumber nor be lukewarm in the work of the Lord. Pray for us that we may be strong and of a good courage, ready to labour in season and out of season, to spend and be spent in the service of our Heavenly King. And seek to have a Missionary spirit awakened among you. Stir each other up to activity and spiritual energy. The enemy is not idle. Infidelity is stealthily and covertly sapping the stability of many a young heart. Mahometan apostacy retains yet a firm hold of millions of souls. Roman Antichrist is trying to become rampant, and the powers of this world, though the enemies of Evangelical truth, are disposed to abet the man of Sin. The prejudices of idolatry are still fast rooted. There must be a struggle. We know who shall be victorious in the end. But shall there not be a previous trial, sifting for many? Shall all, who are professedly on the Lord's side, be able to stand firm in the day of trial? "Awake, awake! put on thy strength O Zion": "Shake thyself from the dust."—"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good that publisheth salvation: that saith unto Zion thy God reigneth."

A parting word to my young readers! Many of you, or all of you must be regarded as the contemporaries of him whose life and character I have endeavoured to sketch. Many of you must have been acquainted with him, and some of you may have been intimately so. You may be regarded as divisible into four classes.

1st. Some of you are still professedly idolaters. To you I would present my departed friend as one who also was an idolater, in times past, but whose heart was impressed with the utterly unsatisfactory nature of all that idolatry could place before him. He read the Word of God with earnest prayer that he might be guided to the true religion. He examined the arguments in favour of the Christian religion with a candid, yet sifting earnestness. He desired that his reason should be satisfied, and it was satisfied to the full. He found the argument unimpeachable, and he found in the record, thus proved to be true, the message of salvation, the words of eternal life. Have ye found life? Are you at peace? Do ye believe the Lord God omnipotent can be likened unto an image of clay, can be represented by stocks and stones, or by gold or silver? Take heed unto yourselves. It is appointed unto all men once to die; but after death cometh the judgment. Light hath come into the world. Do ye hate the light and love the darkness, because your deeds are evil? The Lord God cause the light to shine upon your darkened understandings.

2d. Some of you may be halting between two opinions. Why is this? Have you tried to make up your minds on the great subject of religion, or does your indolence of mind prevent you? Are not ye also perishing creatures. Have ye here any continuing city, any firm place of abode? Would ye live alway? and though ye would, could ye? Can ye tell what shall be on the morrow? Is it not high time to look after the destinies of your immortal souls? Truth is entirely separable from error, whether you have discovered it to be so or not. Are you free from responsibility, until you have made more energetic endeavours? until you have examined and weighed the whole question? No, you are not free; you cannot be free; for your Creator has given you reason, for the use of which you are responsible. In the foregoing memoir you read of one who gave himself no rest night nor day until he had decided the great and momentous question,—what is truth and error in religion? Was he a simpleton for giving himself so much anxiety? Was he not richly rewarded by the well-grounded hope which he was enabled to cherish, that although his earthly house of this tabernacle should be dissolved, he had a building of God, a house not made with hands, eternal in the heavens? My friends, remember two things. (1) The wages of sin is death;—death temporal, spiritual and eternal, involving the soul in utter separation from God, and all that is holy,—throughout the endless ages of eternity. (2) But the gift of God is eternal life through Jesus Christ our Lord. Can you despise this gracious offer of deliverance? God forbid that you should do so.

3d. Some of you are, it may be, unbelievers. This is an unbelieving age. The spirit of infidelity is seeking to spread abroad its ramifications under various forms. Are you deists, vedantists, or libertines? Pause! consider! are you not sinners? The great question for you all to consider is—How is a sinner to be accepted before a holy God, arrayed in all the sublime perfections of unspotted truth and justice? What well-grounded peace can ye have, until you have solved this question? Can ye keep the commands of God, if, ye knew them; and are ye sure that ye do know them? God, eternity, death, judgment, are realities. Can ye prove them not to be so? You oppose our revelation. On what grounds? on rational grounds, or by those unfounded swaggering assertions, in manifest contradiction to matters of fact, which are beginning to have footing among you? If christianity be false, we must have a refutation of it in the true and simple form of sound argument. Surmises and assertions will not do.

4th. But others of you may be his Christian brethren, those who entertain the same hopes, who have burst the fetters of prejudice, and escaped from the mazes of superstition on the one hand; and the miserable uncertainties of scepticism on the other. Ye have confessed that Jesus is the Christ, the son of the living God, and that ye have life through his name. Ye rest in him alone for salvation as he is

freely offered to you in the Gospel. O strive to walk worthy of the high and holy calling wherewith ye have been called. He whose career has been traced in the foregoing pages, though young in years, was an ornament to his profession. He set the glory of God alway before him. He sought to live no longer for himself or for the purpose of accomplishing merely the things of the flesh. He sought to live to the praise of the glorious grace of God revealed by Jesus Christ his Lord. Imitate him as he imitated the example of his blessed Lord: or rather imitate him in imitating the holy, harmless, and undefiled Jesus; who was without sin, and separate from sinners. Consider his devotional spirit, his closeness of living to God. Consider his religious consistency; consider his boldness in the cause of his Lord; consider his untiring advocacy of the truth:—and seek for God's grace to enable you to imitate him in these things. You may or may not be endowed with talents and natural parts such as his. Whether it be so or not, you know that the fountains of grace are ever open; that forth from these are flowing to all praying penitents streams of comfort which are ever exhausting, yet leaving exhaustless, the sources of Heavenly grace and consolation. Will not some of you be stirred up to speak boldly for the Lord? Why stand ye here all the day idle? Be disinterested, as becometh those who profess to be followers of him, who though rich for our sakes became poor, who humbled himself that we might be exalted, who submitted unto death that we might have eternal life. “Beloved, building up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.” “Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.”

II. GAELIC SCHOOLS.

“GATHER up the fragments that remain,” saith our Lord, “that nothing be lost!” This saying of our Lord often occurs to us when we look upon the sinful thoughtlessness of many of His disciples, who suffer to be lost, or carelessly thrown away, those fragments of their Lord's bounty, which, if gathered together, would to their own astonishment make, “*Twelve* baskets full.” The superfluities of some Christians would constitute the riches of others:—nay, the mere waste of a few individuals, would bring the means of salvation and eternal life to hundreds of their ignorant, perishing fellow-sinners. This thought has at present been forcibly impressed upon us by the perusal of the

documents which we are now about to present to our readers. By these it will be seen that a GAELIC SCHOOL, with its vernacular Bible-Teacher, planted in the darkest and most inaccessible parts of the Highlands and Islands of Scotland, may be maintained in full operation for the sum of £30, or Rs. 300 a year—or, by our Indian mode of calculation, at the rate of Rs. 25 per month. Now, does this sum much exceed the mere unreckoned wastage of some of the Highlanders' wealthier brethren in this land? does not it fall far short of the useless and vain and hurtful expenditure of others? let themselves reckon and see.

These Gaelic schools are called by the Highlanders, as will be seen in the extracts which follow, "*Schools of Christ*;" for, to them they have really been such. In some districts, remote from the Gospel ministry, or through other causes unblessed by its joyful sound, the TEACHER with his vernacular Bible, has been the only light to lighten the darkness of some small Island, or remote parochial district—the unlearned, it may be, yet honoured Missionary of Jesus Christ, to a residue of Scotland's practical Heathenism. We have known and seen some of these Teachers; pious, shrewd, and homely men—plain-spoken, and coarsely clad in their Highland homespun garb; but men whom God owned, and whom the people loved: men who fed on the Gospel where they found it; and who could, after their own unstudied fashion, supply it, where they found it not. Such men, holding, teaching, and diffusing the BIBLE, are the Lord's "Candlesticks," wherever they are; and as such let them be held up by us, according to our ability.

We are sure that amongst our own friends and readers alone, there are resources enough to spare for the support of ONE such Teacher: and amidst all that is done by us, for this needy land in which we now dwell, might we not still do something for the beloved land of our birth? Might not the Congregations of the Free Church of Scotland at the three Presidencies, support each, *one Gaelic School*, one little "*School of Christ*," at least? and why should not our Calcutta Free Church forthwith begin, by permanently adopting some one particular district-school in the Highlands or Islands of Scotland, as *their own school*, contributing their Rs. 300 per annum for it as their own particular charge, and leave a still larger balance (perhaps) for the aid of other and needier ones? The Church-session we think, would gladly take charge of this as a permanently congregational fund, receiving contributions from every willing quarter; and by a little occasional correspondence with their Highland Teacher (it may be) throw a little zest of Gaelic sympathies into the ordinary course of Indian Missionary operations. Will our Friends think of this—a congregational GAELIC SCHOOL at Rs. 25 a month, with a good balance over? It will not impoverish them, nor rob Hindusthan Missions of one rupee, we venture to affirm.

CIRCULAR OF THE GAELIC SCHOOL SOCIETY, 1845.

The Committee of the Gaelic School Society, when entering upon the duties of another year, find it needful to make an earnest appeal to the Christian Public in behalf of this Institution.

They are encouraged to do so, not only in consequence of a suggestion thrown out by an eminent individual at the last Annual Meeting of the Society, but from the conviction that the more the character and proceedings of this Society are inquired into, the higher it must stand in the estimation of all who love the truth as it is in Jesus.

The object of the Society is to teach the people of the Highlands the proper use of their native tongue, by giving them direct access to the lively Oracles of God. One of its great advantages is, that it is suited to the condition of the advanced in years, as well as to the young; and gives to both sure and speedy access to the Fountain of Eternal Truth.

The Gaelic School Society has obtained a firm footing in the affectionate approval of the godly of all* denominations; and, what is still more valuable, the Lord has countenanced it with his own favour, and crowned its pious labours with signal blessings. The designation given by the Highlanders themselves to these Schools is a distinct indication of this. They call them "*the Schools of Christ*," plainly intimating that they are of a spiritual character, and that those who attend them in a right spirit, have the opportunity of "sitting at the feet of Jesus, that they may hear his words and become wise unto salvation."

The directors and friends of this Society are under great obligations to the Divine goodness. They may well raise up their Ebenezer and say, "Hitherto the Lord hath helped us." He has been pleased to give us pious and devoted Teachers, through the instrumentality of whose labours, the ordinary duties of teaching have been carried on with much success; and moreover, the Lord has caused a spiritual revival, the genuineness and extent of which are most encouraging.

The wise in heart can understand the importance of such a work of grace, especially in the present state of our own country, and of the world at large; and surely they will feel disposed to give to it every encouragement, by their prayers and contributions. Such an opportunity is now afforded them by this urgent and affectionate appeal on the part of the Gaelic School Society. Owing to the multiplicity of interesting objects which call for the support of the Christian Public, and, it may be, to the influence of other causes, the funds of this Society are, at the present time, very deficient. Five hundred pounds are wanting in order to pay the salary of the teachers that is already due, and for carrying on our various operations, according to the present scale.

It is true, indeed, that, on some former occasions, we were reduced to as low a condition as we are now, and that the Lord brought us out of our difficulties. But he did so through the exertions and increased liberality of his own people.

To the same quarter, then, we desire to look on the present occasion, assuring our friends that, unless they come promptly and liberally to our aid, the interests of the Society must suffer serious injury. We shall be compelled to diminish the number of our Schools, to contract the sphere

* To some of our friends this may prove a special recommendation, that these Gaelic Schools do not belong to any one body of Christians, but are supported by different denominations; as may be seen from the list of Committee, &c. — Ed. F. C. M.

of our labours, and to withdraw from our destitute countrymen certain spiritual privileges, which are of the greatest importance to their well-being in time and through eternity. May the Lord save us from such a dire necessity; and may he put it into the hearts of his people to be willing to distribute and ready to communicate, that we may be enabled to proceed in our work of faith and labour of love, until "the wilderness and the solitary place may be more and more glad, and the desert rejoice and blossom as the rose."

It is to us a source of great confidence and comfort that the work in which we are engaged is calculated to promote the real good of our beloved country, as well as the glory of our God. We have no objects to serve but such as can be urged on the principles of piety and of patriotism. Aiming, therefore, at such objects, and animated by such views, we would say to our brethren of all denominations, "Come over and help us." Here is an object that comes very near to us all—a necessity that is most urgent—and an opportunity that is very promising. Let us, then, go in the strength of the Lord God, humbly seeking that he would guide us by his wisdom, and crown our exertions with his rich and effectual blessing.

The suggestion already alluded to, made at the last Annual Meeting, was, that Clergymen should be earnestly entreated to bring under the notice of their congregations the distressing pecuniary embarrassments of the Society, together with its usefulness and claims, with the view of inducing them to select, each a school, from the Society's list of stations, and to support that particular school as *their own school*, and in which, as such, they would feel a peculiar interest. It may be stated that the whole expense of each school, including superintendence, books, travelling charges, &c., will not exceed £30 annually. The directors would be most happy to communicate to any congregation, or individual, undertaking to support a school, the Superintendent's report regarding the said school, or even all the schools, if required, for their information, and to satisfy them that their money is economically and beneficially applied. Such a proposal of congregations adopting a school or schools, if cordially taken up, would prevent the Society from getting into difficulties similar to those which at present interfere with their operations. But it must be kept in view by those who have hitherto been regular subscribers to the Society, that their being concerned in a congregation school subscription must not be looked upon as coming in place of their usual subscription to the General Fund of the Society.

The Directors are delighted to have it in their power to say, that two congregations in Edinburgh have resolved to act on the suggestion referred to—one of these having agreed to support two, and another one, of the Society's schools—and they earnestly hope that many other congregations will follow this excellent example, and thus relieve the Society of its present difficulties, and enable them not only to maintain, but to increase, their full number of teachers.

Extracts from the Report of the Gaelic School Society read at the Annual Meeting held in Edinburgh on March 20, 1845.

It cannot be necessary in the thirty-fourth year of the Society's operations, to occupy time by entering into any statement of the principles which originated, or which regulate, your institution. Suffice it to say, in a single sentence, that the fundamental principle of your Society is, *that it is essential for every man to be able to read the word of God in his own tongue*; and that such a principle necessarily leads to the duty, on the

part of every man and woman who have themselves been made partakers of the Grace of God, to do what in them lies, by their personal efforts, or by their contributions, to open the book of life to others, to whom, from want of the necessary means of instruction, it is sealed,—especially to those of their own country and kindred. Adopting these views, it has been the humble aim of your directors, during the past year, through the instrumentality of your valuable teachers, and in so far as the benevolent contributions of the friends of the Society have supplied the means, to make those who attend their schools, acquainted with the great doctrines of the Gospel, through the medium of Scripture reading, and Catechetical instruction. In proof that God has been graciously pleased to some extent, to bless their endeavours, the Directors may confidently, and yet with all gratitude and humility, appeal to the Journal of your Superintendent, containing, as it does, Reports of his visiting and examination of the whole of your fifty-eight schools; and although they may not be able, on the present occasion, to lay before you any topics, such as the world terms of an exciting nature, yet the Directors feel assured that, could they lead you into the interior of your schools, and into contact with the scenes and doings described by the Superintendent, as passing therein, there is not one individual among you who would not consider *all* that the Lord has hitherto put it into your hearts to give, of the substance with which He has blessed you, for the support of so good a work, as having been laid out to the very *best* account, and be resolved henceforward to redouble your exertions rather than that a work so full of hope, should be suffered to languish, or fall away, from want of the indispensable pecuniary support.

That such a risk impends over the Society at present, your Committee cannot conceal from themselves, nor would they willingly be chargeable with hiding it from you.

For many years after the Society had grown into early manhood, by the liberal contributions of the christian public, and when it had the charm of novelty to recommend it, its funds so prospered that not fewer than eighty-five schools were maintained in the destitute districts of the Highlands and Islands. Gradually, however, the interest of the public—at least of a certain portion of it—in the Society, came to be on the wane, and the number of schools supported by it fell away to fifty. Last year, although by the instance of great liberality adverted to in a note at the end of the Annual Report in March 1844,—namely, the generous donation of £180 by Lady Anderson,—six new schools were added to the list, yet, the means for the support of the fifty-two schools previously in operation have so fallen short, that, at this moment, your Directors have been obliged to borrow upwards of £200, on their own guarantee, to pay the balance of the teachers' salaries for the half-year, due at last Martinmas; besides being under engagements to the teachers for the *current* half-year to the amount of £600 more.

This is certainly a state of matters calculated to put faith to the test. Still, though they feel it to be their duty to lay it candidly before you, the Committee do by no means give way to despondency, far less to despair of help yet coming from the Lord. They take encouragement, from past experience in the history of this Society, to hope, that though men may appear ready to forget its claims upon them, God will not forget, but will, in answer to believing prayer, again open the gates of christian liberality, and cause fresh sympathies to be awakened for the poor Highlander.

Several interesting facts occur, interspersed throughout the Superintendent's Journal, which faithfully records the progress in reading, and in the knowledge of what they read, of the scholars in all the schools. Various instances of awakening are noted as having taken place under the teachers, not only calling for our gratitude, but showing, what no true Christian will doubt, that children of very tender age are susceptible both of deep religious impressions, and of true conversion. No child is too young to love the Saviour. In many of the districts the most intense desire is manifested by young and old for the Word of God. In regard to others, it is recorded of the teacher, that—

“ Besides the teaching of the children, the aspect of society around him is greatly changed for the better since he came to the district, as is admitted by all who knew it.”

Speaking of the school at Achantraed in the district of Shiel-daig, the Superintendent writes—

“ Your teacher is very useful in this district to both young and old. He generally reads to the people on the Sabbath, the parish church being thirteen miles distant from them, and the government church eleven miles. He is very much respected by the people.”

Of your teacher at Slumbay, in Loch Carron, the Journal bears—

“ You will be happy to hear that those who were awakened last year in Mr M'Diarmid's school, continue to be very promising. I was highly pleased with those of them whom I examined this year. It is admitted by all who know this district, that as far as man can judge, he has been the means of turning some from darkness to light, and from the power of Satan to God. There is a visible change in the people generally since he came among them.”

As a specimen of the great necessity for your schools in certain localities, it may be mentioned that, of the Island of Ronay the Superintendent records in visiting the school there—

“ I was well pleased with the appearance made by the children attending the school, as they answered with accuracy the most of the questions put to them; and though the regular scholars are but few in number (about twenty), yet the place stands much in need of a teacher, not only for training up the children in the way they should go; but also for the parents, to read the Word of God to them on Sabbath days, the island being thirteen miles by sea from the nearest place of worship.”

Of another station it is recorded, that—

“ At the examination, the parents who were present might be seen shedding tears, listening attentively to their children.”

Of a station in the parish of North Uist—

“ Upon the day of examination, such was the interest felt by the people to hear the children examined, that the whole district assembled; so much so, that the school-house being too small for us all, the day being fair and mild, I went out with them to the open field, and there the Bible class, which consisted of thirty-two individuals stood up and formed a kind of semicircle round the people, who sat listening attentively; in the Testament class, consisting of twenty-four, there was one grey-headed man, about sixty years of age, standing and reading his verse as it came to him, and another of about forty doing the same. There were several adults, too, in the Bible class; and the reason of so many attending was, that last winter a goodly number were awakened in the district, and all those who could not read, old as well as young, flocked to the school, earnestly desiring to be acquainted with the Word of God; and so far as

I could judge by what I saw, and by what I learned by inquiry from others, those who were awakened seemed to be seriously concerned about their immortal souls."

One or two other extracts, and your committee will not further trespass upon your time.

Of the teacher in the Isle of Heiscir in North Uist, ten miles from the parish church, the Superintendent writes—

"He has been very useful, and a great blessing in this long neglected island; for the poor people never had the privilege of having any teacher among them before, and the consequence was, that they grew up in perfect heathenism; some of themselves told me, with tears in their eyes, that they used to spend the Sabbath either strolling about upon the little hillocks on the island, or going to the ebb at low water to catch lobsters and pick up some other shell-fish; but it is quite otherwise with them now, for *all* the inhabitants attend in the school-house on Sabbath; and it is gratifying to see mothers, with their little infants on their bosoms, listening to the Word of Life. The most of them, both young and old, have been most seriously impressed last winter, so that they have a great desire for hearing the Word read. Some of the married women, who only commenced last year to learn the alphabet, were reading the New Testament this year; and when they cannot attend regularly, the teacher goes to their houses, giving them their lessons there. Among the rest, I examined one woman, fifty-eight years of age, reading the first book. Such a thing as prayer or family worship was never heard in the island before your teacher went to it; but now, in every family in the island there is worship regularly kept up. As I was detained a day or two by contrary wind, I read some chapters on Sabbath, and made a few remarks thereon as I was able; and, whilst doing so, some of the hearers were in tears, and others crying out, 'What shall we do to be saved?' They have heard only one sermon in the island for the last sixteen years."

At a school in Uig—

"There are nine males and seventeen females above twenty years of age attending; of these there are four men and five women, whose ages are respectively from forty-six to sixty-five years. The teacher goes to the houses of those who cannot attend, to give them their lessons. It would cheer any one's heart to see those aged persons learning their lessons with the same eagerness with which a young student would prosecute his studies."

These must suffice, as specimens of the contents of this interesting Journal. There are, however, some facts of a statistical nature, brought out by abstracting certain of its statements, which it may be important to bring under your notice. Your Committee refer first to this fact, that there are no fewer than twenty-five of your schools distant, on an average ten miles from the nearest church, while some of them are eighteen and even twenty miles from any place of public worship. Another fact is, that your schools are attended by 3566 scholars; and that, of your teachers, forty-four, besides having a Sabbath school for the young, hold meetings on Sabbath evenings for reading the Scriptures, and that the number of persons who, during the last year, were in regular attendance, on these Sabbath evening meetings, amounted to 6180. A third fact is that thirty-nine of the teachers hold week-day evening meetings for prayer and reading the Word of God, attended by 3150 persons. Your Committee think they could not point to facts more calculated than these to show, not only the godly zeal of your pious teachers, but the utility of

your Institution as a means of communicating the knowledge of divine truth to old as well as young, in the remote districts where they are located.

Stations in the Highlands and Islands in 1844.

HIGHLANDS.					
No.	County.	Parish.	Station.	Teacher.	Attendance on Week-day Schools.
1	Sutherland	Clyne	Acharimsdale	John M'Lean	55
2	do.	Assynt	Clashmore	David Munro	71
3	do.	Rogart	Muic	George Gordon	56
4	do.	Farr	Achina	... ..	30
5	Ross	Lochbroom	Badenscally	Duncan Morison	16
6	do.	Gairloch	Sand	William Urquhart	43
7	do.	...	Mellon Charles		
8	do.	...	Port Henderson	John M'Donald	147
9	do.	Taibat	Rockfield	Angus M'Leod	01
10	do.	Kiltearn	Clare	Donald M'Lean	58
11	Inverness	Lochalsh	Camusluny	Walter Campbell	39
12	do.	...	Adelve	Colin M'Intosh	20
13	do.	...	Duirnish	Roderick M'Leod	35
14	do.	Lochcarron	Slumbays	Alexander M'Leod	49
15	do.	...	Achantraed	Donald M'Diarmid	78
16	do.	...	Dibaig	Angus M'Lean	74
17	Argyle	Ardnamurchan.	Laga	Donald M'Gilivray	64
				John M'Iver,	33
ISLANDS.					
1	Lewis	Barvas	Shadir	John Munro	86
2	do.	...	South Dell	Murdo M'Pherson	63
3	do.	Uig	Braenish	Hector Morison	43
4	do.	...	Loch Roag	Norman Morison	62
5	do.	...	Kerwick	Malcolm M'Kay	72
6	do.	Lochs	Ballalan	Donald M'Fairlane	61
7	do.	Stornoway	Aird of Tongue	Murdo M'Kenzie	59
8	Lewis	Stornoway	Shadir	Donald Ross	32
9	do.	...	Melbost	Kenneth M'Pherson	77
10	Harris	Harris	Stroud	Norman M'Lennan	92
11	do.	...	Scarp	Malcolm M'Kenzie	43
12	do.	...	Leaklee	Donald M'Donald	71
13	North Uist	North Uist	Maleclete	John M'Leod	52
14	do.	...	Heiskir	John Montgomery	27
15	South Uist	South Uist	Uachdar	Donald Cameron	57
16	do.	...	Dalbrog	Alexander M'Donald	65
17	Skye	Portree	Portree Village	Angus Munro	38
18	Rassay	...	Castle	Alexander M'Millan	28
19	Rona	...	Rona	John M'Lean	32
20	Skye	...	Mugary	Walter M'Kay	40
21	do.	Snizort	Triaslan	Peter M'Leod	53
22	do.	...	Eyre	Nicol Nicolson	53

No.	Island.	Parish.	Station.	Teacher.	Attendance
23	Skye	Kilmuir	Bornaskitaig	Angus M'Leod	83
24	do.	...	Culnacknoc	Hugh Urquhart	68
25	do.	...	Kilmaluig	...	54
26	do.	Duirnish	Trumpan	Murdo M'Donald	93
27	do.	...	Harlosh	Donald Cameron	53
28	do.	...	Glendale	Thomas Noble	107
29	do.	Sleate	Drumfearn	John M'Donald	37
30	Eigg	Small Isles	Houlum	Donald M'Kinnon	22
31	Mull	Kilmorian	Tobermory Vh.	John Gillanders	268
32	do.	...	Trieshnish	James Matheson	35
33	do.	Kilfinichan	Tiraragain	John M'Dougall	50
34	do.	...	Ardtun	John Dewar	52
35	Tyree	Tyree	Balamartin	Donald M'Donald	101
36	do.	...	Balvulin	Angus M'Neill	145
37	Islay	Kilarow	Eskinish	Angus M'Farlane	40
38	do.	...	Glenigidale	Alexander Grant	61
39	do.	Kildalton	Scàrabus	Donald Hood	44
40	do.	...	Kilnave	John M'Sween	128
41	do.	Kilchoman	Ballychattrichen	John Martin	48

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Members of Committee.

Rev. W. H. Goold.	George Smyttan, M.D.	T. S. Anderson.
James Cunningham.	John Cameron.	F. Brown Douglas.
William Oliphant.	Alexander Stuart.	Patrick Arklay.
Edward Cruickshank.	Rev. Dr. Watson.	Kenneth M'Queen.
Rev. Wm. K. Tweedie.	Rev. George Johnston.	James Cornwall.
Rev. G. R. Davidson.	Charles Forbes	Colonel Cadell.
James Troup.	W. F. Skene.	John Holt Skinner.
Colonel Martin.	Richard Whytock.	John Macdonald.

Treasurer.

William Whyte, 13 George Street.

Secretaries.

Rev. Robert Elder, A. M., 5, Sciennes.

Rev. Alexander Beith, Stirling.

Rev. James Noble, Gaelic Secretary.

Alex. Hutchison, Assistant Secretary and Clerk, Inspector of Schools.

N. B.—It is requested that all Letters from the Highlands and Islands, on the business of the Society, be addressed as follows:—

**"To the Secretaries of the Gaelic School Society,
13, Queen Street, Edinburgh."**

III. THE INVERNESS ASSEMBLY: SUMMARY OF PROCEEDINGS.

THE adjourned meeting of the General Assembly of the Free Church of Scotland commenced its sittings at Inverness on the 21st September. The place of meeting is a large wooden Pavilion, erected for the occasion on an open space of ground immediately behind Dr. Bell's Institution in Academy Street. The interior of this Pavilion is an exact copy of the Hall at Cannonmills, Edinburgh, and is seated to accommodate comfortably 3000 people, and about 4000 when at the fullest. Its dimensions are 140 feet long by 75 feet broad; and, like Tanfield Hall, it has three low roofs running length-wise. It is lighted with 261 jets of gas, and has a most comfortable appearance. The class-rooms of Dr. Bell's Institution immediately adjoining, and to which there is access from the Pavilion, are used as Committee-rooms.

The proceedings were opened with a sermon by the Moderator (Dr. Patrick Macfarlane of Greenock), from the words, Ephesians, ii. 20, 21, and 22,—“And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in which all the building fitly framed together, groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit.” The scope of the sermon was to show the distinctive characteristics of a true Church, and to urge upon those to whom it was addressed the necessity of exhibiting these characteristics, if they wished their Church to inherit the Divine blessing.

Dr. Macfarlane was succeeded by Dr. M'Donald Urquhart, who preached a discourse in the Gaelic language from the words in Acts xvii. 6, “These that have turned the world upside down, are come hither also.” In discussing the subject, he stated, that the charges brought against the Free Church were the same as were brought against the apostles. He illustrated this idea under the following particulars:—1. The apostles were charged with breaking the law; 2. With bringing in strange doctrines; 3. With disturbing the peace of families; 4. With driving men mad; and, 5th, With never remaining in one place, but constantly wandering about spreading their doctrines. He concluded by a forcible appeal to the ministers, calling on them, notwithstanding the charges brought against them, to persevere in spreading the knowledge of the gospel throughout the country, looking to Christ for the blessing of his Spirit on their labours. The Gaelic singing was remarkably sweet and touching, and was much admired.

The Assembly was then constituted, and the roll called, when 169 members answered to their names.

The following arrangements were then made relative to public worship during the sitting of the Assembly:—

Public worship to be conducted in the Pavilion in the Gaelic language every morning at half-past seven o'clock, during the sittings of the Assembly.

The Rev. Finlay Cook of Reay to conduct the services on Friday morning.

Public worship to be conducted on Sabbath, the 24th August, as follows:—

PAVILION.—*Forenoon*—Dr. Candlish; *Afternoon*—Mr. M'Bride, Rothesay (Gaelic); *Evening*—Mr. Guthrie.

EAST CHURCH, Mr. Sutherland's;—*Forenoon*—Mr. Beith (Gaelic); *Afternoon*—Mr. Begg; *Evening*—Mr. Maclean, Tobermory (Gaelic)

ENGLISH CHURCH, Mr. Thorburn's.—*Forenoon*—Mr. MacLeod, Snizort (Gaelic); *Afternoon*—Mr. M'Donald, Blairgowrie; *Evening*—Mr. M'Rae, Knockbain (Gaelic.)

NORTH CHURCH, Mr. M'Kay's.—*Forenoon*—Mr. M'Intosh, Tain (Gaelic); *Afternoon*—Dr. R. Buchanan; *Evening*—Mr. M'Donald, Helmsdale (Gaelic.)

A collection was ordered to be made for the purpose of assisting to defray the expense of erecting the Pavilion, which is considerable.

Dr. CANDLISH proposed that the usual diet for prayer should take place that evening, instead of on Friday, and that a portion of the service should be conducted in Gaelic; he also suggested that on the same occasion the Assembly should hear the Rev. Julius Wood, and Dr. Kalley, who had both recently returned to this country from Madeira,—in reference to the doings of the Lord in that part of the world; both of which motions were unanimately agreed to. The reverend Doctor, in calling a meeting of the Home Mission Committee, also took occasion to remark, that it was very important, with reference to the urgent business which had brought the Assembly to Inverness,—viz., to consider the spiritual state of the Highlands and Islands, and the means to be employed, in dependence on the blessing of God, for meeting that spiritual destitution,—that this matter should be very fully considered both in private and in public. 'With this view it was intended, he said, that the Home Mission Committee should call a meeting of the entire body of Gaelic ministers, whether members of Assembly or not, and that there should afterwards be a private conference of the whole house on the subject, in order that the matter might be maturely considered, and that there might be but one mind on it among the brethren in that Assembly. They had met to consider a state of things of singular difficulty as to the mode of dealing with them, without any practical scheme or plan to suggest, so that now, if ever, the General Assembly stood peculiarly in need of the guidance of the great Head of the Church, which, he hoped, would be sought by earnest prayer, both by the members of Assembly, and by the whole Christian people of that place and neighbourhood.

The meetings of various Committees were then appointed, after which the Assembly adjourned till half-past six o'clock in the evening.

THURSDAY

Evening Sederunt.—The Assembly engaged in devotional exercises. The Business Committee gave in their Report; after which devotional exercises again took place in the Gaelic language, Mr M'Bain of Greenock engaging in prayer. The Assembly was then addressed by Mr. Bonar on the present state of religion in Canada; also by Mr. Wood and Dr. Kalley in regard to Madeira, and the prospects of Christ's cause there, with the persecutions which the people had been called on to endure. A deliverance having been adopted relative to the above addresses, devotional exercises were conducted by Mr. Dickie of Beith, and the Assembly adjourned at twelve o'clock.

FRIDAY.

Forenoon.—A conference was held at ten o'clock. At twelve o'clock the Assembly engaged in devotional exercises, after which the minutes of yesterday's diets were read and approved of. On the motion of the Right

Honourable Fox Maule, it was unanimously agreed to, that the Moderator be requested to convey the cordial thanks of the house to the Lord Provost, Magistrates, and Town Council of Inverness, Trustees of Bell's Institution in that city, for the liberality with which they have contributed to the comfort of the Assembly, and of the friends of the Church, met in Inverness at this time, in granting the use of the premises connected with that institution for the erection of the spacious hall in which the Assembly is now convened. The Report from Committee of Bills and Overtures was read. On the recommendation of the Committee for arranging business, it was agreed to take up to-morrow all the cases not disposed of to-day. Also resolved, on Monday, to receive Reports from the deputations appointed to visit the Highlands and Islands, and to devote the remaining diets of the Assembly to the business connected with the present condition of those districts of the country. It was also agreed that the first diet on each day should close not later than half-past four, and the evening diet should commence at half-past six, closing about ten. The following cases were remitted to the Committee on Sanctioning Charges, to report to this Assembly:—1 Charge, at Blackford; 2. Arngask; 3. Cairnryan. And the following cases were remitted to Committee, on application from other churches:—1. Mr. James Boyd of United Secession Church, Brechin; 2. Mr. William Eyval, Congregationalist preacher, Keith; 3. Mr. James Young, United Secession Church, Edinburgh; 4. Mr. William Pinkerton, student, Presbytery of Ayr; and 5. Mr. James Sutherland, with three other students. Presbytery of Aberdeen, Presbytery of Edinburgh was permitted to meet at the close of the forenoon's diet. The Interim Report by the Board of Missions and Education was then brought up by Dr. Makellar. The Assembly expressed their cordial satisfaction with the Report, and the pleasure with which they have learned that the contributions to the Missionary Schemes continued so largely to increase. The Interim Report by the Committee on the Conversion of the Jews was given in by Dr. Keith. The Assembly was then addressed by Mr. Wingate, one of the missionaries of this Church to God's ancient people. The Assembly approved of the Report, and expressed the high satisfaction which they had received in meeting with Mr. Wingate, and hearing him at this time; recommended him to the care of the God of Israel, and prayed that he may be enabled, with invigorated health, soon to return to the scene of his labours, and that his devoted services in the cause of Christ, as well as those of his brethren engaged in the same work, may be attended with increasing success. Thereafter the Assembly united in prayer, Mr. M'Donald of Blairgowrie conducting their devotions, giving thanks to God in behalf of his servant, and imploring on him and his fellow-labourers a continued blessing from on high. The Assembly then engaged in devotional exercises in the Gaelic language, after which addresses on the Missionary and Educational Schemes of the Church, were delivered to the Highland people in attendance.—Adjourned at half-past four.

Evening Sederunt.—After devotional exercises, the minutes were read and approved of. The following ministers were appointed to preach (in Gaelic) in the Pavilion on Monday, Tuesday, and Wednesday mornings, at half-past seven. Monday: Mr. Swanson, Small Isles. Tuesday: Mr. Alexander M'Donald, Urquhart. Wednesday: Mr. Matheson, Gairloch. The Clerk read Interim Report from Foreign Mission Committee, which had been prepared by Dr. Gordon. Mr. Mackay, one of the Church's missionaries at Calcutta, and Dr. Wilson of the Bombay Mission, were heard. The Assembly approved of the Report, and expressed the high

satisfaction which they had felt in the addresses delivered by their respected missionaries ; and they record their humble and heartfelt gratitude to God for the late manifestation of His power and grace in the conversions to Christ which have recently taken place, especially at Calcutta. While they rejoice with their brethren the missionaries in what the Lord has been pleased to do through their instrumentality, they at the same time sympathise with them in all their difficulties and trials, and desire to encourage them in the work in which they are engaged ; and they earnestly pray that the same grace which has been already vouchsafed to the converts, enabling them to leave all for Christ, may continue to be bestowed on them, that they may stand fast in the Lord, and adorn the doctrines of God their Saviour. Farther, in respect of the necessity of a fund being raised towards the erection of an institution and mission-house at Calcutta, brought under notice of the Assembly in the Report which has now been read, the Assembly instruct the Committee to take such steps in this matter as they may think best. The Assembly then engaged in devotional exercises, Mr. Beith, Stirling, conducting their devotions. Overture from the Presbytery of Aberdeen, on the work of grace at Calcutta, adopted, and fervent prayer in regard to it recommended to the families and congregations of the Church. The Presbyterian Church in England having contemplated the establishment of a Mission in China, the Assembly resolved to give them all encouragement and support. The Sabbath Observance Report, was given in by Mr. Davidson : approved of, and the Committee encouraged, and the ministers and members of the Church recommended to give them all assistance. The Report of Subcommittee of College Committee on bursaries was given in by Mr. Hog of Newliston : approved of, and the promotion of the matter entrusted to a distinct Committee.—Adjourned at half-past ten.

SATURDAY, 23RD.

The Assembly held a private conference on the question of refusal of sites, after which, met for public business. The cases of the congregation of Bourtrie Bush was remitted to the Committee on Presbyterian arrangements. The Bankhead case: the Assembly instructed the Presbytery of Kincardine O'Neil to proceed with the induction of Mr. Hay with all convenient speed, according to the rules of the Church. Case of the Rev. C. L. Gordon, Aberdeen : the Assembly accept of his resignation, and commend him heartily to the Presbyterian Church of England, within whose bounds he intends to reside. Proposed translation of Mr. M'Rae from Braemar to Inverary : a Committee was appointed to confer with Mr. M'Rae, in respect, specially, to the plea of health, and to report to this Assembly. Case of Mr. Waddel of Burrelton : the Assembly cite him to appear before the Commission in November next, and that the Commission have full power to dispose finally of the case, as they may see cause. Case of Mr. Machray of Huntly : resolved that that part of the deliverance of the Synod of Moray expressing their sympathy with Mr. Machray in reference to the proceedings in his case, be cancelled, not doubting that their brother, Mr. Machray, will see the necessity of peculiar watchfulness in his future conduct. Adopted as an overture from the Synod of Glasgow, requesting the Assembly to adopt measures for collecting such information regarding the Disruption as would form a correct and authentic record of that important event, and illustrate the goodness and glory of God in connection with it. The Rev. James Boyd of the United Secession, and Mr. James Young, also of the Secession, were ad-

mitted as ministers of the Free Church.—Adjourned at half-past four, to meet again on Monday.

MONDAY, 25TH.

The ASSEMBLY met in private conference; and afterwards proceeded to the discharge of public business.

Dr. Candlish read the Report of the Committee appointed by the General Assembly to consider applications for the formation of new charges; which was unanimously agreed to.

Dr. Candlish further craved leave on behalf of the Presbytery of Edinburgh to take on public probationary trial Mr. Eddershiem, a Jewish gentleman, now a student of Divinity at the Free Church College, with a view of his being licensed to preach the Gospel amongst his countrymen. Agreed to.

The Deputation from the Presbyterian Synod of England, was introduced: and the Assembly was addressed successively by the Rev. Mr. Munro of Manchester, and by Messrs. Hamilton and Nisbet of London, on the concerns of the Scottish Presbyterians in England. After which a Resolution was passed expressive of the Assembly's affectionate interest in the welfare of that body.

During an interval, Dr. Macdonald having taken the chair (as Gaelic Moderator) gave out a Psalm in Gaelic, which having been sung by the Highland portion of the audience, the reverend Doctor, in the same language, recapitulated some of the previous proceedings of the Assembly for the benefit of those who did not understand English.

Dr. Cunningham read an interim report of the Education Scheme; which was interesting chiefly, as throwing out a proposal, most favourably received, that the support of schoolmasters should be connected with the sustentation for Ministers—that the two should be paid out of one common Sustentation Fund.

The Assembly then proceeded to consider the case of the proposed translation of the Rev. Mr. Swanson from Small Isles to the parish of Nigg in Rosshire; when it was decided, that, for the present it was expedient that he should remain in his present difficult and important station. After which was read by Dr. Candlish a Report of the Committee on the refusal of a site in the Island of Eigg. Certain personal objections had been alleged against Mr. Swanson as Minister, by the recusant proprietor; all of which on enquiry by the Committee had been found to be baseless: and it was agreed that a special communication be made to the proprietor on the subject.

Dr. Macdonald then again addressed the Highland portion of the audience in Gaelic on this subject; and the Assembly adjourned at 5, to half-past 6.

Evening. The Assembly met at half-past six, when the house was crowded in every part. After the usual devotional exercises, the Assembly called for the Report of the Committee on the refusal of Sites. An oral report given by the Rev. Dr. Buchanan of Glasgow, in absence of Mr. Graham Spiers, Convener of that Committee. He was followed by the Rev. Mr. Begg, who made a clear, forcible and detailed statement of the facts of the case, in a speech of which we shall endeavour to give an extract elsewhere: and the case was closed by a speech from Dr. Candlish. The Report was unanimously approved, and a stringent resolution passed, requiring all Presbyteries to report specially on all cases of refusal of sites within their cognizance; and all congregations to renew

their requests for sites in full; including sites of churches, manse, schools and schoolmasters' houses:—and the committee to report again on the subject to the Commission to meet at Edinburgh in November next.

It was decided in the case of Mr. Macrae of Breinar, that he should not be removed to Inverary, as the state of his health seemed to form an insuperable barrier to any such translation.

The Assembly adjourned at half-past ten o'clock.

TUESDAY, AUGUST 26TH.

After the usual opening, and some general conference, a minute was read by the Clerk in regard to the very affecting deaths of the late Rev. Messrs. Hugh and William Mackenzie of Tongue, father and son, who lately both died about the same time under circumstances of great privation, from the want of proper residences.

The Rev. Mr. Gáthrie then reported orally on the progress of the Manse Fund—showing in substance that £40,000 had been already subscribed to this object, and that chiefly within one Synod, of Glasgow and Ayr. Drs. Buchanan and Candlish followed.

Dr. Macdonald addressed the Gaelic audience, giving an outline of the proceedings.

The Assembly was afterwards addressed by the Rev. Mr. Davidson of Lady Glenorchy's Free Church, Edinburgh, and the Rev. Mr. Weir of Belfast, on the state of religion in the Islands of Orkney and Shetland, which they had lately visited as a Deputation from the Assembly.

Adjourned at 5 o'clock.

Evening. The General Assembly again met at half-past six o'clock. After some few general remarks from members, Peter Jones, the North American Indian, who has been in Scotland for some time on a benevolent mission for his countrymen, was introduced to the Assembly, whom he addressed in a short and interesting speech; after which he affectionately shook hands with the Moderator and sat down.

The Rev. Mr. Tweedie of Edinburgh then read the Interim Report of the Acting Committee of the Sustentation Fund; which on the whole, was of a very favourable character. This was followed up by a long and powerful speech of Dr. Chalmers, who had come from Edinburgh, by express requisition, to address a Northern audience on this important subject. The House was exceedingly crowded.

Dr. Cunningham gave in the Report of the College Committee—the most interesting item of which seemed to be that Dr. Fleming, now of King's College, Aberdeen, was appointed Professor of Natural Science in the New College, Edinburgh: this seemed to give general satisfaction; as a good beginning, Dr. Wilson of Bombay offered to make over to the Free Church College, the collection of specimens in Natural History, which he had made in India and Palestine.

The Assembly adjourned at eleven o'clock.

WEDNESDAY, 27TH; THE LAST DAY OF ASSEMBLY

The Assembly met at eleven o'clock. The Report of public accounts was laid on the table and ordered to be printed and circulated.

An Interim Report of the Cheap Publication Committee was made by Dr. Candlish, and approved of—and the scheme recommended to the continued countenance and support of the Church. It was mentioned that the first three volumes of the second year would be "Writings of David Dickson," "Fleming on the Fulfilment of Scripture," and a "Se-

lection of the writings of Robert Blair"—and if sufficiently supported, also a Gaelic volume.

Dr. Macdonald then addressed the Gaelic audience.

The Assembly resumed consideration of the state of the Highlands and Islands. A deputation, consisting of Drs. Mackellar, Mackay, and Candlish, and of Messrs. Beith, Glass and Begg, sent out by the Home Mission Committee had visited those remote districts—and the substance of their journeys (by twos) in different directions was given. Certain practical suggestions were proposed and adopted by the Assembly.

Dr. Buchanan on behalf of the Committee on Popery, mentioned that a solemn conference on that subject was to be held in October next.

A vote of thanks to all those parties in Inverness who had so ably and kindly arranged the accommodation of the Assembly, and for the entertainment of its members, was most cordially agreed to and replied to in the warmest terms by the Rev. Mr. Thorburn, one of the Free Church Ministers in Inverness. This closed the Assembly's business. The eighth and ninth verses of the twenty-eighth Psalm in Gaelic, were sung.

The Moderator of Assembly then rose, and addressed to it his closing speech: and after the 122nd Psalm had been sung, he dissolved the Assembly by pronouncing the benediction—appointing next meeting to be held at Edinburgh, on Thursday, the 21st day of May next 1846. A diet of public worship was held in the evening at 7 o'clock in Mr. Thorburn's Church: Dr. Mackellar preached. On the same occasion a similar diet was also held in Mr. Sutherland's Church; the services of which were conducted by Dr. Macdonald, in Gaelic.

IV. NOTES ON THE NORTHERN GATHERING OF 1845.

"THE FORTY-FIVE" or the year 1745, was one distinguished in Highland annals for a great gathering in the North of Scotland: but the year 1845 is likely to supplant it by better remembrances, remembrances of a better gathering, than that of Prince Charles' Highland bands, or the mustering of chieftains and their clans to civil war.* The standard of the Great King of the Church has been unfurled in the capital of the North; and since the memorable "Forty-five," there has not been such an assemblage in that neighbourhood as at the General Assembly, there lately held, of the Free Church of Scotland. Blessed change in the Northern Division of our beloved country—when the Highlander has laid down his claymore, and taken up his Bible instead: when the psalm of praise has superseded the martial pibroch, and when the preaching of the Gospel of peace has banished the shouts and the groans, and the mournful coronachs, of deadly civil strife! Culloden House, which on the eve of the memorable battle fought within sight of its windows, was replete and surrounded with kilted bands thirsting for human blood, has been as by a strange contrast, and remarkable coincidence, filled with the humble and peaceful leaders of the army of the Lord Jesus Christ;

* The standard of the Stuarts was raised in Glenfinnan, by the Marquis of Tullibardine, on the 20th day of August, 1745.

for, within its hospitable walls were entertained, during the sitting of the Assembly, (as we hear) about twenty Ministers, members of that Court. Such coincidences are not to be slighted, for surely they are not without a design, as they are certainly not without an effect. Let us not despise the remarkable coincidence of the *two* "Forty-fives:" and let us give God the glory, for the contrast that exists between them. If ever there was a Church-oppressing race, it was that of the royal Stuarts of Scotland, from Mary down to Anne, in whose reign *patronage* was unrighteously forced on the recusant Church of Scotland:—and if ever there was a demonstration of ardent and devoted attachment, it was given by the Northern men, to the last contending scion of that House on the fatal battle-field of Culloden Muir, one hundred years ago. But *now*, the banner of Christ's Crown and Sceptre, the standard of a Free emancipated Church, is unfurled on almost the same field, and to it is the gathering of the North: and the consultations there held are not those of destruction or defeat, but of victory and love:—how to invade, possess and occupy the whole Highlands and Islands of Scotland, with the glorious Gospel of salvation through our blessed God and Saviour Jesus Christ!

But apart from any such pleasing associations as these, the Inverness Assembly, was in itself an object of interest. The idea of holding a meeting there, although almost accidental, or at least incidentally thrown out, has issued in a happy and beneficial result. The impression made by so large and effective a meeting, held in so remote and unusual a quarter, has not been lost on the enemies of our Church-cause, who expected something of a failure, but have been astonished by a triumph: nor has it been without its effect on our cause's Northern friends, who have felt as if honour had been done to them, as well as a deep interest, and cordial sympathy evinced in their spiritual welfare, and ecclesiastical trials, by their Southern and more influential brethren. The North and South have thus more than ever been made *one*, since the companionships of the one have been interchanged with the hospitalities of the other, and the active consolations of the stronger, applied to the prostrate sufferings of the weaker. Indeed by nothing was this Northern Assembly more distinguished than by a feeling of intense sympathy for the sad privations and cruel persecutions to which the Highland brethren and adherents have been exposed: and in this have been falsified the malicious predictions of those who, at the time of the Convocation and Disruption, said, That as soon as the more ambitious men of the South had accomplished their selfish objects, speedily would they throw off the simpler "men of the North. And the conduct of the Southern brethren is all the more generous, because, whatever sustentation the South may furnish to the North, the North cannot yet, nor probably ever will, give sustentation to the South—nay on the other hand, the Highlands and Islands must long, perhaps ever, continue to draw largely on the resources of their Lowland friends and brethren.

But besides, the Inverness Assembly was marked by a spirit of order,—for all its business, although almost *extempore*, was conducted in the most regular and effective manner, each Committee giving its own distinct Interim Report ;—by a spirit of intrepid firmness, for there was no wavering or compromising on any point, either as to the possible contingency of a Government bribe in the form of a *Regium Donum*, or as to the determination to maintain the natural and constitutional right of the people to a space of ground on which to worship God, in God's own world ;—by a spirit of meekness and propriety, manifested in refraining from all hasty and exaggerative terms, and in abstaining from all reference to those unfortunate brethren whom they had left behind them in the Establishment. Above all we have been delighted to notice, this Assembly has been marked by a spirit of *devotion*. Every day was commenced with prayer and praise, and preaching the Gospel to the assembled multitude, both in Gaelic and in English, within that immense tabernacle, erected for the accommodation of 3 or 4,000 people: and there can be no doubt that an Assembly of the Church thus specially sanctified by the Word of God and prayer, will have a special blessing of the Lord, resting on its operations, and will have a memorial in the hearts of the Lord's people, that will make them pray more than ever for the Courts of our New Testament Zion. Nor can we overlook one other circumstance, connected with this Inverness Assembly, which peculiarly distinguished it from every meeting of our Supreme Church Court which has ever been held—and that is, the place which the GAELIC language held in its proceedings. There was appointed an official personage, designated the *Gaelic Moderator*: and his business it was, not only to lead occasional devotions in the language of the majority of the audience; but also to explain to them from time to time, the substance of the Court's proceedings, and to address them, after their own manner, and in their own tongue, on all the most important topics, which entered into the Assembly's deliberations. This was every thing “done decently and in order:” and never will those Highlanders who were present forget the Assembly that had an English and a *Gaelic Moderator*—the great Northern Gathering of August 1845.

It was to be expected that such a meeting of the Free Church would be abused and calumniated, by those parties at Home, who have ever delighted to malign its men and its measures. This is a token for good as to the character of this meeting of the Church; and we are glad to see that all such mean and malicious attacks are allowed to pass unregarded by our Home speakers and Home writers, save in so far, occasionally, as facts or statistics are concerned. So would we deal with the weak and powerless attacks which some of our Calcutta Journalists have made upon that Meeting. Slanders about bigotry, fanaticism, ambition, bitterness, sectarianism, &c. have been penned by foolish and prejudiced men, against principles which they do not comprehend, and characters whom they cannot appreciate.

These effusions of abuse we care not to notice; for they are as ephemeral as shallow, as ineffective as they are silly and heartless.—A Cause that has withstood kings, not succumbed to parliaments, reasoned with Governments, and sacrificed the amount of millions of livelihood in reversion, can easily afford to allow a few secular Journalists amuse themselves with a little mud-casting, if they please, and permit them to employ all manner of cant-terms, and apply every sort of technical epithet, that may please them for the day, or profit them by the year. Squibs and rockets do not require men to gird on the sword or to unsheath it for the fight, troublesome and disagreeable though their smoke and noises be; save, it may be, occasionally to frighten some naughty boys, from about our doors. So would we deal with our Journalists, as long as they, like little boys, only “call names,” and do not make more than their natural professional din.

For the further satisfaction of our readers we here subjoin some interesting notes on the Inverness proceedings, from an able and authentic source, from which we are always glad to draw.

(From the *Edinburgh Witness*.)

Interesting and successful as all the meetings of the General Assembly of the Free Church have been, none has been more eminently so than the one which closed its sittings at Inverness on Wednesday last. When the idea of adjourning to meet at Inverness in August was first broached at the diet of the Assembly in May, it met with those suspicions and misgivings which generally fall to the lot of all novel and untried projects. It was doubted whether the exigencies of the case required so weighty and special an interference, and whether, whatever the exigencies might be, it might not prove too burdensome to the members of Assembly, and too exhaustive of the general energies of the Church, to hold an extraordinary diet so far north as the capital of the Highlands. These doubts, however natural they might be in the circumstances in which they arose, have been entirely dissipated by the event; for never, we believe, have the spiritual exigencies of the Highlands, the unreasonable and cruel oppressions to which the people of the north are subjected, and the great duty to which the Free Church has been called in that quarter of the country, been so fully and deeply appreciated by the Church and the country at large, as they have been since the recent meeting of Assembly; and never, certainly, did the energies of the Church prove so adequate to the occasion, whether we regard the indomitable perseverance with which the leaders have traversed the islands and glens of both the western and northern Highlands,—the thousands who assembled at Inverness at their call,—the admirable ability which characterizes their Reports, or the rapidity and wisdom with which their practical measures were conceived. These Assemblies of the Church pass before the public view in succession, with a zeal, an interest, and a freshness which increase rather than diminish, astonishing its friends and paralysing its enemies, and giving to the country and the world the most indubitable evidence of the deep and enduring hold which the principles of the Disruption have taken on the affections of the people of Scotland. In proof of the merely secular effects which these truly wonderful demonstrations have begun to produce, we refer with pleasure to the statements made by the London correspondent of our cotemporary the *Glasgow Argus*, given in another column, in which the writer admits that “never since the

Disruption of the church have the proceedings of the seceding party attracted so much attention in London, or been watched with such general interest, as they have attracted and been watched with since the commencement of the northern diet."

Passing the interesting Reports of Foreign Colonial Missions, the exhilarating speech of Mr Guthrie on the Manse Scheme, and the wise and vigorous address of Dr. Chalmers on the Sustentation Fund, each of which imparts a value of its own to the proceedings, we find that what may be emphatically *the business of the Assembly* is comprised under three heads,—namely, Education, Refusal of Sites, and Spiritual Destitution in the Highlands.

On the subject of education, Dr. Cunningham presented a Report which he characterised as "exceedingly brief" but which, nevertheless, is invested in our eyes with more than ordinary importance. The proposal which the Committee on Education submit to the Church is, that, after a period to be agreed upon, a sum be assigned out of the Sustentation Fund to provide competent salaries for the schoolmaster. The committee did not venture to embody so important a proposition in their Report, until it had been submitted to a full conference of the members of Assembly; and the hearty concurrence which it met with in conference, as well as in open meeting of Assembly, is a sure augury of the favourable reception it will meet with from the Presbyteries, to whom it has been in the mean time submitted. The competent sustentation of the teachers adhering to the Church is an object which must now be taken up in earnest, if, indeed, it should not have been one of the first objects to have engaged the attention of the Church, in the prospect of the Disruption. Had a plan similar to that which is now proposed been adopted when the Sustentation Fund was first instituted, it is probable that the Free Church might have found a greater number of adherents among the parochial teachers; but, at any rate, it would be unjust and impolitic in the extreme not to take the most effectual measures now for securing competent salaries to those teachers who have exhibited such single-minded devotion to principle, as to adhere to the Free Church before they had any security that ample provision would be made for them. It is painful to contemplate the privations which some of these devoted men must have suffered; and the support which the committee have hitherto been enabled to extend to them is so meagre and inadequate, as to endanger the very existence of this essential branch of the church's machinery. In no quarter of the country is the sustentation of the teachers so deficient as in the Highlands; and in no quarter are teachers more imperatively required. As the new plan cannot come into operation until another year, it is proposed that a special subscription be raised to supplement the teachers' salaries for the present year; and it certainly redounds to the credit of Mr. Campbell of Tillychewan, if it be possible to add to the fame of liberality so extensive and magnanimous as his, that as soon as this proposal was made, he put £500 into the hands of the committee, "for the benefit of the schools in the destitute parts of the Highlands." We trust this laudable example will be generally followed, and that even without one year's delay, the blessings of an enlightened and scriptural education will be extended to the remotest and most destitute districts of the country.

We cannot dismiss this subject without a passing allusion to the state

of matters, as represented by Dr. Cunningham, in the county of Sutherland. The public have been led to understand, by correspondence which passed between the Duke of Sutherland and certain friends of the church,—correspondence which was reported to the Assembly in May, and accounts of which have repeatedly appeared in our columns,—that the Duke of Sutherland had agreed to give sites for schools, on conditions quite compatible with the principles of the Free Church. This understanding had given universal satisfaction to the community, and allayed those excited feelings which were beginning to be entertained on the subject; when, unhappily, it is officially reported by Dr. Cunningham at Inverness, that “no actual arrangement has yet been made for fixing upon any one of these school sites,” and that there are grounds of apprehension “that there may be some parties,—certainly not the Duke of Sutherland himself,—but some parties concerned in the matter, who would not be unwilling to see the arrangement postponed, so that it would not be possible to erect schools before winter, and so to subject the people of Sutherland to the fearful alternative of either sending their children to the schools of the Establishment, in opposition to their strongest convictions and feelings, or leaving them to be deprived altogether of the means of education.” This statement will doubtless prove as astounding to our readers as it has done to ourselves. It may be only just to the Duke of Sutherland, perhaps, to exempt him from all blame in this matter in the first instance; but to his Grace alone will the public look for the fulfilment of his own agreement, as no person in his Grace’s exalted station, and possessed of his judgment, would tolerate for a single hour that rebellion to his expressed wishes which seems to prevail among his underlings over the length and breadth of his Highland domains.

From the subject of education we turn for a moment to the refusal of sites. The Highland proprietors who have made themselves conspicuous by this most dastardly and despotic of all the modes of oppression which have been exercised against the Free Church, and whose names appear in the Assembly reports, are Lord Forbes, Sir James Riddell of Ardnurchan, Mr Mackenzie of Applecross, Macdonald and Macleod of Skye, the chieftain Lochiel, Dr. Macpherson of Small Isles, Lord Seafield, who seems disposed to withdraw from the black list, Lord Cawdor, and, it is painful to add the historical name of, Argyle. It could scarcely have been supposed that so many of our landed proprietors could have persisted in a course which is repudiated and abhorred by every man of sense and good feeling, and which even Sir James Graham, a Conservative Home Secretary, has felt himself bound to discountenance and condemn. It was generally supposed, indeed, that after the wise and conciliatory speech of Sir James Graham, the battle for sites was at an end; but the Inverness Assembly, and the hidden deeds which it has dragged to light, must dispel this delusion. What a picture of impious tyranny has been presented to us, within the last few days, as existing in this nineteenth century of ours! Chieftains waging remorseless war with the religious convictions of their clansmen,—issuing decrees,—decrees, which excite at once contempt by their impotence, and horror by their impiety,—that God shall not receive, so far at least as they can prevent it, the conscientious worship of His people,—throwing down, in short, the gauntlet of defiance to Jehovah. Surely men will speedily retreat from a position so dishonourable to their order, so awfully disastrous to themselves. If

not, then the battle must be fought, and fought it will be with all the energy which has characterised the other movements of the Free Church, and with all the additional force which may be expected from the co-operation of a christian community in a just and holy cause.

It is pleasing to turn from the site-refusing landlords, to the devout, God-fearing people, of the Highlands. What a contrast does the one present to the other! As the one grows more furious against the Free Church, the other becomes more devoted to it. The more determined the one is to prevent the preaching of the Gospel, the more ardently does the other thirst after it. It is impossible to read the accounts, which were given at the Assembly, of the eagerness of the Highland people to hear the Gospel, without the deepest interest and emotion. Hundreds of men and women in every parish,—glad to walk a day's journey to hear a sermon preached, to sit hour after hour on the damp ground, or stand amidst the pelting of the storm without evincing a symptom of impatience or weariness, is a picture of religious destitution, and yet of strong religious desire, which must tell on the stoutest heart and the obtusest understanding. It gives a vivid idea of the mighty work which has been committed to the Free Church in the Highlands of our native country. To undertake the whole of this vast field at once is utterly beyond the present resources of the church. But as the best expedient in the circumstances, the Assembly has resolved to appoint catechists to such localities as are not supplied with preachers, and that even such localities be supplied with Gaelic speaking ministers during at least one or two months in the year. We trust that these measures are only the precursors of others more extensive, and that, by means of her colleges, academies, and the contributions of her people, and despite the malevolent designs of site-refusing lairds and all other enemies, the Free Church will be enabled to train up a sufficient number of labourers, under whose instrumentality the religious reformation of the Highlands, the germs of which are now appearing, will be carried forward to a successful and glorious completion.

OPINION IN LONDON.

(From the London Correspondent of the Glasgow Argus.)

The extraordinary meeting at Inverness of the General Assembly of the Free Church of Scotland has now, it seems, terminated its sittings; and never, perhaps, since the disruption of your church, have the proceedings of the seceding party attracted so much attention here, or been watched with such general interest, as they have attracted and been watched with, since the commencement of the northern diet. The leaders of the movement have displayed a remarkable energy, which has been amply responded to by a large proportion of your Scottish population, as was evidenced from the manner in which, from all parts of the country, Highland and Lowland, they poured into the northern capital, to increase, as much as possible, the moral effect of their great voluntary demonstration. All this, in addition to a pecuniary liberality, which seems to be as inexhaustible as the schemes for which it is appealed to are innumerable, has given rise to great confidence here in the stability and permanency of the late secession—qualities which many were disposed to deny, on the supposition that however earnest and sincere might be the clerical

guides, their lay followers would soon tire of an ecclesiastical revolution whose inception caused a heavy drain upon their purses, and whose maintenance was continued expense. A zeal, whose duration has now been three years, with so much to diminish it and an enthusiasm which has not in the smallest degree abated, with so much to dampen and to quench it, are the incontestible evidences of a national movement, which can neither be laughed at as frivolous, nor despised as ephemeral.

Viewed in this light, the matter has become altogether too imposing and important for the politicians of the south to remain indifferent to its progress, and they are now anxiously watching, apart and in silence, the changes which it is daily effecting in the national mind of Scotland. That the Free Church party will yet become a powerful political instrument, and that it tends, even now, materially to affect our ecclesiastical and civil system are placed beyond a doubt; and the future management and co-operation of so potent an agent, has become a matter of no little solicitude to the party leaders of the day.

V. OUR INDIAN MISSION: AN ADDRESS BY THE REV. W. S. MACKAY.

• GLAD are we to find that our esteemed friend, who left us last year in health so weak, was able at last Assembly to deliver an address so full and effective as that which follows:

Mr. W. S. MACKAY, missionary from Calcutta, then came forward, and addressed the house as follows:—Moderator, fathers, and brethren,—It is a great thing for any man to address this venerable Assembly; for me, at once most solemn and inspiring. After many years of absence, it has been my privilege once more to behold in the flesh the veteran leaders to whom I was accustomed to look up,—the Chalmerses, the Gordons and others,—their gray hairs crowned with the additional glory of fourteen years of usefulness, their eyes not dim, and their natural force but little abated. I have heard, too, the noble eloquence of D'Aubigne, and the apostolic narrative of the Lord's work in Knapdale, and I now see around me others, well known to you and to the Christian world, where they are second to none in genius, energy, and faith. And when I think of the many thousands and tens of thousands who make common cause with these men, help them, work with them, pray for them, love them,—is it wonderful that I should take courage and rejoice for myself and for my brethren, when I know that that cause is ours? Nevertheless, on other and far higher grounds than these, I venerate this Assembly. My spirit is filled with awe, because here I stand in the living Church of the living God,—with exceptions, no doubt,—with the manifold sins and infirmities of humanity, with the consciousness of guilt and shortcoming in the hearts of all:—none can doubt that here, not only amongst ministers and amongst the praying men and women around me (if elders, but any where on earth), are to be found the saints of God, those for whom the Saviour died, whom he hears, loves, and watches over; and therefore He is here,—Christ is present for blessing and for good. Your prayers avail with him. “The effectual fervent prayer of a righteous

man availeth much." How much more if all pray to him—How much more if you ask your people to pray, and the voice of the Free Church of Scotland be lifted up in effectual, fervent, habitual prayer for its infant offshoot in India, so lately gathered from among the heathen, few in number, persecuted and evil spoken of, and needing the most tender care and nurture! These younglings of the flock have passed already through the burning fiery furnace; through much tribulation they have entered into the kingdom of God. The Spirit of the Lord has found them occupied with the plays and sports natural to their years, and has called them at once to a trial which shook their souls to the foundation. I have seen them pale and trembling, surrounded by weeping and sobbing friends; I have listened to the heart-rending supplication of fathers pleading as for life,—humbling themselves to the dust to their own sons; my blood has curdled at the agonizing shriek of the mother, for ever parted from her first-born; and that which unmanned us, these boys withstood, their young hearts wrung with anguish, but firm as adamant, for they were built on the Rock Christ. They have broken every natural tie,—they have left behind all that man holds dear, venerable, and precious,—to cast in their lot with the pale foreigners who have come to them from afar. Oh, cherish these little ones—shelter them in your bosoms, until they gain strength to go forth in the Lord's cause to bear the heat and the toil of the day. Do they not need, do they not deserve, your affections, your prayers? I bless God, that prayer is offered up for them, and for us, throughout Scotland, rising from her solemn assemblies, and from her lowliest hearths, and that ours is the mission of the people, and the mission of the Church of Christ. Oh, if I could win the ear of Christ's people here,—if I could win them to bear us yet nearer their hearts,—to wrestle for us, to agonize yet more in prayer, then, indeed, that which we hope for we might yet live to see,—the Word of God increasing, the number of the disciples multiplying greatly, and evangelists going forth from Calcutta and Madras, from Poonah and Bombay, filled with faith and the Holy Ghost, and having favour with all the people. The very sight of this favoured land refreshes the fainting heart, accustomed but to look upon a scarcely distinguishable Christianity, environed, and, as it seemed, ready to be overwhelmed, by the immense and formidable masses of falsehood and heathenism. How often have I wished that our little band of converts were here with me, to see with their own eyes what great and holy men, what overflowing congregations, what wealth, intelligence, power, harmony, and multitudes, are on the Lord's side! Let me, at least, be able to assure them, that the mighty host of which you are the representatives, adopts them as its own, sympathizes with them in their afflictions and trials, prays for them continually, and will never desert nor abandon them, while the heathens rage and the powers of darkness plot for their destruction. I need not dwell long on the past history of the Calcutta Mission. Externally your Institution has always prospered. Fourteen years ago I found 250 pupils there. In January last, I left it with 1200. There were to be found in it young men that had some acquaintance with Greek and Hebrew, who spoke and wrote in English with ease and precision, and whose acquirements in science, scholarship, and general literature, I at least have never seen equalled by those of their own age; and not a few, whose knowledge of the evidences and doctrines of Christianity, of Church history, and systematic theology, would, I

am sure, surprise, as well as delight this Assembly. We had one, too, first and above all, not more remarkable for the splendour of his genius, than for his humble, useful, ardent piety; but God has taken Mahendra to himself; and I never hope to look upon his like again. Of him and of his beloved friend Koilas it may well be said,—“They were lovely and pleasant in their lives, and in their deaths they were not divided.” They are with Christ; but we cannot help feeling like them that mourn over their first-born. But you did not send us to make mere scholars; the rich have not given their pounds, and the poor their hard-earned pennies, merely to give the young Hindoos a good education. Your Institution, I say it confidently, has been successful in another sense. There, in a temple near Calcutta, secluded in the dark recesses of the shrine from the light of day, a horrid shapeless puppet, representing the demon goddess Kali, with a hideous red tongue hanging far down her breast, to denote her delight in lapping human blood,—indeed, from the victims continually slaughtered, the place is slippery with putrid gore,—at a set time every year, the trembling Hindoos flock thither by thousands, and return through the streets of the city drunk, mad upon their idolatry,—with wild discordant music, dancing, and reeling, their eyes yellow or blood-red with opium, their tongues slit through, their mouths choked with blood, running spikes into their skin, scorching themselves with flaming torches, boring holes through their cheeks or arms, through which they sometimes pass living snakes, smeared with paint, and streaming with blood,—they fill the mind with horror, shame, and compassion. Nor is this all: the idol lusts for blood; and, but for Christian rule, the heads of men and women would fall, as they have fallen, like the herds of goats, at the bidding of the priests, to please that block of wood. Such is embodied Hinduism, crushing out the life of souls, brutalizing human nature; shapeless, disgusting, murderous. One hundred millions of Hindoos cover as fair a portion of the earth as ever God made. Some are brave, chivalrous,—some gentle, docile, loveable,—all as quick-witted and intelligent as any European nation. Over all broods the horror of thick darkness; and the fearful picture of the Apostle daily realized before our eyes. This vast, this formidable system we have attacked with success. It is difficult to speak on such a subject with arithmetical precision; but I think I shall be under the mark in stating that at least two thousand of those who have attended the Institution know that Hinduism is false, whether they acknowledge or not that Christianity is true. Each of these carries about with him a christian conscience, which will accompany him to the grave, and, by forcing him to judge of all things by a higher standard, raise him, as a reasonable creature, far above his former level. Nay, more; in public,—for in public it has been asked of them, before their friends and school-fellows,—many have avowed their belief in Christianity,—the most with shame and manifest confusion, on account of their own inconstancy and cowardice,—some with sorrow, others with sullenness, and a few with affected and forced levity. I have seen as many as twelve or fourteen together, long ago, in Dr. Duff’s house, reading of the sufferings and love of Christ for perishing sinners, until all were melted into tears, and some sobbing aloud. I have seen as many assembled in my own house, kneeling with me in prayer, offered up at their own request, that the Lord would

give them strength and grace to leave all and follow Him. One or two of these have offered themselves for baptism, and at last drawn back; some of them have died in horror of conscience, one hopeful and calling upon Christ; but, alas! not one of those that seemed so near the kingdom of Christ has yet been united to the Church by baptism, and the fruit has been gathered elsewhere, oftener where we looked not for it, to show that it was the work of the Lord. It hath pleased Him in some measure to bless our labours. Within the last fourteen years there have been thirty hopeful baptisms in immediate connection with your Calcutta missions; at least twelve more (I speak from memory) have been baptized by others sometimes years after they left the Institution, or have given hopeful evidence on their death-beds that they believed on the Lord Jesus Christ. Four of our beloved native brethren rest from their labours, and we rejoice to believe that they now behold the face of their Redeemer: one we have lost sight of, and one has fallen, I trust yet to return to the Saviour. Others labour usefully and successfully, though not in connection with the Free Church: and there are now twenty-two,* including women and children, who remain with us, and form our native Church in Calcutta. I wish to attach to it no undue weight; but surely it is a striking fact, and I trust a token for good, that of the twenty-two now in Calcutta, no less than eighteen have been added to the church since the Disruption. And here let me say that God, in his good providence, has blessed that momentous event to us in a peculiar manner. Like others, we had to leave behind us much that we looked upon as our own,—like others, we had our painful estrangements, our broken ties, but we experienced none of the severe personal privations and trials which fell so heavily on our brethren here. Our converts went out with us,—our pupils followed us,—warm friends have been raised up for us,—good men of other denominations have joined themselves to us,—and funds have poured in to tenfold their usual amount. The fact of adherence,—chiefly because it was isolated and separate in time from their own,—drew upon us the favourable notice of the Church here, and won for us a warm interest in their prayers. And to this outpouring of prayer in our behalf I do not hesitate to ascribe, under God, the success which has lately attended us,—the blessing which the Lord of late has poured into our cup. Surely we have reason to lift up our hearts, and to take courage, for the Lord is doing great things on our behalf.

Nor is our great enemy idle. The exciting letters of my colleagues will have warned you of the storm that is gathering against them,—of the fusion of all the conflicting elements of Hinduism into one hostile mass,—of two rival institutions offering to all gratuitous instruction, and of the wealth, and bigotry, and power, set in array against us. It seems to me truly formidable, and may affect us for a time, more perhaps than we anticipate. But I have no fear of the issue. From Dr. Gordon's admirable Report, you have learned that the Committee are about to ask a large sum for our Mission from the Free Church of Scotland. When I think how largely that Church has already given of her substance, and of the many necessary calls which must be yet made on her, it does seem hard to ask for more, and peculiarly hard to ask her people to do over again what they have done already. But that which their liberality chiefly gave,—and I

* Inclusive of the Jewish converts and their families, baptised last year, seven in number.

remember with gratitude how much of it came from this place—has been taken from us. Our catechists and candidates for mission work are increasing; we cannot train them efficiently; we can scarcely now shelter them at all. They dwell divided, scattered and separated from us, and from each other. Again, three years hence the lease of the premises which we now hold expires, and will not be renewed; and as already we have no mission-house, and no native church, we shall then have no Institution. Of necessity, therefore, we appeal to our countrymen. The sum is large, but it may be distributed over several years, and India will cheerfully bear her full share. From the tried munificence of our friends there, I have not a doubt that they alone will contribute from a fourth to a third of the whole sum. Already, since the Disruption, your friends in Bengal have raised for your Church and Mission there upwards of £6000; they have erected a place of worship for themselves; and the small adhering congregation in Calcutta, not much exceeding 100 souls, have offered to their pastor a yearly salary of £600. We cannot doubt, therefore, that they will assist us largely. And let it not be forgotten that the very largeness of the demand is but the consequence of our success,—a circumstance at which the Church should rejoice. It is because we have a thousand pupils,—it is because we have native catechists and missionaries to provide for and to train,—it is because we need accommodation for a native Church,—it is because we have reason to hope for yet greater things than these,—that we now make our appeal to the people of Scotland. If they desire the evangelization of India,—if they would rescue the bodies and the souls of its people from murderous hands,—if they are satisfied with the labourers they have sent out,—if they believe that the Lord is there gathering for himself a people from among the heathen,—they will help us, and that right nobly,—aye, and send out others from among themselves speedily to labour in that boundless field. There are some, I know, who give almost beyond their strength; but no Christian man or woman ever regretted what was done for Christ, and as for others, if they will, let them refrain; the Lord loveth a cheerful giver, and for such gifts we plead. And now, as to the converts whom the Lord has given us, what can I say? that they are very dear to us,—that they are amiable, humble, and consistent,—that we believe them to be truly united to Christ,—that we hope much from them,—that we have learned to rejoice with trembling; but yet we do rejoice. All who sojourn long in India must expect much grief,—painful bereavements, and frequent attacks of alarming and fatal diseases; but such trials are not peculiar to missionaries. Of these the missionaries have had full share; and I trust that the Lord, who sent them, has taught them to acknowledge without murmuring his chastening hand: but they have had severe trials. They have to behold the Lord despised and blasphemed, his day publicly dishonoured and profaned, his commandments laughed to scorn before the heathen, by men professing to be his followers. They see on every side the horrors and the miseries of idolatry,—they turn from the haughty, impenetrable bigotry of the Mussulman, to the fickle and heartless levity of the Hindu, or the restless wickedness of their own countrymen. Day after day, month after month, weary year after year, have we written, and talked, and disputed, and prayed, and mourned, until the sickening feeling came over us that the Lord would not own us, and we asked each

other, What have we done? And few in number as the converts have been, contemptible as they may appear to worldly eyes, little did we care for sneer or scoff, when we saw with delight first one, and then another, born unto the Lord, gladdening our hearts, adorning the gospel by their life and conversation. But let me say of my brethren, that though cast down, they were never overwhelmed. They have borne up manfully under their trials; and if God sends now prosperity, I doubt not that they will be found humble, thankful, and more abundant in labour. Deeply conscious of my own shortcomings, I feel it to be a privilege to be associated with such men, for I know them to be men of God; I cannot equal them, but I trust my God will enable me to work and to die with them, contending against idolatry. My honourable associate, Dr Duff, is known to you all, and his fame is in all the Churches; yet that fame and popularity which might have puffed others up, have rendered him but the more humble, devoted, and forbearing. I could say much of Mr. Ewart's unassuming merits, of his indefatigable labours; but they are known to the Church: and I can bear willing testimony, that in Calcutta not one of our missionaries is more generally beloved and respected. My friend Mr. M'Donald must be known to many here. Need I tell those whom he has left, that their loss has been our great gain,—that his coming to us has been a blessing to the Mission,—and that he attracts around him from all sides, and from all denominations, the people of Christ? Mr. Smith is the youngest in years, but second to none in ardour, activity, and zeal. And let me not forget Madras, and your devoted missionaries there, Mr. Anderson especially, who, like Dr. Duff, lives only for his work, and could not be anything else than a missionary. It was to me, on my voyage home, a beautiful and refreshing sight, and one which I can never forget, to see him with his colleagues and the native brethren and sisters dwelling together, as if they had all things in common, and lived only for the service of their Saviour. As if, did I say? Even so they do. They live for Christ; and, in spite of many a trial, have within themselves their own exceeding rich reward. In Calcutta, also, on the eve of my departure, I saw in my own house a sight that filled my heart with joy: thirty young men who had been rescued from idolatry, spiritually clothed and in their right mind; thirty native catechists of different denominations, prepared to go forth among their countrymen, and met together to lay up what little they could, as a provision for their own widows and orphans. And, what is truly remarkable, with one voice they requested my beloved friend Lacroix to address them in the English language, rather than in their own; for there was not one in that meeting who could not intelligently follow him as he spoke. And are not such sights, and all that they significantly betoken, in themselves a reward for labour? May we not, indeed, hope for great things in India? If you did but see them, there is not one now present who would not deeply and thankfully feel, "We have not sent missionaries to India in vain!" Of Bombay I cannot speak from personal observation, and, with Dr. Wilson beside me, I need not say a word. There, too, are workmen of whom the Church knows, and of whom she need not be ashamed. Such are the men India needs; and oh, that you could send many more! No common zeal, no common measure of learning and activity, are needed there. I will but refer to what, in the providence of God, has been practically required of them. They have been called upon to teach the sciences

and literature of Europe to all in the Institution. To the catechists and missionary students they have given lessons in the language of Scripture, in Church History and Theology, and trained them to preach to their countrymen, under their own eyes; and in our own presence they have acquired, more or less, the languages of the country, so as to preach to the natives, and to converse with them familiarly in their own tongue. They have encountered Vedantists, Hindus, Mussulmans, Jesuits, Puseyites, and Infidels. We have fought the battles of the Free Church, preached to English congregations, borne a share in translating the Scriptures and preparing tracts and school books, and struggled with legal difficulties in protecting the rights of the converts; and this, and much more, in addition to their main work of proclaiming to the heathen the gospel of the Lord Jesus Christ. Be assured they were in earnest. On the arena where they stand, there is no fencing with the foils. We fight *pro aris et focis*,—for the very existence of our religion,—for the life and death of souls. I wished to speak of female education in India,—of the state of Christianity among native converts there,—of the inroads of the Roman Catholics, and satellites the Puseyites,—of the Jews in Calcutta,—of our new and interesting mission at the Cape of Good Hope—and of much besides; but I cannot;—my physical strength forbids even the attempt. I need not plead here the cause of missions, for I know that you glory in being called a missionary Church. I need not here plead for India,—to such as you India pleads for herself. That vast country lies smitten through with the sword of superstitions,—prostrate and weltering in her blood. You could not hear unmoved the inarticulate wailings of an infant; but a voice, like the noise of many waters,—a great voice,—the despairing cry of a hundred and thirty millions of dying men,—comes from that far land, clear and terrible to all that have an ear to hear; and its burden is,—“Will no man have mercy on our soul?” By a providence unparalleled in history, God has removed every external obstacle out of the way; the land is open, and the gospel may be preached every where, from Cape Comorin to the Himalaya, with perhaps less danger and interruption than in our own streets. God leads us by his providence,—he commands us to evangelize; and if we go forward in faith,—I speak it hopefully, I believe it confidently,—Hindustan is to be won by slow degrees, by mighty efforts, but won,—won to Christ. O beautiful vision, beaming on the eye of faith, but yet to be fully realized! O, the glorious conquest! Can words exaggerate its grandeur? But full of grandeur, and blessedness, and glory, so is it also most arduous. Behold our enemies: Hinduism, vast and time-honoured, ruling with its rod of iron the countless millions whom it has enslaved for unknown centuries; the subtler Vedantism, yet more than hopeless to subdue, practically denying God, and confounding good and evil; Mahomedanism with its millions, proud, bigoted, and like the deaf adder, deaf to the sound of the gospel; the Jesuits, with hosts of ignorant followers, with all deceivableness of unrighteousness, weak to do good, but powerful and formidable for evil; and the nascent leaven of Puseyism, already fatally at work. Wherewithal shall we do battle for these victims, with these murderers of souls? What are we against so many? Two or three here and there, isolated, feeble, often discouraged,—our hearts fainting, our knees failing, amidst the hostile snares everywhere around us. Again I beseech you to help us. To the help of the Lord, to the help of the Lord, against the mighty. O send

forth more labourers—many, many more labourers? Help us with your willing offering, In the might and power and your union, your numbers, your success (and may God more and more prosper the Free Church of Scotland), remember us in our weakness. Hear us in our streets, before the mercy-seat; encourage us by your sympathy,—help us. I end as I began—O, help us with your prayers!

VI. THE “REGIUM DONUM” HINT.

Extract from a Speech of the Rev. Dr. Buchanan of Glasgow, at the Inverness Assembly. The latter part is peculiarly important.—F. C. M.

THERE is still one other remark which, I feel called on to make, although it may seem in some respects a little apart from the more immediate subject now under consideration. When the question of sites was discussed in the House of Commons, an Irish member, a distinguished orator, and a man of high influence in the Church of Rome, took occasion to advert to the growing numbers and influence of the Free Church. If we were not already, we were at least, as he believed, becoming, the majority of those who had formerly constituted the Established Church of Scotland. But in recognising what was no news to us, and what perhaps some of our friends in the northern part of the kingdom will think a very scanty acknowledgment—for I dare say our friends in Caithness-shire, Ross-shire, and Sutherlandshire would look a little strange at the man who would gravely tell them that they were becoming the majority—of what had been the Established Church of Scotland. Why, my friend Mr. Begg tells me, he found churches with the door shut and entirely deserted; and I remember my friend Mr. Guthrie amusing us very much in Glasgow, by telling us of the state in which he found the foot-path, through a Church. There was no mark of the foot-path but every blade of grass in what had been the foot-path was standing up as strait as a halberdier's pike. But he now tells me that they are making an improvement on the path-ways in the churchyards, by sowing them with salt—killing the grass, so as to keep up something of the appearance of a road, even if there is none to travel on it. And as for my friend Dr. Candlish, he told us the other night that the Establishment is really not to be found in many of those districts through which he had travelled. In these circumstances, I dare say our Highland friends, at least, will not think Mr. Sheil exaggerated, or indulged in anything like the Irish hyperbole in which members from the Green Isle are wont to indulge, when he ventured to assure the other side of the House of Commons—the ministerial side,—that the Free Church of Scotland has become, or is fast becoming, the majority of what formerly constituted the Established Church. But he coupled this statement with a remarkable and significant expression of his own opinion. He was pleased to give some advice to her Majesty's Government in reference to this growing institution in the northern part of the kingdom. He thought it equally unkind and unsuitable that so influential a portion of his fellow-subjects, in their religious character, should be left by the State unnoticed, unhonoured, unfavoured by any portion of state countenance and favour. They ought, said Mr. Sheil, undoubtedly to be attached to the State by the golden link of a *regium donum*; and it would appear,

from the way in which the hint of Mr. Sheil was received and followed up by certain leading public journals, such as the *Times* and the *Globe*, that his advice appeared, in the eyes of our southern friends, to be something very wise and very seasonable. I dare say Mr. Sheil would not be ill pleased that his advice should be taken; for I verily believe that if the Roman Catholic body could only get the Presbyterian Free Church of Scotland gagged with a *regium donum*, he would think the game in a great measure won; for if he could thus disarm or set aside his most formidable opponent, no doubt he would go round with the same bribe to all the other non-established, non-conforming bodies, and would be ready to hold out to all of them some kind of endowment;—that, having in this way disarmed the opposition which they now see gathering amongst the non-conforming churches of the united kingdom, he and the Roman Catholic Church might go forward unopposed to their aim of ascendancy in Ireland, and ultimately of their ascendancy everywhere throughout the empire. Now, Sir, such a sentiment having been thrown out in the House of Commons, and having been made matter of public discussion in the leading journals of the day, I do think it is not out of place,—it is not going out of the way,—for this house to let its views and feelings on this subject be distinctly and unequivocally understood. It is necessary that Mr. Sheil, and all others interested in our movements, should distinctly understand that it was not a link of gold that ever bound us to the state; and that nothing but a link of principle can ever unite this Church to the civil power. Sir, when there remained no link to bind us to the State but one of gold, we cast it with indignation away. When the link of principle was broken, we were ready to trample the link of gold, not as a mark of honour, but as a badge of servitude, beneath our feet. It is needful that men should understand the principle on which we proceeded in taking up our ground as a Free Church. It is not that we should be hangers-on and pensioners of the State, for a paltry *regium donum*. If they would understand our terms, let them look to our Claim of Rights—let them learn from it that if we are to be accosted or treated with on the subject of a State alliance at all, it must be on the footing of our being the Established Church of Scotland—it must be on the footing of their rescinding the Auchterarder decision, and all the other decisions founded upon it—on the footing of their rescinding Lord Aberdeen's Bill—on the footing of their rescinding the Stewarton decision—on the footing of unequivocally affirming the views which we and our fathers both took of the constitution of the ancient Church of Scotland—which can have no head nor any superior in things spiritual, but the Lord Jesus Christ. Until the State be prepared to abjure all Erastianism, and to turn out those who are occupying our places—until it be prepared to make a clear stage of the Establishment, and let it be occupied by this Free Church, we cannot listen to these men,—we have nothing to say to any proposition emanating from the State, and we are not to be treated with on any footing of a *regium donum*. And we must have very clear evidence that the State is sincere even in making such a proposition as that to which I have now referred. I may indeed say, that the proposition is, in fact, such as that the making of it would involve a far greater revolution than that of 1688. It is a proposition which I for my own part do not expect to see made till the millennium. Those who may live to see that blessed era may witness

it: but I believe that none will see it realized before. And if I have said anything of that proposition, it is not because I imagine it for a moment to be possible, but merely for the sake of argument. I say, then, Sir, that being separate from the State, as we now are, and in the circumstances in which that separation has come to pass, we would need good evidence that the State was prepared, out and out, and universally, as a State, to act on the recognition and the maintenance of the great principles of the liberty and independence of the Church of Christ. For I believe this Church will not consent, even at the expense of any concession to itself, to come into a position in which it will be virtually the means of countenancing the infidel principle, that a State may support error with one hand, and truth with another—that a state may speak against Christ and his Headship to one Church and vindicate his Headship to another. I believe it is that very principle which the State is seeking to set up, and to gain for it an ascendancy in its present policy. I believe that, for the sake of that policy, they would willingly grant a *regium donum* to any of the non-conforming churches that would degrade themselves by accepting it; because, what is the whole drift of the present policy of the State in reference to churches or religion? Will any man who has his eyes open, and has been looking with an intelligent mind to the course of public affairs, venture to deny, that the main drift of State policy, in reference to churches and religion, is to bring them, one way or another, so under the trammels of State influence, as that they may become the mere tools of the civil power. Perhaps, as I have already said, it may seem going out of the way to indulge in observations like these; but as the occasion of them came out in connection with this question of the refusal of sites in the House of Commons, and as the discussion diverged into this subject there; it is not unreasonable that we should follow it with a similar discussion here. I believe that it is of great consequence, not for the sake of the ministers and members of our own Church, who would scorn such a proposition as that of Mr. Sheil, or any proposition of a similar tendency—but it is important that we make such statements as these, in the way of a testimony to other Churches, and to the world at large, that they may be guarded against the insidious policy the State is now pursuing, and which all the States of Europe, so far as we can see, are bent on pursuing,—the policy of confounding all the great distinctions between truth and error, treating religion as a mere matter of opinion, and seeking to make it the slave of State power and influence.

VII. THE REFUSAL OF SITES.

WE cannot afford room for more than an extract from the Rev. Mr. Begg's long and forcible speech on the refusal of sites in the High lands and Islands of Scotland:

The case of Lord Forbes is one which I think highly deserving the attention of the house. He is the proprietor of at least one whole parish in Aberdeenshire. A number of the inhabitants having adhered to the Free Church, wished to purchase a site, to the application for which his Lordship returned the following answer:—

“Lord Forbes, in reply to a petition presented to him for a site whereon to build a place of worship in the parish of Keig, feels himself obliged, ‘from conscientious reasons,’—(a laugh)—which the petitioners them-

selves must respect, since they profess to be guided by the same, to decline to grant the petition.

"Having noticed, with due attention, the proceedings of the leaders of the party—[Let Dr. Caudlish and Dr. Cunningham attend to this—a laugh]—which has succeeded from the Established Church of Scotland, and read much [this is encouraging] of what they have stated publicly in Edinburgh and before Parliament, Lord Forbes has not been able to come to any other conclusion than that, however conscientious they may be, the tendency of their language and conduct has been subversive of social order, by exciting and encouraging disobedience to the civil law—(laughter)—and adverse to Christian charity, by fomenting and abetting discord in parishes in which previously peace and brotherly-love, submission to the laws, and order and decency in the public and private worship of God had generally prevailed.

"To these leaders alone—though highly educated and influential, from their late position in the Established Church and in the metropolis—will Lord Forbes look for a conjecture as to the ultimate objects of the party with which the petitioners have, 'from conscientious reasons,' as they state, been constrained to connect themselves, and must decline, 'from conscientious reasons' also, as before stated, to give any encouragement to, or connect himself in any way with, a party, the leaders of which declare, by their own words and acts, how inconsistent are their views with social order, christian charity, and a due regard to the will of God, in the use of sacred names and holy things, which, not without guilt, are daily profaned by itinerant orators, uneducated laymen, and unauthorised teachers of the most Holy Word."

Of course it is not necessary for me to comment on this singular production, beyond merely lamenting the blinded infatuation with which the nobility of our land regard a movement which, when properly considered, is the most truly conservative that ever took place in the world, (Hear.) What is to establish the peace and good order of society, if it be not the pure preaching of the Word of Him who is the Prince of Peace—if it be not the truly scriptural administration of the ordinances of our Church? (Hear.) But I must go on to give a short account to the Assembly of my own personal observations; and I beg to mention, that whilst it was my desire to see the actual state of matters in a portion of the Highlands, and these the portions in which sites were absolutely refused, and though, at the same time, I had an opportunity of seeing some other places where sites were not refused, I wish chiefly to call the attention of the Assembly to the first-mentioned class of cases. Those who have seen the Assembly's petition, to which Dr. Buchanan referred, must know that Sir James Riddell of Arduamurchan is one of the most prominent of those mentioned there. Now, in going to Arduamurchan, I saw in passing, a part of Mull; and, so far as I could see, I should say the district of Mull is one of the most destitute, spiritually, in Scotland. When you stand in Tobermory, —a beautiful town,—you have before you the island of Mull, with ten thousand of a population; and, with the exception of Mr. Maclean of Tobermory, there is no minister of the Free Church there, though perhaps there is a preacher or a catechist. In this island sites have been refused. There is a small island which lies alongside, call Ulva, and there is upon it a congregation of the Free Church, which has been refused a site after a very singular fashion. In the letter making the refusal, it was stated

by the proprietor that the people might build a church, which he stipulated should be slated, so as to be a comfortable building; and he desired also that they should build a vestry; but this was all to be done on the condition that he could give them notice to quit whenever he pleased,—they having permission to carry away the materials, as if that were possible, or it could be of advantage to the poor Highlanders to carry away the stone and lime of their church from Ulva. Now, I introduce this case here for the purpose of saying, that in many instances where sites have apparently been given, they have in reality been refused, having been given on such conditions as rendered it necessary to refuse them. (Hear.) I would say, for example, in regard to the manse building at Lona, it is a hard case that our brother should live with his family in a miserable hut; but still, he is building a manse, on a nineteen years lease from the Duke of Argyll. His church is driven over to the Ross of Mull, so that the people must cross a stormy arm of the sea before they can reach the church, while the manse he is building in Iona, on a nineteen years' lease, may, for anything we know, be, at the end of that time, made an hotel for the visitors to the island. We found the people to be exceedingly anxious for the means of grace, and they prayed us to address them even at mid-day. From Tobermory we proceeded to Ardnamurchan; and I beg to say, for the benefit of those who know little about Gaelic, that Ardnamurchan means a point of land stretching out into the great sea. Ardnamurchan is a district stretching from that point of land into the interior, being bounded by Loch Sunart, all the property of Sir James Riddell; and though we are apt to imagine that these Highland districts are all bleak and barren, I have to mention that here it is fertile, extensive, and to some extent thickly planted. The great mass of the population adhere to the Free Church. They consisted of three congregations under the Establishment, and it is desirable still that there should be three preaching stations there; but Sir James Riddell will not give a single inch of land on all his estate. A letter written by Sir James Riddell has been published, in answer to the application of the people for a site, the substance of which is a positive refusal to erect a place of worship; and I beg to mention, that even the permission to erect a tent is clogged with conditions. It is as follows:—

“Sir James Riddell, in consideration of the approach of winter, and fearing that the misguided people on his estate might suffer in health from exposure to the weather by assembling in the open air to listen to their preachers,—in consideration, also of an application being made to him for a renewal of the permission formerly granted to put up a tent in this parish,—hereby renews the offer on the following conditions and stipulations, viz.

“1. In granting this permission, it is to be distinctly understood that Sir James Riddell has not in the slightest manner changed his opinion expressed on the subject of the Disruption of the Established Church of Scotland—(laughter)—contained in his letter of July 1843. On the contrary, that every circumstance connected with the said Disruption in the acts of the leading men and others among the seceders, which he has heard or read of since he returned from the continent, have had the effect of confirming these opinions.

“2. Sir James Riddell hereby reserves to himself full power to withdraw the leave given, if he should see fit at any time, if there is any abuse

or improper conduct by the parties who have seceded from the Established Church, or any deviation from the understanding of the terms specified.

"3. The tent not to be erected nearer Strontian than Ranachan Burnfoot, a site to be chosen by the said William Kennedy and the parties, between that and Woodend,—i.e. about two miles from Strontian.

"4. The ministrations of the Established Church service shall not in any respect be interfered with, except in so far as the assembling together in the said tent, and the performance of Divine worship therein, might be considered an interference. (A laugh.) And, further it is to be distinctly understood, that there are to be no meetings held on the farms of Anyheilt or Scotstown during the hours of divine service in the Established Church at Strontian."

I crossed from Tobermory to the district of Ardnamurchan, at a point called Laga. It was mid-day, but the people had nevertheless assembled to hear sermon. I there saw for the first time what I had often read of before—I saw a light burning on the hill as I advanced to the place, and, on inquiry, was told that it was a light to intimate to the people on the opposite side that there was to be sermon; and I saw the boats coming from the opposite shore with people to attend the service. Here was the fiery cross that used to bring out the Celts to war, now used to bring them out to hear the gospel of peace. (Hear.) Another man present began the services of the day; and I heard the solemn sound of the psalmody die away in the distant hills. I went to Strontian, where public worship was to take place; and it was requisite that means should be taken for summoning the people. As we sailed along the shore, I was much struck with the primitive way in which the intimation was made. A catechist was seated in the boat, and as she brushed along the shore, he cried out in Gaelic—"searmoon aig sea uairean," which means "service at six o'clock." This flew from hamlet to hamlet, and a large audience, when worship commenced, was assembled on the hill. This was one of the places prohibited in the conditions of Sir James Riddell. I could not understand the Gaelic sermon; but one thing I could not fail to observe, that a more effective sermon could scarcely have been preached. Not only did the people hang on the lips of the speaker, but they exhibited the deepest emotion. The audience was dissolved in tears, and deep sobs were heard throughout. I cannot tell how I felt when I stood in that neighbourhood, where the Spirit of God seemed to be at work; and when I looked down on the place where one of God's creatures was throwing every obstacle in the way of his cause, I thought it was well for us that God is not like man; and I thought I could better understand the words of the holy man of old, when he said—"Let me fall into the hands of God, and not into the hands of man, for the tender mercies of man are cruel." I thought, too, in retiring from that scene, that I would not place myself in the situation of Sir James Riddell for all that he is worth—nay, for the worth of a thousand worlds—if he persisted in refusing the humble petition of that simple people—a petition only for standing-room to worship the God of their fathers. I shortly spoke to the people of that district, and a venerable patriarch afterwards came forward, and made an address to me in his native tongue. That address was interpreted, and the meaning of it was, that he blessed God that he had lived to see the day when the Church of Scotland was taking so deep an interest in her scattered children, and was sending men to witness the trials to which they were

subjected,—with a prayer that all blessings might descend upon the church and upon us. From this place I went towards Applecross—but in passing I had an opportunity of witnessing what Dr. Buchanan has referred to—an empty and deserted church of the Establishment; and here, indeed, was a specimen of a church locked up and completely deserted. It is a very difficult thing entirely to empty a church. I have often wondered to see that an unpopular minister could scarcely by any effort empty his church to the last man—but in this instance the feat has been achieved. When I came to Ploctown, I found that, with the exception of one man, who performed the work of supererogation of preaching it vacant, the church has not been open since the Disruption. There are three places of worship in that Presbytery in precisely the same position. I saw the grass flourishing on the road to the church, and the manse locked up. A neighbouring proprietor, I understand, corresponded with Sir James Graham, offering to buy the church and the manse, with the view of handing them over to the Free Church. I was anxious to get hold of the correspondence, but did not succeed. Perhaps, however, a few letters of that kind may have been instrumental in lowering the tone of Sir James Graham, by shewing him the true position of the Establishment. I then entered the territory of Applecross. At last Assembly I took occasion to read the address of Mr. Mackenzie to the electors, previous to his going to Parliament, and I will just read the passage again. Dr. Buchanan has stated that the Duke of Buccleuch is the most culpable of all the site-refusers in Scotland. Where all are bad, it is difficult to fix degrees of guilt; but in my humble opinion, the members of Assembly will probably be convinced that at least Applecross may dispute the palm with his Grace of Buccleuch. Mr. Begg then read from Mr Mackenzie's Address, in which he stated that he would be the first to support any legislative measure introduced to settle the contest then waging between ecclesiastical and civil judicatories; that he would give ample effect to the principle of not intruding ministers on reluctant congregations, as well as give ample powers to the church courts for that purpose. Mr. Begg then continued,—Though Mr. Mackenzie had not power over the British Parliament, he has too much power over his own estate,—he might be King, Lords, and commons on the estate of Applecross. He had ample power to give liberty to his people to worship, by furnishing them with the means of doing so in comfort; and had he been a consistent man, assuredly he would have done it. We came to Lochcarron, on the Applecross estate, and to give you an idea of the intense interest that prevails among the Highlanders as to the preaching of the gospel I may state that we had not gone many miles on the road to this place before we saw individuals who were in the high way accosting the person who carried our luggage, in a most earnest manner. We afterwards learned that they were inquiring if we were Free Church ministers, and if we were to preach. Our arrival was spread far and wide over the neighbourhood, with an intimation that we were to preach; and though it was seven o'clock when we arrived, by eight o'clock about 800 people were assembled to hear us, and they remained till eleven o'clock to hear the Word of God preached to them. Now these people have not an inch of land on which to worship and they assemble in a canvass tent, provided for them by Mr. Hamilton of the Building Committee. Next day we went to another district, called Kishorn. We had merely sent intimation the night before, but at twelve o'clock a large meeting assembled to hear us preach. From thence we

went to Applecross itself. It is somewhat difficult to get to this place of Applecross. One requires to go over an enormous hill, one of the steepest, I believe, in Europe. I assure you I was glad to see a road at all over this hill, though I believe, had it been known that that road would have been the means of bringing Free Church ministers across it, it never would have been made at all. We at length came down upon Applecross, with the Atlantic lying before it. It was a cold evening, but we found a large number of people assembled, and we were shocked to see them gathered together in a place almost inaccessible, on the sea-shore. We had to sit on stones, literally amid the tangle of the sea-shore; and there were to be seen amiable matrons, and old men, and maidens, sitting to hear the gospel preached, while the waves of the Atlantic dashed at their feet. They had previously met on the road-side; but it seems that a few of the Residuaries, amounting, we were informed, to not more than twenty, had to pass by that way to the Church, and, being unable to look upon the Free Church people assembled on the way-side, they petitioned Applecross to drive them out of their way, and they were accordingly driven from the road-side, and compelled to take refuge on the bleak sea-shore. I have this morning learned a circumstance, which, however, I state with some hesitation. There is an amiable lady at Applecross whose house has been the home of the ministers of the Free Church visiting that place. No ministers from the Lowlands had been in Applecross till we went there; but this lady's house has been an asylum to all the Gaelic ministers, who have been there. By a letter I received to-day, it appears that this lady has received notice that she must quit her house in May next. I do not say this has been done because she has opened her house to the ministers, though the thing looks very suspicious, and I hope Mr. Mackenzie will freely explain the matter.* When I left Applecross to reach another district, accompanied by a brother minister, we had to pass over a mountain where there was no road; it was a wild hill, requiring considerable effort to reach the top. I looked from the top of that hill; and when I saw the house of Applecross sending up its smoke among the trees I thought of the singular change that had taken place in the old feudal system. I could see a beauty in the old feudal system, when it was a patriarchal system, in which the people looked up to the landlord as their friend and protector: but when we see, instead of this mutual dislike and, on the part of the landlord, persecution and oppression, then, I say, not only is this entire system in danger, but these men are just doing what the worst enemy of the institutions of the country would wish them to do. If I had been desirous to lay the axe to the root of the institutions of this country, I would have entreated these men just to act as Applecross has done. Why, they are taking the very steps that are calculated to loosen the bonds of society. I have heard of a proprietor, not far from Applecross, that, whereas on former occasions he was accustomed, on his return to his estate, to be greeted with shouts of welcome by his people,—when he came this year no one went out to meet him. The people were sullen, and he had to come in silence. Do I rejoice at this? No; I regret it. But I throw the entire blame on those men who, by their cruel oppressions, are bringing about results so disastrous. I went to four stations in this neighbourhood, and I saw another of those deserted churches that have stood locked up since the Disruption.

* This has since been contradicted by Mr. Mackenzie of Applecross.

The church is going fast into decay ; and I may here mention that a singular scene took place on the preaching of that church vacant. We have heard of a minister of the Church of Ireland, who, being informed that the bishop was coming, was sadly puzzled how to find a congregation, of which he was greatly in want ; but he got over the difficulty by borrowing a congregation from a neighbouring parish. Something of the same kind was done at Shieldag. The minister of an adjoining parish brought over seven men from among his own friends, and having thus furnished a congregation, preached the church vacant. Well, we here found another congregation assembled on the sea-shore ; and there did they sit, not only with patience, but with the deepest interest, the tears running down the cheeks of venerable patriarchs, while they listened to the word of God in their own language. I believe that these hardships which the people have been led to endure have been over-ruled for much good to them ; but this is no excuse for the men by whom the hardships have been inflicted. In leaving Applecross, I have just one other remark to make. It is sometimes a great thing to get a man to write a letter. Job said, " Oh that mine enemy would write a book ; " but here a letter would have been equal to writing a book. Applecross, however, has taken care to write no letter ; and when the subject was brought before Parliament, strange to say, no Applecross was there. I thought we would have met him on the floor of the House of Commons ; but I have just this to say, that before he goes again to that House of Commons, I hope he will do justice to his people, or he will have a stout heart indeed, to show his face to the world, after having treated an honest and industrious tenantry in the manner so often described. After this I went to Skye. This island belongs chiefly to two men, Macdonald and Macleod, and both of them refuse sites for the Free Church. A lady offered to build a church in Portree, and to spend £800 in the erection of it, but Lord Macdonald refused to allow it. Macleod has also steadily refused. I saw a church at Bracadale, built without any tenure, and I preached there to a great multitude of people. In the parish of Bracadale there is an excellent catechist, and the people were most anxious that he should have a house. They applied to a farmer for permission to build a hut on his farm, and he was perfectly willing to allow it, but Macleod positively refused to give his sanction to the site. Here is his answer to the application :—

" The application received to-day purports to be a request for the site of a house on the farm of Struanbeg, for a Mr. Malcolm Macfarlane, who, it appears, has been appointed reader and catechist by the Free Church. It is almost unnecessary for me to repeat (having done so already several times), that I do not approve of the Free Church, its doctrines, or its tendencies. I believe that the people of this country have been lured away from the Kirk of their fathers by wicked and designing men—and that nothing but evil will befall them while they continue in their present deluded state. It is obvious, therefore, that I cannot conscientiously support their views. All, indeed, they can expect from me, is pity and sorrow for their unhappy condition. I permitted the building of a meeting-house, because I was unwilling they (however much in error they may be) should suffer from exposure to the inclemency of weather ; but this meeting-house is only permitted to the Free Church, on the distinct understanding that the Established Church shall be in no way attack-

ed, or its adherents molested. Beyond this meeting-house which pity has wrung from me—I deem it my duty to afford to the Free Church no encouragement. As respects the present application, my only answer can be, that there exists a rule throughout my property, under which all my tenants hold, that no portion of their lands can be sub-let without forfeiting their leases. I deem this is a most salutary rule, and I cannot see that I am justified in waiving it for a stranger, and a man professing the worst of principles.

“You all know how anxiously I watch your interests, and how happy it makes me to see you prosper. There is not a man on my property whose welfare I do not feel the deepest interest in; and even when I refuse your requests, my motive is to do you good. I do most fervently trust that you will one day acknowledge this, and that many years will not elapse before you will yourselves see the fatal error you have committed in leaving the good old Kirk,—returning to her bosom with joy.—I am, in all that is right and good, your friend and well-wisher,

“MACLEOD.”

Now, I have to make one or two observations on this document. First, it is important to notice, that though the Establishment of Scotland is here called “the good old Kirk,” Macleod himself is not a member of that good old Kirk. The same remark applies to other individuals I have been speaking of. They have all left the “good old Kirk.” Moreover, I think it strange that language like this should be used by our aristocracy. Why did they leave the Church of Scotland? It was, perhaps, because in some districts the discipline was too strict,—they left it because it was too much a church of Christ in some districts. The people have left it because it has ceased to have some of the distinguishing features of a church of Christ at all. When they speak of the old church of their fathers, every one knows that it is no more the church of their fathers than the stone and lime. Old wine is spoken of as better than new; but new walls are better than old ones. We have the old principles of the church, and the new walls,—they have the new principles, and old walls; and we make them perfectly welcome, in these circumstances, to these old walls. I confess I had great curiosity, in going to the Highlands, to see what had led them to leave the Establishment in such masses as to cause such desolation and desertion. If you wish to see desolation and desertion, go to the Highlands, and especially to Ross-shire. I especially recollect there was a man whom I asked, to what church he belonged; and he said, “Why, as we are no ill to please, we gang to the Establishment.” I say I was anxious to find out the real ground on which the secession in the Highlands rested. I think I may explain shortly to our south-country friends, that it was entirely and exclusively, in general, on christian and scriptural grounds that the Highlanders left the Established Church. I found in every instance in which I made enquiry, that it was because that in previous times, and at the present day, they had been blessed with the preaching of the Word of God, that the Highlanders had left the Establishment. One great good of our coming to Inverness has been to mingle, not only our sympathies with our northern friends,—which I anticipated as the result of the Assembly’s coming,—but to make known to us the eminent servants who laboured here, of whom we had never heard before. For example, at Lochcarron I found that an eminent servant of God had long been there, of whom it

may be said, this man has laboured, and you are entering into his labours. I heard all the people speaking of Mr. Lachlan Mackenzie, and when I asked who he was, I was told that he was one of the most eminent ministers that was ever in Scotland. I was shown his pulpit, which was kept as a sort of relic, and they said that many, many a great word had been spoken from that pulpit. I went in the churchyard, and I wrote down the inscription on his grave-stone, and I am persuaded that I am addressing some of those who will remember the man himself. The inscription struck me as peculiarly beautiful. I will read it to you. "Here are deposited the mortal remains of the Rev. Lachlan M'Kenzie, late minister of Lochcarron, who died on the 20th of April 1819, in the 47th year of his ministry; a man whose simplicity of manners presented a picture of apostolic times; whose benevolence of mind still spurned the vain objects of time and sense; whose vivid imagination shed a bright lustre on every subject which he handled; and whose holy unction in all his ministrations endeared him to the people of God, and embalmed his memory in their hearts. His praise is in the churches!—His parish mourns! 1824." Now, I say that there were a number of men of a kindred spirit scattered over the north of Scotland, and they are even there still. You had the Calders and the Robertsons—there was that great and holy man Kennedy of Redcastle—individuals lately gone; and you have your own Dr. Macdonald still living to preside over the Assembly. These men had sown broad-cast the living bread amongst the people of the north of Scotland; and when they saw these men not only leave the walls of the Establishment, but when they saw them carrying, as it were, the Word of God away with them, then the Highlanders, as one man, followed their footsteps. It is of importance to notice, that there is a number of peculiarities which we scarcely understand, in regard to the north of Scotland. For example, news travel with wonderful rapidity through the glens and islands of Scotland; so much so, that any great minister who preaches the gospel in any part of the Highlands, is known at once in every other part. I cannot explain the matter, although I made inquiries into it; but such as it is, news will travel in the north with a rapidity altogether incredible, without the medium of newspapers, or those appliances which we think essential in the south. Not only is this the case, but the ministers themselves seem to have more of the apostolic spirit, and they have broken through the fetters of the parochial system,—a system which, however good in one respect, becomes, in fact, a great barrier in the way of the truth of God, when parishes are committed to men destitute of saving knowledge and the truth of God. Well, it has been said, that my friend Dr. Macdonald, and others, did not confine themselves to their own parishes. Now, in the sermon with which he opened the Assembly, I understood from my interpreter, who was sitting on my right hand, that he made this observation, which, I think, is of the utmost importance in meeting the objection that ministers, and particularly Free Church ministers, would not stay at home to convert their people, but would travel everywhere rather than do that. His reply to that was, that it was not the duty of man to convert—that was the prerogative of God; it was man's duty only to preach, and his commission was to go and preach the gospel to every creature. Accordingly, they did this: and it was one of the most remarkable things in the present remarkable period, that while Dr. Macdonald was rebuked at the bar of the General Assembly for preaching

the gospel and by those administering the affairs of a church of Christ, Dr. Gordon was rebuked at the bar of the Court of Session. Well, though the Assembly might frown, though they might rebuke, still the seed had been sown, the work had been done, and those Highlanders who had heard the truth from his lips left the Establishment on well ascertained grounds. They were not lured away by wicked and designing men. There were plenty of wicked and designing men to keep them in the Establishment,—plenty of all the appliances of all manner of landlord influence, and to every Highlander this was everything but omnipotent,—it was like tearing the fibres of their hearts to part themselves from those who had previously their confidence. But the power of Divine truth had lodge in their hearts, and it was this which separated them in such multitudes from the Establishment of Scotland.

VIII. THE 'TWO MACKENZIES—FATHER AND SON.

WE cannot help extracting from the Assembly's proceedings the following passage: it is 'so singularly affecting, and at the same time spirit-stirring. Surely those men were martyrs; and their memory shall endure in a land where the righteous are not soon forgotten.

The following minute was read by the Clerk:—

"The Assembly having resumed the case of the Call by the congregation at Kenmore, the farther consideration of which was delayed to this adjourned meeting, find that any decision by them is now uncalled for, in consequence of the lamented death of Mr. William M'Kenzie, in whose favour that Call was given; and in recording this event—rendered so peculiarly striking and solemn in consequence of the death, but a few weeks previously, of his revered father, Mr. Hugh M'Kay M'Kenzie, senior minister of Tongue, who sat as a member of this Assembly at their late meeting in Edinburgh—the Assembly, while they humbly acknowledge a Divine hand in this dispensation, and desire to profit by the instruction which it affords; and while they give thanks to God for the grace bestowed upon his servants, whereby they were enabled to be faithful under all the trials to which recent events in the Church had subjected them, sympathise with the bereaved family in this season of sore affliction, trusting that sustaining and comforting grace will not be withheld from them—and with the people of the parish of Tongue, in the removal of their beloved pastors, exhorting them to thankfulness that they have so long been favoured with the faithful ministrations of the gospel, entreating them to remember those who have had the rule over them, and have spoken to them the word of life, and praying that it may be the happy experience of many among them, that it has been in loving-kindness and faithfulness they have been afflicted.

"The Assembly at the same time express their sympathy with the congregation at Kenmore in this unexpected termination of their case, and in their being deprived still of the privilege of a stated ministry;

and the Assembly affectionately recommend them to constant waiting on the Lord, in the expectation and belief that their eyes shall in due time behold their teacher."

MR. GUTHRIE,—Before this minute is finally approved of, I think it proper to take this opportunity of simply touching on a subject on which I cannot venture to speak. I fancy most of the members of this house are aware that I had the pain,—the exquisite pain,—and I must at the same time say, the very high privilege, of seeing that noble father, and his no less noble son, witnessing, under the most affecting circumstances, a good and blessed confession. I shall never forget, to my dying day, the scene which I witnessed at the manse of Tongue, or rather,—I forget myself,—in a mean, at least a humble cottage, to which that father and son had retired, parting with their family rather than part with their flock. I say I shall never forget this. I was never so unmanned by any sight I ever saw,—if I may call it being unmanned,—for I am not ashamed of being affected by such a sight,—I shall not venture to describe what I saw. I shall only say, in the words of Scripture, that "they were lovely and pleasant in their lives, and in their death they were not divided." I rise to bear my humble testimony to the worth of these men,—I should rather say the worth of these martyrs for those great principles for which we abandoned our earthly all. They lay on their dying beds in peace. Never shall I forget the sight of that venerable old man—a man who would have adorned any church—who would have adorned any society—never shall I forget seeing him in his mean cottage, nature exhausted, buried in the sleep which he had not tasted during the live-long night—his venerable locks streaming over the chair where he was sitting asleep—for in the bed he could not sleep. I went up to him, and intended to awaken him; but I thought it cruelty to do so. I passed him over and over again in the room, and still he slept on; and, after seeing his son lying in an adjoining closet on a fever bed—a son that had never closed his eyes all the night long either, for his father's groans were like daggers in his heart—I left the house; and the last words I heard that son say on this earth were—"Mr. Guthrie, this is hard enough: but *I thank God I don't lie here a renegade. My father's conscience and mine are at peace.*" Yes, sir, they are both at peace now. They have both gone to the place where the wicked cease from troubling, and where the weary are at rest. I believe that the memory of these two men will live fresh in the minds of the people of the parish of Tongue for generations yet to come. I shall not intrude farther upon the time of the Assembly, save to do what is better than bearing my testimony to those who are dead and gone—I shall let the dead man speak for himself. I hold in my hand a letter written by that venerable minister—not in the midst of the excitement of the Convocation, but in the calmness and peace of his own manse, and in his own closet; and if

ever there was a letter which gave the lie to the vile calumny, that the country ministers were compelled, as it was called, to go out, by those in the towns, it is the letter which I shall now read :—

“ Manse of Tongue, 29th December 1842.

“ REV. DEAR SIR,—I write you to intimate my adherence, as minister of Tongue, to all the resolutions of the late Convocation at Edinburgh. I resolved thus from their first communication to me; but immediately thereafter, being assured by local authority that no separatist would be permitted to remain, as officiating minister, within the bounds of the Presbytery—all the property of the Duke of Sutherland,—agonized at the thought of parting with my beloved, attached, and sympathising parishioners,—haunted by the denunciation of Scripture against the shepherds who leave their flocks, suffering them to wander on the mountains and the hills, and to be meat to the beasts of the field,—my resolution was staggered for a time, and I paused to examine the subject more fully by the light of Scripture, by meditation, and prayer; more especially as, from my great age and infirmities, obliged lately to engage an assistant, that I could expect no other sphere to exercise my nearly worn-out faculties in my Master’s vineyard, and could not readily reconcile myself to be wholly excluded, silent, and useless. At length, with clear light and a good conscience, I saw, come what will, and whatever sacrifices I must render, that no proposed good can sanction doing evil to attain it,—that nothing can warrant my remaining in an Erastian Church, and allying myself with ministers who would consent to make the Church of Christ a creature of the State,—His house to be under the management and control of his enemies, and its servants only to be the slaves of a worldly tyranny, not the commissioned and independent office-bearers of Zion’s King,—teaching only the doctrines of his instruction, and ruling only for the glory of his name, and the spiritual interest of his purchased inheritance. With unceasing prayer for success to the objects of the Convocation’s resolutions and memorial from God and man, and fully resolved to embark, and keep embarked with them, assured their’s is the ship in which Christ is, and shall be saved, however tossed and likely to perish, when he sees meet to awaken, to interpose, and command,—“ *Be still.*”—I remain, Rev. Dear Sir, your affectionate brother in Christ,

(Signed) “ H. M’K. M’KENZIE.

“ Rev. T. Pitcairn, minister, Cockpen.”

I shall not add another word to this letter. It is the best inscription that could be put upon his monument; and I have often thought, and I shall say it here, that over the grave of Baird of Cockburnspath, and the two M’Kenzies, the Free Church could not do better than raise a monument to the worth of these men, and to commemorate their death. [We understand that this suggestion has since been adopted, and upwards of £70 collected for the object.]

IX. THE MODERATOR'S CLOSING SPEECH.

REV. FATHERS & BROTHERS,—I congratulate you on the success with which you have prosecuted and terminated the business of this Assembly. It is indeed, matter of devout thanksgiving to God, that the spirit of harmony and mutual love which so eminently characterised the proceedings of former Assemblies of the Free Church, has been so fully maintained, from the commencement to the close of our present meetings. You have differed occasionally in opinion on the subjects which have come before you in private conference and in the Assembly, and it were most extravagant to expect that it should be otherwise. Constituted as human beings are, it is next to impossible that about two hundred persons, though agreeing in general principles, should be altogether of one mind on the variety of topics which have been presented for our consideration. There must often be a diversity of opinion among so many, and to withhold the expression of different and conflicting opinions, with the view of producing an apparent unanimity instead of being desirable, may very seriously injure the interests of religion in our Church. But though you have differed, you have differed as Christian brethren. The angry passions which are in danger of being excited in the discussions of a popular Assembly have not been called forth—I trust have not been felt. The spirit of love has been joined to that of a sound mind. We have met as brethren,—we have confessed, and discussed, and debated as brethren. To God be the praise. Not unto us, but unto His name be the glory.

Looking at the information which has been communicated, we have equal cause for gratitude on account of what God hath done by our instrumentality, and that of his faithful servants of other Churches. Mr. Wood and Dr. Kalley have told you of the success of the gospel in Madeira,—of souls rescued from the iron grasp of Popish superstition, and Popish tyranny,—of men and women truly converted to God, and evincing the reality of their conversion by the patient endurance of persecutions without parallel in the present times. Dr. Keith and Mr. Wingate have refreshed our souls by the most encouraging accounts of our mission to the Jews. Dr. Duff and other missionaries in India, by their letters in the *Home and Foreign Missionary Record*, and his fellow-labourers Dr. Wilson and Mr. Mackay, by their oral addresses to the Assembly, have given us still stronger evidences of a work of God among the heathen. These, we trust, are the pledges and first-fruits of a great and glorious harvest. Our rejoicing, it is true, is not unmingled with sorrow. Two of your missionaries have been compelled by ill health, to leave for a time the sphere of their labours. In Madeira, the machinations of an inveterate priesthood, aided by the lukewarmness of the British Government, have greatly diminished Dr. Kalley's opportunities of usefulness; and in India, the success of our missionaries, by awakening the jealousies and the fears of the votaries of paganism, has called forth an organized opposition, which, by reducing the number of the pupils of the missionaries, has narrowed proportionally their sphere of usefulness. But let us not be discouraged. The health of our missionaries is in the hand of God; he will not remove them till their work be finished, and their race be run. The enemies of the Church are in His hands also: He will make their wrath to praise him, and will restrain the remainder of their wrath. The promise of God is sure; obstacles may for a time present themselves, but assuredly He will give his Son the heathen for His in-

heritance, and the uttermost parts of the earth for His possessions; truth will ultimately prevail; meanwhile, let us rejoice and give thanks.

Nor let us be unmindful of the goodness of the Lord in our external prosperity, and in providing the means of carrying forward the operations of the Church at home and in foreign countries. The number of our adherents and congregations is on the increase, and, with few exceptions, which, it is hoped, will gradually cease to exist, the Lord hath opened the hearts and the hands of his people in a degree which the most sanguine could scarcely have anticipated. The Report of the Board of Missions shows an increase on our receipts since the last meeting of Assembly; the Sustentation and School Schemes continue to receive in most of our Presbyteries encouraging support,—the former, it is to be hoped, will be far more productive; the Manse-Building Fund, in an incredibly short period, has received from one Synod alone, subscriptions to the amount of upwards of £35,000. “The silver and the gold are mine, saith the Lord of Hosts.” He hath made the people feel that their earthly substance belongs to Him; and that they are nothing more than stewards of the bounty with which He has entrusted them.

Since our meeting in Edinburgh, the nation, perhaps I ought rather to say her Majesty's Government and Parliament, in opposition to the loudly expressed voice of the nation, have committed a great sin. They have violated the British Constitution,—they have sinned against the Lord and his Christ, by endowing the Roman Catholic College at Maynooth; and, with a consistency not always manifested by politicians, they have, not indistinctly or obscurely, declared it to be their intention, if they shall have the means, to endow the Roman Catholic priesthood. Outrages like these, calmly and deliberately committed, may well make us tremble for the ark of God. The Man of Sin is obviously regaining some measure at least of his former strength—the kings of the earth are everywhere giving their power to the beast, and the sure word of prophecy is about to be fulfilled. The Romish Babylon is becoming “Babylon the Great,”—that the hour may come, when the power and wisdom of God shall be manifested in her destruction,—and when, sinking like a millstone in the mighty waters, she shall fall to rise no more.

Where are we to look for the barrier which is to stem the mighty tide of antichristian error, or to narrow its course! where are means to be found of maintaining and preserving pure Christianity in our land? Not, we fear, and are grieved to say, in the United Church of England and Ireland, which, as a body, avows its subjection to the civil power,—and many of whose ministers are already leavened with the doctrine of Popery,—not certainly in our own fallen and degraded Establishment, which has so basely trampled its chief glory in the dust, and has become the abject slave in matters spiritual of a power which once it nobly and resolutely abjured,—the willing interpreter of an act which riveted its chains. It requires not the spirit of prophecy to foretell that these ecclesiastical bodies will,—no doubt with individual exceptions, such as has been found in every age, for they must do so, in obedience to the principles which they profess,—yield implicit obedience to the civil power in its antichristian policy, until they shall either be merged into the Church of Rome, or dashed to pieces in some popular convulsion, as the lifeless, useless appendages of a State Establishment.

It is in the Christian men, and the truly Christian churches of our land, wheresoever they are to be found, and by whatsoever name they are called, that the power will be found, by which the Romish Antichrist shall be suc-

cessfully withstood, and pure and spiritual Christianity preserved in the midst of us. No instruments of a different and opposite character can accomplish these mighty, these arduous objects. And surely we are not guilty of presumption, when we say with humility and gratitude, that if we and our children hold the grand anti-papal principle of implicit subjection to Christ as our alone Spiritual Head, the Free Church may expect to enjoy the distinguished privilege of contending for the truth, and preserving the truth in the times of blasphemy, and trouble, and rebuke, which are coming upon the earth.

If this be the distinguished honor of our Church, and if we would have it to be so, with what anxious care, with what godly jealousy, ought we to watch over the purity of its doctrine, the character and qualifications of its ministers, and the education of the youth of its communion! Having a corrupted creed, an ungodly, worldly-minded, an ignorant, and an illiterate clergy, we can expect nothing but dishonour and ruin. With our youth trained up under a godless or an antichristian system of education, and instructed, perhaps, in every branch of knowledge except the knowledge of God and of salvation by Jesus Christ, no effectual resistance can be expected, on the part of the body of the people, to the progress of Popery. On the contrary, they will be open to falsehood and error of every kind,—the easy prey of men who lie in wait to deceive,—the blind and deluded votaries of a system of will-worship and imposition, at once degrading to their understanding, and flattering to their pride.

With what gratitude, then, ought we to hail the success of our College and School Schemes, and how earnestly does it become us to watch and pray for their more perfect maturity! They are essential to our continued existence as a truly Scriptural Church. Let us bless God that he hath put it into the hearts of our people to contribute to them with so great liberality, and that He has made them of one mind with you respecting the magnitude and importance of the objects pursued. You have taken the education of your future ministers and your people into your own hands,—your responsibility is greater than can be described,—see that you acquit yourselves as you ought of the trust reposed in you. You shall be honoured indeed, in these days of apostacy, if, by the Divine blessing, ye shall be enabled to give to your own and other lands the invaluable boon of a pious and well-educated clergy, and a truly religious and moral population,—honoured indeed, if, while other institutions are sending forth ignorant and unprincipled teachers, and a people prepared for every crime, because uninstructed in any virtuous or holy principle, you shall send forth men who are the lights of the world, and the salt of the earth, witnesses for God and His truth in the midst of a crooked and perverse generation.

With these views, it seems as if the less you depended on the civil Government for the prosecution of your Schemes the better. An Irish statesman, who, some time ago, accused us of ingratitude because we opposed the Maynooth Bill, has more recently had the kindness to suggest to her Majesty's Ministers the expediency of offering us a *regium donum*, and is reported to have said, on what authority I know not, that he has been informed that we would be willing to receive it! One can with difficulty believe that any man in public life is so ignorant of the principles and character of Free Churchmen as seriously to offer such a suggestion, or really to believe that the proposal could or would be made by the British Government. Their gifts are not flowing towards Evangelical religion; they are not likely ever to flow in

that direction, or towards any Church holding, as we do, the exclusive spiritual jurisdiction. Perhaps we shall again be charged with ingratitude. But, should that offer be made, the cheers with which you received the judicious and able remarks of my respected friend and brother, Dr. Buchanan, on the subject, clearly show, that in our day, at least, it must be accompanied with conditions which it cannot be supposed that any Administration will be ready to fulfil. Therefore, neither in the form of a *regium donum*, nor of that of an Established Church, is it possible for us to renew our connection with the State until these rights and liberties be restored,—until the Church shall again have the fullness of the freedom of its spiritual jurisdiction, and Christ the alone Head of his Church shall rule in his own house, administering his own laws, and carrying into execution His own great and glorious purposes, by his own ministers and office-bearers, without any, the least, interference from the civil power. But there is another question which will be for the determination of your Committees, and of the next General Assembly,—and that is, whether, since the passing of the Maynooth Endowment Act, we can consistently ask aid from Government, for purposes connected with the College and Education Schemes of our Church. The question is not without its difficulties; and I would not be understood as committing myself, far less the members of this General Assembly, to any decided opinion. But I am strongly inclined to think, that holding it as a great Scripture principle, that it is the duty of the Civil Magistrate to give encouragement for education and support to true religion, and to true religion alone, it would not be consistent to ask or to accept of aid from the British Government for educational purposes, after it has polluted and repudiated that sacred principle by the endowment of Popish errors. Unquestionably, if the acceptance of aid in such circumstances could justly be regarded as an admission, in part, or in whole, of the soundness of the principle of the Maynooth Endowment Act, no consideration ought to induce us to expose our Church to such an imputation.

Adverting to the meeting of the Assembly at Inverness, I do hope and trust that the objects of that meeting have been in a great measure, fulfilled. Perhaps it was not necessary to awaken in this part of Scotland a deeper interest in the welfare of the Church of our fathers than that which already existed but it may be, that, by the Divine blessing, the beholding of our order and harmony, and even of the every form of our proceedings, may have confirmed the favourable impressions previously made. If so, our labour and expense have not been in vain; but in addition to this, valuable information respecting the spiritual destitution of the Highlands has been obtained by personal conference with the members of Presbyteries in this and the neighbouring districts; the mode of supplying these wants in the meantime, and until the Lord shall be pleased to thrust forth more labourers into his vineyard, has been calmly and deliberately discussed, and, I trust, satisfactorily adjusted. The brethren of the north have been gratified by the complimentary return of their many visits to the south,—the bonds of mutual affection and brotherhood have been strengthened, and a blessing we fondly hope has come down on the Church of Christ.

Addressing myself specially to my fathers and brethren of this and the neighbouring counties, let me unite with you in giving thanks to God that he has enabled you, and your people, to adhere,—amidst the many hardships and difficulties to which you have been subjected,—to the good confession which you made at the Disruption of our Church. Most cordially do I unite with the ardent and self-devoted Convener of the Mause-

Building Committee, in assigning to your steadfastness the highest place among the triumphs of Christian faith and patience,—not on the ground of the ministers in towns having suffered little more than the loss of their status in society by their separation from the State, for that is by no means universally, or even generally, the case,—but because, with nothing before you but utter destitution and poverty, you cast yourselves and your families on the promise of a faithful and covenant-keeping Jehovah, and preferred the enjoyment of a good conscience, and the honour of your Divine Master, and the glory of His crown, to your earthly possessions, and were willing, in the largest sense of the word, to suffer the loss of all things for His name's sake. In the south we have comparatively few site-refusing landlords. Almost immediately after the Disruption we obtained temporary accommodation for our flocks,—our churches were built with unprecedented rapidity, and, with a few painful and heart-rending exceptions, our ministers obtained comfortable dwellings for themselves and their families. It has been otherwise with you and your people. You have been honoured to stand in the foremost ranks of the combatants for the truth; and hitherto the Lord hath helped you, and has crowned you with victory.

Addressing myself to all my brethren in the ministry and in the eldership, let us rejoice and give thanks that we are the ministers and elders of the Free Church of Scotland. It is indeed an honour which the ministers and office-bearers of other Churches in Christendom may well be tempted to envy, and of which we are in danger of being proud. In dependence on Divine grace, let us resist that temptation. Let us remember that the honour with which we are invested consists not so much in any sacrifices which we may have made of this world's emoluments and possessions, as in the testimony which our Church has borne to great and fundamental principles, and in the zeal and energy with which it seeks the dissemination of these, and of the truth as it is in Jesus, in our own land, and throughout the world. Let us bear in mind that, if we wish to continue on the high eminence on which we now stand, and if we wish to be honoured by God, and respected by the truly Christian world, we must hold fast our integrity, we must obey practically and unreservedly in private life, in our pastoral duties, and in the government of the Church, the commands of our Divine Head: we must resist every allurement; we must boldly face every kind of violence which might tempt us to tarnish the honour of our name, or to move us in the least degree from the post of honour and usefulness in which it is our high privilege to stand. Some of us have nearly finished our course,—may the Lord enable us to finish it with joy; and, when our heads are laid in the dust, may there be a noble army of good soldiers of Jesus Christ, to fight the battles of the truth, in times of greater danger and difficulty than ours,—to maintain the honour of the Church of Scotland, by contending for the honour of our Divine Head, and by keeping alive the lamp of truth amidst the thick darkness and cruel persecution which threaten the Christian world.

I cannot close this address without returning, in my own name, and in the name of my brethren, our hearty thanks to the inhabitants of Inverness and its vicinity for the kindness and hospitality which we have received at their hands. Some of us have experienced, and all of us have heard of Highland hospitality; but for myself, and I dare to add, for others, of my fellow-visitors, it has greatly exceeded on the present occasion both

our former experience and the common report. It has been shown to us with unaffected cheerfulness, and a large-hearted liberality, which has thoroughly convinced us that our kind hosts were under the impression that we were conferring a favour on them by prolonged sojourn at their dwellings. Their kindness will not at any future period be effaced from our recollection. It would rejoice us to have it in our power to make a return in kind; but if it should not be the will of God that we should meet again on earth, I trust that we shall not fail to bear them on our minds in our intercessions at a throne of grace. It will gladden our hearts to hear of their steadfastness in the good cause in which we are embarked, and our earnest wish and prayer shall be, that after having served God in their day and generation, they may be admitted into the enjoyment and service of God in heaven.

The Assembly was concluded by singing the 122d Psalm, and the Moderator dissolved it by pronouncing the blessing, and appointing it to meet at Edinburgh on Thursday the 21st day of May 1846.

X. INTERESTING MOVEMENT AMONG THE JEWS.

A congress of Rabbins, composed of 77 members representing nearly all the great Hebrew communities of Germany, was held a few weeks back at Frankfort, for the purpose of agreeing upon the expurgation from the Judaic worship of those ceremonials and customs which are considered by many of the Jews to be no longer in harmony with the spirit and manners of the age. Of the character and tendency of this important movement among "our elder brethren," our readers will be able to form some idea from the following summary, by the President, of the proceedings of the conference :—

"The report of the commission, respecting alterations in public worship was laid before us, and its considerations claimed the greatest share of our deliberations this year. Our steps were slow and sure and we did not decide lightly on so important subjects. The consequence has been, that our discussions have been marked by that seriousness which becomes so necessary when religion is the subject under consideration, and which claims for it that general interest which is indispensable for carrying out the good work.

"We have not excluded the *Hebrew* language from public worship; we were *unanimous* in coming to that resolution. But we were also *all agreed* in allowing a broad footing for the *German* element in our Divine Service. We *all* vindicated the great importance of the *Messianic doctrine* in our prayers; but we were also *all of opinion* that the prayer for *removal out of our native country* should be expunged from our prayer-books; as that prayer originated at a time when that country was to the Israelite nothing but a dreary prison.

"We *all* urged the *simplification of our public worship*, and the omission of fatiguing repetitions; and were *equally agreed* that the prayer for a *restoration of sacrifices* ought no longer to be repeated by us, but that our public worship would lose its fundamental character by the omission of portions that are of importance and antiquity; this we opposed; and we *all*

voted for strengthening the bond of union between the present and our glorious past history, by embodying its exalting recollections in our prayers, whether ancient Hebrew or modern German.

"That important part of Divine Service, the *reading of the Torah*, was simplified; it was proposed to restore the ancient office of the *Meturgeman* (expounder); it was *unanimously* resolved to have the prophets, as well as the other instructive Scriptures of the Bible, *read in German*; while as regards the call to the Torah, the blowing of trumpets at the new year, and the palm-branch at the feast of tabernacles, existing customs were not interfered with.

"We *unanimously* stood up for the good cause, on the subject of the admissibility of the *organ* into our houses of prayer; and the question of the *propriety and duty* of its being played on the Sabbaths and festivals by an *Israelite*, was answered in the affirmative by *almost all* of us. By following out these principles, we trust to God that we shall obtain a ritual which, deeply rooted in existing forms, will do honour to Judaism, and fill the house of God with worshippers; that no longer shall be heard in vain on our festivals the call of God to us; 'Gather the people together, men, and women, and children,' (Deut. xxxi. 12.)

"*Woman's religious position* in Judaism was well considered, and propositions relating to that subject were referred to a special commission. The subject of *family worship* was not neglected, and a commission was appointed for compiling books of prayer for schools and families; whose special attention was directed to the revival of ritual observances, as, *e. g.*, ceremonies to be observed at and after the death of Israelites.

"God is our witness that in all this our sole object is to strengthen the influence of religion. On this day we have, in conclusion, acknowledged the importance of founding a *college for the training of Jewish teachers*, and have resolved to labour, each of us in his sphere, for attaining that object. Matters which have not been disposed of have been referred back to the respective commissions, and the publication of the report on the Revision of Marriage Laws has been authorised.

"Thus have also our meetings this year been of great immediate and prospective importance. May God preserve in us courage for the next! We were this year greatly cheered and encouraged; congregations in town and country declared by addresses their confidence in us; the deputation from a body which actively and vigorously labours for the improvement of our religious affairs, raised our courage and our zeal; but it was especially the Jewish congregation in this town which furnished an important centre for the sympathy expressed on every side, doing all in its power to facilitate our assembling here, and in conclusion manifesting its confidence in our proceedings by a very flattering address, which strengthened and encouraged us. Let us therefore rejoice in what has been done, and gather new strength for the labours that await us next year."—*Bombay Witness*.

XI. A GOOD AND GREAT CONFESSION.

THE following incident, as related by the Rev. Dr. Chalmers in one of his speeches, has always struck us as a most tender illustration

of the power of divine grace in the heart of the poor and illiterate of this world, yet rich in the kingdom of heaven. Oh that out of the multitude of our eager and bold professors, we had even an handful like unto this humble and lowly one whose almost speechless answer, overwhelmed the worthy servant of Him who once Himself exclaimed to such an one, "O woman, great is thy faith"!

The incident referred to having been related in the hearing of James Montgomery, one of Israel's sweetest singers in *our* day, was by him immediately set forth in strains, such as he is wont to employ in his Redeemer's praise, and in the church service.—We give both the original and poetic forms of the little anecdote, as we find them in the pages of a home contemporary.

"Many years ago, I spent a few days, towards the close of his life, with that vengrable Christian patriarch Dr. Davidson of Edinburgh, whose heavenward aspirations, whose very looks of love and grace celestial, apart from language altogether, bespoke the presence of a man who felt himself at the gate of his blissful and everlasting home. It is with the remembrance of him that I associate the copy which struck me forcibly at the time, of an illiterate female in humble life who applied for admission to the sacrament, but who, at the customary examination, could not frame one articulate reply to a single question that was put to her. It was vain to ask her of the officer or mediation of Christ, or of the purposes of His death. Not one word could be drawn out of her; and yet there was a certain air of intelligent seriousness, the manifestations of right and appropriate feeling—a heart and a tenderness indicated, not by one syllable of utterance, but by the natural signs of emotion which fitly responded to the topics of the clergyman, whether she was spoken to of the sin that condemned, or of the Saviour who atoned for her. Still, as she could make no distinct reply to any of his questions, he refused to enroll her as a communicant, when she, on retiring, called out in the fulness of her heart, '*I cannot speak for Him, but I can die for Him.*' The minister, overpowered, handed to her a sacramental token; and with good reason, too, though not a reason fell in utterance from her."—*Dr. Chalmers.*

"The sacramental table of the Lord
Was spread, His cross and passion to record;
A little band had gathered to the feast,
With whom came one, the lowliest and the least,—
The least and lowliest in her own esteem,—
To testify her child-like faith in Him.
And who was she,—on earth though little known,
Is her memorial not 'before the throne?'

"When first examined by God's minister
'To give a reason of the hope in her,'
And from his hand, with those to Christ who cleave,
The token of Church-fellowship receive,
Trembling she stood and pale, deprived of speech,—
Feelings there are which language cannot reach,—
Yet while she mused, the fire within her broke
Full into flame,—then with her tongue she spoke:
The love of Christ constrained her to reply,
'*I cannot speak for Him, but I could die!*'
Stronger than death that love indeed must be;
Lord Jesus, may such love abound in me!

"JAMES MONTGOMERY."

THE
FREE CHURCHMAN.

VOL. IV.] MONDAY, DECEMBER 15, 1845. [No. 12.

I. THE CLOSING YEAR.

THE rapidly approaching close of the year reminds us that we are now come to the terminus of another volume of our work. For this we are the less sorry, as we have not now before us what we at one time had almost anticipated, the *final* issue of our publication in this month's number; but rather are we cheered by the hope of venturing on, by the Lord's blessing, to another period of editorial and (to us) not unwelcome activity. We are well aware that we occupy but a humble place in that department of religious literature, which it has been our lot and our choice to occupy; and we confess, that we have not aspired to any higher range than that which we occupy, and that we had scarcely ventured to expect that continued support which we have hitherto enjoyed. Our object has been, if we could but attain to it, to hold steadily one of the many candlesticks of divine truth, in one part of the Divine Household, so as in our place to throw a constant, clear and sufficient light on the principles and operations of that portion of Christ's Church with which we are specially, both by choice, communion and sympathy, identified. How far we have fulfilled this trust faithfully or effectually, our readers will determine for themselves: but it is to us a source of satisfaction that from a select and competent band of readers, some of them neither deficient in the power of forming a just judgment, nor backward in the gift of uttering it, when formed, no hint or expression has yet reached us, in private or in public, otherwise than of an encouraging kind. How can we in such circumstances do otherwise than endeavour to go on, until the providence of God, or the voice of his people, say, "Cease."

We well know that some friends think us defective in *originality*. But this thought of theirs we do not much mind. We never pro-

posed that our Magazine should be an original one, so far as editorial labour is concerned. There were and are good reasons of a personal kind why it should not and could not well be so: but, apart from this, our primary object was to receive and convey in a selected and condensed form all the information we could gather from "Home" sources, which might not be, and are not, equally accessible to our readers. Nay more, we felt that any originalities of ours would but ill supplant the rich and well wrought ores of our mother-land: and that, following up the economic principle, as to the division of labour, which even pin-makers understand, we should be much more successful if we could select and convey what others had already finished so well, than by expending our time or straining our energies to do the same work for ourselves, even were we capable of accomplishing such a result. In this gleanings department, we have been thankful to infer from not a few acknowledgements, that our "labour has not been vain;"—and what higher reward in this world can the workman enjoy, than this?—especially when he remembers, that after he has done all, he is but an unprofitable servant!—Besides, we might reply to those friends who say that they could wish to see a larger number of original articles in our pages, "Then, why do *you* not help us to remedy this defect? why do you not send us something original? such contributions (if good and not too long) we shall be glad to receive; send us a specimen of something good and original: do as our worthy friend has done whose paper follows this, and who almost alone has helped us: and if you do so, your contribution may be permitted to occupy the place even of an ORIGINAL Editorial!"

Yet, whilst it is our purpose thus to make ourselves useful chiefly like the merchant-ship, conveying the riches of one country to another, we would, like the same ship, retain a privilege of unrestricted catholicity of trade. We would not confine ourselves, even as we have not done, to one particular subject—but endeavour to associate with that one subject, any and every other Christian verity, which can tend to make it a thing of spiritual interest to the catholic soul and the catholic church. Indeed we have often thought that in this country there is room and demand enough for a "CHRISTIAN MAGAZINE," not occupying the place of any of our present Magazines, but to consist entirely of interesting and useful extracts, in whole or in part, from those many Home-periodicals of a religious character, which the bulk of us can never see, and which very few of us can afford to peruse. Such a work, liberally fed, and liberally conducted, we have no doubt would in a little time be accounted as a necessary supplement to our local Christian literature, and be very helpful in the maintenance and production of an enlightened and enlarged religiousness of soul in this land of loud-sounding and unceasing secularity. Meanwhile as there is no such common me-

dium at present, we shall (like others) continue to draw up our own little bucket-full of Christian supplies from the common well of Christian Truth, to edify our own little household of monthly readers: and trusting that our readers will, if the Lord spare us until 1846, welcome us as they have done during the successive months of 1845, we shall venture on the future in the same faith, with which we have come through the past. We know, for we feel, that our chief aim in all these our attempts, is to glorify Christ, and to help (if we can) his afflicted Church: and we feel assured that He who "quenches not the smoking flax," will not despise nor extinguish our little feeble spark, though it be surrounded by much unhelpful smoke, or may not, like the torches of many others, be "a burning and a shining light." Oh that the Lord's own coming would darken all our lights, as the rising of the sun obscures the moon and mighty host of stars! That obscuration of us would be ineffably brighter than all our brightest and most splendid church illuminations! Even so, come! Meanwhile let our readers accept our best wishes, in the Lord's salutation—"Peace be with you!"

"Peace be to your habitation,
 Peace to all that dwell therein:
 Peace, the earnest of salvation;
 Peace, the fruit of pardoned sin:
 Peace, that speaks the heavenly Giver,
 Peace to worldly minds unknown;
 Peace divine, that lasts forever,
 Peace, that comes from God alone!

"Jesus! Prince of peace, be near you,
 Fix in all your hearts His home!
 With His gracious presence cheer you,
 Let His kingdom in you come!
 Raise to Heaven your expectation,
 Give your favoured souls to prove
 Glorious and complete salvation,
 In the realms of bliss above!"

II. THE PROGRESS AND PROSPECTS OF THE FREE CHURCH.

SOME time ago, we called attention to the manner in which recent events at home had shewn, that the harvest was plenteous, but that the labourers were few. If that conviction was forced upon our mind

then, surely the details proclaimed to the late Inverness Assembly ought to have greatly increased its force. Indeed we suppose that it is impossible for a Christian to read the touching appeals made to that Assembly from the Highlands and Shetland, from the Colonies and the Foreign Missions, from London and Madeira, without emotions of a very powerful description. For our own part, we confess, that we were very deeply affected as well by the vigour of the efforts made to meet our Church's responsibilities, as by the loud and earnest demands on her for more efforts and for more vigour still. Looking at her calls from those who are assailing Popery and restoring the fervour of Protestantism on the Continent, from neglected Presbyterians in the Colonies and in England, from equally neglected fellow countrymen in the Highlands and Islands of Scotland, from the stations of the Indian and the Jewish Missions;—regarding from all quarters the touching cry, "Come over and help us!"—considering how the faith and patience of some of her poorer members are tried in some places, by persecution or intrigue; and then observing how eagerly many are looking for occasions of offence, and are scrutinizing and publicly triumphing over every mistake and every hasty word, our sense of the weight of our church's duties and responsibilities, compels us to exclaim with the Apostle, "who is sufficient for these things?"

The Disruption has lifted the veil from many a neglected district and country, and has taught all of us how much the Establishment had left undone. We say not that this discovery would not have been made had the Disruption not taken place. It might have been made in the course of years; but the dead weight of surviving Moderatism and of hireling ministers would have repressed much zeal in inquiry, as well as checked all vigour in reformation. But now, from foreign lands and the Colonies, from fellow countrymen and strangers at home and abroad, appeals and information are sought for, and even when unsought for, come; there is a consciousness among all, that sympathy is alive; that liberality is awakened, and that our church is resolved to attempt great things for God, and to expect great things from Him. A little while ago, (as has been lately remarked in the *Witness*,) every fresh effort by the Church was regarded with suspicion by all the friends of former efforts—the Jewish fund, it was said, would injure the Foreign Mission fund, and the Colonial Mission fund would surely affect both: and so on. But now, while much more than before is done for the support and extension of all previous schemes, fresh plans and new funds are prosecuted and supported with surprising ardour and cheerfulness. Yet after all, the conviction recurs that we CANNOT do all that we now see should be done. We may subscribe to funds, we may encourage one another by deeply interesting and inspiring accounts of new tokens for good, but we cannot make the living voice; we cannot create a regenerated ministry; we cannot supply the place of our Abercrombies, our Welshes as they depart to the rest which remain—

eth for the people of God ; we cannot make, with all our care and teaching and subscriptions, a new race of lively Christian Ministers to go forth to waste and neglected places, and to occupy old pulpits as old men die. All this remains with God—with whom “ is the residue of the Spirit.” And this is what is wanted, most of all ;—Men, Living Christian men, men with the gifts and the graces of Haliburton, Rutherford, and Boston, of Gordon, Chalmers, and Brown. What need then for *prayer* ! • We may build a College, and appoint Christian professors in it ; we may entrust the education of the divinity students to men like Chalmers, Buchanan, Cunningham, and Fleming, men who have long believed and loved the Gospel, and have suffered for it ; and from this College we may receive yearly, many zealous, well-informed, and amiable young men, but we want something *more* ;—something, without which zeal, knowledge, amiability and all the other adornments of human character, fail to render a minister permanently useful, or really qualified for his office. We want Divine Grace sent down among our students, and numbers sent forth with this precious gift into paths untrod and pastures hitherto soiled and wasted, in order that the wilderness and the solitary place may be glad for them and the desert may rejoice, and blossom as the rose.

Blessed be God ! it is our belief that such men are now, to a considerable number already engaged in this honorable work, scattering the seeds of the word, and that much prayer is ascending up for more such labourers, and that these prayers will be heard and answered. And therefore, when we read such deeply painful accounts as those which have developed the spiritual destitution of British North America, and of some parts of the Highlands and islands of Shetland, and other places, we sorrow not without hope ; we look forward to a speedy change ; and we delight in the knowledge that our friends at home already are doing what they can ; and that already also, they have experienced encouragements like that work of grace which followed the preaching of the Gospel at Knapdale, and that most interesting movement among God's ancient people at Pesth. If we read of evil days in British North America, and if we learn that of the few ministers of the Establishment there a large proportion at the Disruption, like true hirelings, at once deserted their flocks, and returned to Scotland in search of the vacated livings ; we read also of not a few good men having since gone over to spread abroad among the colonists “ the joyful sound.” If we read of England with thousands of young Scotsmen for whom little or no provision has been made, we read also of energetic efforts to revive the spirit of the English Presbyterian Church ; we find new churches rising up ; new congregations formed ; Missions undertaken to China and Corfu ; a Periodical established ; a Synod constituted ; and the whole Presbyterian Church there, in a transition state. We read of more Missionaries being wanted for the Jews, but then we read also, that

four are being prepared for the office. We read of Shetland lamentably neglected, with ministers from the Establishment who are not respected, and are not worthy of respect; we then read also, of deputations to Shetland, of faithful sermons, and of an eager desire for more. And of the other Islands on the Scottish coast, our cruising yacht, the *Breadalbane*, is carrying preachers of the Gospel from shore to shore, while in the Highlands the simple people are hailing, continually with delight, new voices, from which they hear the word of life, reminding us of what is written, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth!" (Isaiah lii. 7.)

And here let us pause, to consider the case of the Highlands more particularly. In 1745 within a few miles of Inverness, the battle of Culloden was fought, in which thousands of gallant Highlanders struggled to restore a Popish monarchy and arbitrary power. In 1845 there meet at Inverness great numbers of the most pious and most zealous Protestants in Scotland, not to foster or to repress rebellion, but to consult for the welfare of that Free Presbyterian Church to which the Highlanders are now as zealously devoted, as their fathers were to the cause of their Chiefs or the Pretender; and during the meeting of this Assembly thousands upon thousands of these Highlanders come from far, to hear the Gospel preached, to join in praising God, and to apply for more ministers of the word to be settled amongst them. And here in Inverness, in this Assembly, plans are discussed for closer correspondence with distant lands, not with conspirators there, but with heirs together of the grace of life, and for the purpose of spreading abroad more rapidly the Gospel of peace; here also are met Missionaries and foreigners, all admiring the thirst of the people for the waters of salvation, and joining in schemes for the relief of their spiritual destitution. Truly "peace hath her victories no less renowned than war!" It is our belief that the consequences of these deliberations, will be most important. More ministers, many more catechists, many more schoolmasters, will be sent among the people; many more schools will be established, religious reading will be encouraged; the *mind* of the people in its energy and strength, will be developed, and by and by, perhaps, very shortly, this trying question may be asked—Why should Ministers be supported, by the State, in Highland parishes, where they have few or no hearers, and where their churches are almost empty? One of the great effects of the Disruption, and of the late Maynooth grant has been, to change very greatly the position of all the establishments: and men's minds regarding them, have greatly changed, as Mr. Bickersteth's and the Bishop of Cashel's speeches, and Mr. Noel's pamphlet on the Irish Church, fully show. Popery and Protestantism are now to be endowed alike; and the maxim of the Court of Session

that the Established Church is the creature of the State, is recognized either practically or theoretically, by nearly all advocates of *existing* establishments. We are very little concerned now, however with the question of endowments, and certainly are not likely to contend for those which at present exist.

But to return to the general subject of our remarks, we must notice the extraordinary blessing which has rested on the efforts of our Church. We venture to say that *no one*, five years ago, anticipated such consequences from the Disruption, as have occurred. We have mentioned before in this periodical, but may now repeat, that we well remember hearing in London, from one of the General Assembly's deputation in 1840, that Lord Aberdeen expected only the secession of a few dozen ministers with Dr. Chalmers; and abundant evidence exists that our opponents generally, both before the Disruption and after it, looked at it as a most desperate and suicidal act on the part of all concerned, and fully expected an easy and complete victory over them. And even of the good men engaged in it, we may ascertain from McCheyne's Memoirs, how little they looked for the great things that have occurred, for even he, great as was his faith, expected to be obliged to leave Scotland and go to preach the Gospel to the convicts in New South Wales! But "the house of David" has been "growing stronger and stronger," and even our enemies themselves being judges, our progress has been most wonderful.

We cannot however properly estimate our position without considering recent proceedings in the Established Church. We find there, that the faint hope which some entertained that the professing Evangelical men who so strangely remained in her would secure the majority in her assembly, has wholly failed. Her moderators have been zealous Moderates; she has left the Protest of the Free Church unanswered; she has, after two years' deliberation, finally restored the law enacted by the Moderates in 1799, that none but her own ministers shall preach in her pulpits,—for this is the effect of her law, that none but such shall preach there as approve of her ecclesiastical principles, which, certainly, neither Episcopalians nor Free Churchmen, Methodists, Baptists, nor Independents, can do. She has intruded more than one minister on reclaiming people. She has in more than one case, played, as of yore, with the rules of discipline. Men entirely worldly in character and pursuits, are prominent among her Elders, and with all her boasting of the wealth of her members it is evident that notwithstanding some legacies which probably were not designed for the Establishment as now constituted, her funds are languishing. Of her Missions the whole scale is greatly reduced; two ordained Missionaries to each Presidency of India, are all (apparently) that are to be sent. The Lay Association, which, with the help of the Pitt Club's £500, raised nearly £5000 for the schemes of the Established Church in 1843-4, is ra-

pidly going down, and appears likely soon to sink into inaction. And of her people, we have good reason for saying, that many having adhered to her at the Disruption through constitutional timidity, political prejudices, misconceptions, and similar causes, are beginning to view matters very differently. Some of our most earnest and most influential opponents, like Sir James Graham, Mr. McNeile, and the *Record* newspaper, have very greatly changed their language concerning us; and we are beginning to experience the fulfilment of that sustaining assurance, "When a man's way please the Lord, He maketh even his enemies to be at peace with him." To these facts we may add the remarkable falling off in sympathy with the Established Church in England and the Colonies. In May 1844 there was held a great meeting at Exeter Hall, with the Marquis of Bute in the Chair and other persons of eminence in the platform, at which Drs. Muir, Barr, and Macleod appeared as a deputation from Scotland, and Mr. McNeil and Mr. Thelwall of the Church of England spoke in support of the Scottish establishment and her Missions (then non-existent), and at which also a donation of £50 was received from Lord Aberdeen; and from this meeting, it is well known that hopes of a most animating kind were formed. But the next Annual Meeting for the same purpose was held in this present year 1845, at no larger place than Dr. Cumming's Chapel; no McNeiles or Lord Butes appeared at it, and £70 was reported as the aggregate of the collections for the Established Church's Missions. Nor is this all. On looking to the list of Presbyterian Churches in England, we find that six is the sum total of the members of the Presbyterian Churches in that whole country which continue to acknowledge any connection with the Scottish establishment; and how these are attended we know not, but we apprehend that the state of affairs must be very low indeed, in at least three, that is half of them, —namely, those at Swallow Street, Southwark and Stepney. As to the Colonies, the alteration is still more remarkable. In the General Assembly of the Established Church in 1844, the continuance of the old settled state of things in the Colonies was noticed with great satisfaction; there had been no disruption there, it was said; everything was encouraging and hopeful. But ere the next Assembly met there had been disruptions in Colony after Colony, and it was found necessary to select three of the most popular kind of speakers from the ranks of the Establishment, and to send them off to Canada to endeavour to rally the forces of established Presbyterianism. Let us further add to these facts, a reference to the aspect of things in the General Assemblies of the Established Church; the homage paid even by professing Evangelicals to the memory of Dr. Cook; the speeches in favor of Maynooth; the cold unsatisfactory earthly tone of the debates; the almost total absence of evident spiritual life; the ominous appearance of Professor Pirie, (and others similar,) as professor of Divinity and the prospect of a similar class of men coming

forth from their classes into the ministry ; and from these facts again, let us turn to the official returns respecting Church seat letting in Glasgow, Edinburgh, and Aberdeen, and the mournful confession of Dr. Robert Lee, that in the previous year, forty-six new sittings and no more, after great exertions, had been taken in the Edinburgh city churches ; and surely if these things be fairly considered, it must be confessed that the position and prospects of the Established Church in Scotland, are low and discouraging beyond the expectations of all, who, three years ago, contemplated the possibility of a disruption. For ourselves, we candidly confess that we did not think it possible that the leaders of the Established Church could have been so infatuated, and the restoration of Moderate ascendancy so complete, as they have been. It seems almost difficult to recognise now in the Established General Assemblies, even a single movement that denotes the existence of any Evangelical party at all. May we not then say, that if our Church is getting "*stronger and stronger*," the Established Church seems becoming "*weaker and weaker*?" There may be speeches like those of Dr. Cumming's, to the effect that the churches of the Establishment are now better filled than ever ; and reports like that of one at least at the last Assembly, to the effect, that the Missions of the Church have recently been carried on with unprecedented vigour and success! Some of the landlords may still harass their tenants and neighbours, by refusing sites ; Ministers may continue to correspond with the Privy Council and Committee for Education, and with "noble dukes," regarding grants for schools of the Establishment ; there may be a determined opposition to the abolition even of obsolete tests in the universities : but all these and such like things will not strengthen, still less will they alone, support the Establishment. It is chained to patronage ; it is governed by a Moderate Assembly ; its charter is Lord Aberdeen's Bill ; it is in subjection to the civil courts and worldly judges ; it gives no sign whatever, either in the revived piety of its ministers or its publications, or its public debates, of any improvement arising within it.

Having regard to all that we have said, we think that not a few will be led to agree with us that the position of the Free Church now is a position of great promise, and that she has prospects of much usefulness. We certainly think that this conclusion is warranted by the most sober estimate of past and present circumstances ; and if so, we must come to this great practical result, that hope should bind us, and thankfulness should constrain us, to *pray* for the realization of all our anticipations. The conviction of the urgent importance of this great duty, we feel very strongly. Our belief is, that if only the friends and members of our Church continue in prayer for her prosperity ; and if they themselves prove the sincerity of their anxiety for her welfare, by liberally giving to her wise and philanthropic schemes, by promoting concord, and by cheering

the hearts of the faint, and strengthening the hands of the feeble, they will see results from the Disruption of 1843, of the most surprising and even of a glorious description. Not merely will they see the sympathies of more of God's people in Scotland, and other lands, called out on our behalf; not merely will they see plain and God-fearing actions putting to silence the ignorant cavils of unthinking men; but they will see also the list of our ministers, our missionaries, our elders, and our schoolmasters, filled up and enlarged with the names of pious and devoted men; when the present temporary pressure for manse and a college, for schools and churches, has subsided, they will see the funds for the various Home and Foreign Missions greatly augmented; they will see the reward of their faith and the answer of their prayers, in blessings greater than they ventured to think of or to ask; for God even our own God shall bless us; and, in the contemplation of this city set on a hill, and His presence manifested in it, multitudes on the earth shall praise Him.

We say, then, to our readers, that if they wish to see Scotland evangelised in every district and island; if they desire to see its example imitated and its light spread abroad, to contiguous, to foreign, and to distant lands; if they hope for a new race of godly ministers to be raised up in the place of the departed and the aged; if they long for the extension of the Redeemer's kingdom, and for the development of His glory among the sons of men, and especially in the land to which they are bound by the fondest ties of memory and of kindred, let them now pray for a blessing on this Church, which already has been blessed so much, and which now appears so well adapted to the work of spreading abroad the everlasting Gospel. Let them pray sincerely, earnestly, and constantly. Let them pray in faith and thankfulness. Let them rejoice in what has been done, and then seek for yet greater things; and as one means of promoting the accomplishment of their wishes, and as the means which lies most of all within their power, let them devote *themselves* to God's service: let them seek for grace to enter His gates with thanksgiving and His courts with praise, resolved that whatever others do, as for them and their house they will serve the Lord. Oh, could they fully estimate the force of the motives which should impel them to this self consecration, how earnestly they would agonise to enter in at the strait gate and to walk closely in the narrow way! Did they think aright who it is that invites them, what he has done for sinful men, how long he has borne with the rebellious, how he loves his own, they could not resist him longer. It is HE who was promised for the consolation of our first parents, at the very moment when all hope seemed gone; who, as the angel of Jehovah, watched the patriarchs; who, under every conceivable metaphor of strength, and beauty, and wisdom, has been pictured in the prophet's song; who was represented for ages to the eye and ear of faith in the solemn temple services, in the typical actions of kings and saints, and in the very form and furniture of

the magnificent temple itself; who is presented to view throughout the sacred volume, in every character that can win the affections and attract the confidence of mankind; who himself lived on earth, and shared human sorrows, and learned by experience the pain of wounds, the bitterness of desertions, and the delight of prayer; this is HE, to whom we are called to devote ourselves in body, soul, and spirit; this is HE, whom our ministers, (and blessed be his name many more,) desire to preach to every creature; and this is HE, for whose kingly rights our Church has testified; and from whom we have received this one great cheering promise—Them that honor me, I will honor.

Let us then say to our readers, Think of these things. We live in eventful times; times of great privileges, and of great duties too; let us *beware of hoarding money, in such times as these, or of giving of our substance and withholding still our hearts*; let us not be content to wish a prosperous issue to present trials or to present plans, but let us pray, let us earnestly and heartily pray, and let us join others, not in this exercise only, but in solid, diligent obedience too, so that by the Divine blessing we ourselves may help to accelerate that progress of truth in which we now rejoice. This is our reasonable service. In existing circumstances it is a service more than reasonable, it is incumbent upon all. But alas! cold hearts, delays, the care of other things intervene, ere we fulfil resolutions of greater practical devotedness, and month after month passes amidst unimproved ordinances and unvalued privileges; and while the dew is falling upon others, we feel that it falls not upon us. And so year after year may pass, or a sudden crisis may arrive, and we may at length lie upon a dying bed, exclaiming—"The harvest is past, the summer is ended, and I am not saved!" We may see Truth and our Church prospering, while we ourselves remain unmoved, under all the aggravated guilt of neglected opportunities, suppressed convictions, and unfulfilled desires. Here, then, let us make our final stand against procrastination and our deceitful hearts. If we have hitherto sought to know the Lord, let us follow on to know Him. If we have already enjoyed the sense of reconciliation with him, let us give ourselves wholly to the work of living more entirely to Him. If we know Him not, and have not yet sincerely and simply sought Him, then let us delay no longer, but seek by prayer, incessant and fervent, to fill our sails with the breezes which are wafting on so many others to their heavenly home. Oh let us all be in earnest in this great concern; it is the one thing needful: it relates to the only way of Peace and Holiness, and to Salvation and Eternity, it is a matter of personal interest: for woe to any of us if we die as dead branches of a living Church, and if we have no more to plead at last than external services, and adherence to a pure or suffering or honored Church! For there shall be many, (alas that it should be said that there will be many!) in the last day, who will be astonished at their own con-

demnation, to whom it will be said (although they have cried, Lord, Lord, while on earth,) "I never knew *you*, depart from me ye workers of iniquity." New hearts, faithful prayers, love to the glorious Redeemer—separation from the world which lieth in the wicked one;—these things are required of us; in these things is the life of our spirits, and by these things alone, we may be persuaded, can we adorn the gospel of our Lord, or the Church which His right hand hath planted.

But alas! how many there are in these days of light and knowledge, of privilege and profession, who can read words like these, or hear them preached, as if they were the words only, "of a very lovely song," and as if their end were answered when some lively emotions are excited by them! How many "hear the word gladly and do many things," become "well disposed to religion," give liberally of their substance, show kindness to some of the Lord's people, and remain themselves *undecided*! Well may we enquire mournfully, with such cases before us, "what shall the end be?" The religion that saves the soul, is that which is described in scripture under such terms as a passing "from death unto life," "being born again," "putting on the Lord Jesus Christ," a consecration of the whole being, body, soul and spirit to the service of the Redeemer. Of the partakers of this religion, we read that they are separate from sinners, "*ready to give, glad to distribute*," "holy and unblameable," "fruitful in every good work, and increasing in the knowledge of God," and yet, that after all, they feel themselves to be unprofitable servants, and (so hard is their warfare,) that they are at last, only, "*scarcely saved*." What then is the lot of the undecided, of those who halt between two opinions, who approve of religion and do not heartily adopt it, who endeavour to please alike the world and God, who stop short continually, of an entire self-devotion to Christ's cause, as his suffering and patient people? Can any thing be safely *substituted* for such decision in this matter? Will zeal for the interest of some particular Church or some particular opinion suffice? No; party zeal is "strange fire," which cannot safely be offered at the altar of incense. Will large and liberal bounty dispensed in the best of causes, suffice? No; a man may give all his goods to feed the poor, and his body to be burned, and all may "profit him nothing." Casual services, high affections, frequent tears, serious resolutions, penances, even thousands upon thousands of prayers, will not save the soul. Its redemption is precious, and God alone can accomplish it. There is but one appointed way; it is narrow; it may be arduous; it is little frequented; but in it alone is there hope or safety.

Reader, "*Where art thou?*" Art thou in this narrow way of life? Another year is closing over you; external things, it may be, are thriving with you; the prospects of the Church at large, and of your own Church, as much as any separate part of it, may be most cheering. But

what is *your* position, what are *your* prospects? It is high time to answer these questions. The night is far spent and the day is at hand; slothfulness had need be ended, all love of darkness rather than light, had need be wholly conquered. Decide, therefore, now. Decide to follow the Lord fully, for now is the accepted time; *now*, while it is still called to-day, is the day of salvation, and nothing less than prompt and clear decision will fulfil your duty. All things are ready to encourage and to help you; for "the Spirit and the Bride say, come, and let him that heareth say, come." Reader! who shall answer next year, nay who shall ask next year, "*Where art Thou?*" How much may depend on decision, now! Be not deceived; trifle not with God; seek the prosperity of Zion by first adding yourself to the number of her children; and then all will be well with you. Alike in her trials and her victories, you will be safely sheltered in every storm: for nothing can shake or move her, she is founded on a rock, and her name is "THE LORD IS THERE."

III. THE PRESENT RELIGIOUS MOVEMENT IN GERMANY.*

PERHAPS the most remarkable sign of the present times is the sudden and unexpected interest which has been called forth in behalf of religion in one form or another, throughout the world, particularly throughout Europe. It is not one or two countries only which share in this interest; almost all, whether on this side of the true or the false, participate in it. A few years ago, all was silent indifference; now, Great Britain, France, Belgium, Holland, Switzerland, Germany, give unequivocal indications of life and energy. Next to our own beloved Scotland, there is no country more interesting in this connection than Germany. It is the land of Luther and the Reformation. Subsequently, it has been the land of Infidel Rationalism. It is also the land of high scholarship and learning, and the fine arts. One would like to mark any traces of religious movement in its vast population. What adds to the interest in the present case is, that the awakened religious spirit and zeal have appeared, not so much among the Protestants, as in the heart of the Church of Rome. In other instances, the religious revival may, unhappily, have been a revival of Popery; but the peculiarity of this case is, that it is a revival of truth among Roman Catholics, and yet independent of any aid from Protestants. It is a movement, not from *without*, but from *within*. So far as we are aware, it is the only example at present of this state of things; and it is fitted, with the divine blessing, to lead to very important consequences. If such movements may appear in the citadel of Antichrist, without teaching from *without*, who knows how widely and unexpectedly defection may spread

* Notes on the Rise, Progress, and Prospects of the German Catholic Church—By SAMUEL LAING, Esq. London. Pp. 332.

through her ranks, or what remarkable proofs may be presented of the free, and sovereign, and powerful grace of God?

As might have been expected, there is anxiety on the part of the Christians of Britain to learn something of the true character, and extent, and probable results of the German movement, familiarly known under the name of the New German Catholic Church. But it is extremely difficult to obtain full or satisfactory information. The censorship of the press in Germany, in general—a censorship so strong, that the leading newspaper of Germany, the *Allgemeine Zeitung*, dares not breathe a whisper about the movement—and the excessive jealousy of several of the leading civil powers—a jealousy which has gone so far as to forbid the pronouncing of the very name of the New German Church—limit the sources of knowledge, and, in some degree, poison those which exist. We do not pretend to have overcome these obstacles; but we have explored the best sources of information which were open to us, and we are anxious to communicate the general results of our inquiries to our readers. It is possible that we may not add, after all, much to the actual knowledge of those who have been studying the subject; but it is well for such persons to have a summary of what is known, while it may be hoped that, to many readers, the following observations may possess some degree of freshness, and novelty.

I. Present extent of the movement.

With regard to the extent of the movement, though it may be said to have commenced with Ronge's letter, so recently as the 1st of last October (1844), or more correctly speaking, on the 13th of February 1845, when he constituted the first congregation, yet it already numbers one hundred and ten congregations, ten thousand communicants, and about fifty thousand adherents—and these daily increasing. Such was the statement a few weeks ago; but the most recent accounts mark growing progress. M. Theremin gives the names of *one hundred and sixty-two towns*, where congregations are formed, indicating a *third* more congregations than the preceding number, and doubtless a corresponding increase of communicants and adherents. The leaders consist of above twenty preachers, lately priests of the Church of Rome; several professors in the universities, particularly Dr. Theiner, eminent as an author as well as a teacher. The leading preachers, Ronge, Czarski, Kerbler, &c. make missionary tours through different parts of the country, establishing new congregations and dispensing the Lord's supper wherever they go. They are generally attended by large, often immense, audiences. Two thousand to three thousand is by no means an uncommon attendance—sometimes the numbers are rated as high as eight thousand. It is stated, that their progress is more like a triumphal procession than a preaching excursion. One curious evidence of its popularity is, that where there are railroads, the proprietors give them free tickets. In the absence of buildings available or sufficiently large, they are often compelled to betake themselves to the open air. This is a new thing in Germany, and always adds to the solemnity and impulse. In some cases, where the town councils possess the command of large churches, they have placed them at the disposal of the new body, though thereby incurring the displeasure of hostile parties. In other cases, where the populace have had an opportunity of showing sympathy, they have not been slow in a loud and earnest manner of testifying their general approbation, though remaining themselves the subjects of Rome. Most of the towns of Germany have sent addresses of congratulation; and

the great mass of Protestants, with an exception to be afterwards noticed have indicated the warmest interest—sometimes almost to excess. It is understood that the great body of the declared adherents consist of the middle and humbler classes in the cities and towns, who are not directly dependent upon Government, civil or ecclesiastical; in short, the more intelligent, whose outward condition in life allows them to follow out their religious convictions without fear. In regard to the *impression* produced on the hearers, it is stated, that the addresses are characterized by simplicity, and affection, and adaptation to the German mind; that they are listened to with deep and general interest, and that even spectators as well as adherents are not unfrequently affected to tears by the hearty singing, and the scriptural simplicity of the dispensation of the supper—so unlike to what the poor Roman Catholics have been accustomed. And with regard to the *means of perpetuating* what has been begun, it is satisfactory to find that money is in the course of being collected, by voluntary liberality, for the support of the German Church—a new and trying thing in Germany; that already respectable subscriptions have been contributed by individuals, mercantile companies, and even town councils; that in one case, at least, females have been associated for collecting money—an entire novelty in the land; and that churches have been built, and other means of permanent usefulness provided. One remarkable proof of the depth and universality of the movement, and of its seizing upon the mind of the country, remains to be mentioned; and that is the fact, that in the course of a few months it has given birth to three hundred pamphlets and publications. Meanwhile, the writings of Rationalism and Infidelity have been arrested. The new, in its absorbing interest, has well nigh suppressed all other religious discussion. To such an extent has it filled the literary market, that at the recent book-fair of Leipsic, one entire division of works was set by themselves bearing the name of “The Rongenian Literature.” That such a state of things as this should have appeared anywhere in the course of a few months, and especially among a people of such phlegmatic spirit and staid habits as the Germans, is wonderful indeed. We may be sure it is no every-day occurrence. Whatever may be the result, it warrants serious thoughts for the future.

II. But the reader may now ask, What are the *causes* of so unexpected a movement? They do not seem to be connected with the immorality of the Romish priesthood in Germany. That immorality, as appears from recent documents, is very flagrant; so much so, that old devout bishops complain, with evident sincerity and deep grief, of the confessions which they are constrained to receive from their inferior clergy. Nor is it easy to trace any direct connection with the sowing of the seed of evangelical doctrine in the Church of Rome, twenty years ago, by Sailer and Boos, and others, who still remained within its pale. There may have been such a connection; but labours which do not, in the first instance, acknowledge the great, imperative duty of abandoning the corrupt communion of Rome, are generally little blessed for any permanent good. The first leading cause seems to have been the oppressive treatment of the students and junior clergy by the professors and higher priesthood of the Church. The despotism, apparently intended to break every spirit of freedom, is fearful, and creates its natural fruit—re-action. Ronge had suffered severely from this quarter for years; and many of the young men educating for the Church were conscious of the same cruelty and degradation, and longed for liberty. This may tend to explain why the movement has partaken so much of the character of a thirst for

freedom, and why it is so popular. There had been long preceding oppression and a sense of injury, which waited and panted for an opportunity of deliverance. The young man's bourse of study for the priesthood is sufficient to agonize, if not crush, every generous mind. Five hours' daily repetition of the same Latin prayers, in silence, and separation from others—what can be conceived more destructive to mental acuteness, sympathy, enjoyment? What better fitted to reduce the youth to mere pieces of formal mechanism—to make them the wretched tools of any oppressor?

The opportunity of relief was created by the Church of Rome herself; and this constitutes the leading and main cause of the movement. We allude to the revived superstition of the pilgrimage to the Holy Coat of Treves. Whatever may have been the previous preparation, doubtless this was the immediate, as it is the avowed, cause of the formation of the New German Church; and no wonder, when, in the course of a few weeks, and in the midst of a people who had all passed through a system of boasted national education, a million and a half of pilgrims could, in the nineteenth century, at the signal of a bigoted archbishop, be persuaded with joy to set out for the worship of the pretended seamless coat of the Saviour, while there were twenty coats presenting the same claims: it was high time for every man who had a spark of freedom, civil or ecclesiastical, and who did not mean to resign himself and posterity to the superstition of the dark ages, to arise with a solemn and earnest protest. Such is the origin of the New German Church. Of course, it has gone much further than a denial of the efficacy of the pilgrimage to Treves. It comprehends a wide and, we hope, radical reformation; but now has it been with Rome as it has often proved before. Her confidence in the superstition and idolatry of her subjects has betrayed her into a course more destructive than all the efforts of avowed enemies. Anew we seem to have an illustration of what has frequently been exemplified in her history—that the very season when she does the most daring things is the season from whence a re-action of disaster may be dated and expected.

Now that the spell of authority has been broken, and that many begin to breathe more freely, other causes come in, to add their influence and aid the revolt. The controversy in Popish Germany, of late years, respecting mixed marriages—the union of Protestants and Papists—may be reckoned in the number. The Church of Rome insists that the children of such marriages shall all be brought up Roman Catholic. This is felt to be a great hardship and injustice; but here the church has proved stronger than the civil power. The New German Church opens a door of relief to families so situated, and, accordingly, we are informed such parties very generally adhere to her communion. In some places, the adherents of the New Church are almost confined to parties of mixed marriage. This indicates how strong is the influence of the cause to which we refer, while a real social good is conferred.

III. And now let us advert to the *importance* of the movement. From its being blended so much with mere feelings of personal and social liberty, many may think less highly of it. They may say, and truly: "This is a very different thing from the love of the truth as it is in Jesus and submission to His divine authority. This may all exist without the salvation of the soul." True; still is the movement most important in itself, and in its probable consequences. Liberty, whether civil or religious, is not to be despised. It is an unspeakable blessing, and lies at the foundation

of many others. Indeed, a certain share of religious freedom is almost essential to true religion—certainly to its propagation. Then the actual separation from Rome is a great step in advance. It is a solemn, scriptural duty, which many devout men in the Romish Church have never had the courage to comply with. In this respect, the present leaders and their adherents are far a-head of not a few in whose religious knowledge we might have greater confidence. Complying with a plain, commanded duty, though thereby exposing themselves to much obloquy and danger, it may be expected that their fidelity to principle will be honoured by the great Head of the Church, and that He will lead them onwards in the way in which they should go. Next, whatever may become of the existing and grown-up generation—however defective their religious knowledge and attainments—the movement is of the greatest importance for the sake of their children, and children's children. Not only are the young set free from the oppressive yoke of an education in Popery, but they are rendered accessible to sound instruction by schools and books, &c., through the labours of enlightened Christians, from which they would otherwise have been excluded. This is an advantage, whose full value it would not be easy to calculate. And, lastly, besides promoting liberty in Germany, and opening up channels for correct knowledge, there is the pleasing prospect of the movement stretching to other lands. It is understood that similar movements are preparing in the Romish Churches of Switzerland and France; and already its influence in Germany is beginning to be felt in Poland—a country hitherto almost sealed against evangelical effort, or anything which remotely tends to it. Several of the teachers connected with the German movement, such as Czerski and Wamarski, are either Poles, or speak the Polish language, and, unopposed, have been proclaiming the views to which they have attained, in Russian Poland. Plainly, this abandonment of Rome, so full of life, and energy, and the spirit of propagation, is no common-place matter, whatever may have been the causes, and however mingled, which gave rise to it.

IV. To refer more particularly to the *favourable indications* of the movement, so far as these have appeared, it is no more than fair to leading parties to state, that though the adulations, and almost worship, which some have received, would have been sufficient to upset most men's minds, it is distinctly stated by those who have access to know, that, as yet at least, there has been no appearance of spoiling. This is not saying little, in the circumstances. It argues the presence of strength of mind and religious principle. Then the Confessions of Faith, which are very numerous—at least twelve have been published—are, for the most part, though not entirely, sound, so far as they go. They may, in some respects, be general and vague; in others, defective; in others, admit, or seem to admit, principles which, if carried out, must lead to serious and injurious consequences;—with all this, there is a great body of Truth, which, on the other hand, if logically followed out, must lead to more enlarged and matured views, and prove a defence against all serious error. As a whole, all must allow that there is a prodigious change to the better from the Council of Trent and the daily observances of the Romish Church. Czerski and several leaders have, the other day, publicly denied that they hold the Confession of Augsburg; at the same time they state, that they do not differ materially from the principles of this Protestant standard.

What is better still, there is not only a full acknowledgment of the Word

of God as the only foundation of religious knowledge, and the only standard of moral and spiritual authority, but there is an earnest and growing thirst for copies of the Scriptures on the part of the new congregations. This is a natural result of the doctrine of their Confessions of Faith in regard to the Scriptures, as the rule of faith and practice, and also of the honour which the leaders show for the Word—preaching from it, and recommending its perusal. In three leading published addresses of Ronge, the grand scope on this point is, that the Bible, the entire Bible, and the Bible only, is the rule of religious faith and practice. A new translation has already been made of the New Testament by the German Church—a correct and admirable translation, we are informed; and so impatient are many of the flocks to obtain copies, that, though a small book, it is brought out in parts, to meet the eager wishes of the people. In other cases, where the prejudice against Protestants is not so strong, the old standard version of Luther is preferred; and not a few congregations have sent for a supply. It is not uncommon, in answer to their applications, to despatch forty or fifty copies to a single congregation. What a contrast is this to the state of things prevalent in the Church of Rome! What a contrast to what these parties were themselves accustomed to but a few months ago! Where the Spirit who inspired the Scriptures awakens an eager desire to possess or to read the Word, we may be sure good is intended, if, indeed, it be not already begun. It is a favourable sign of a man, and of a people, when it can be said: “Behold, they read the Word of God.” It is the more remarkable, when it is remembered that the Bible is comparatively little read in Germany, even by the Protestants; and no wonder—when men have robbed it of its inspiration, what great inducement can they have regularly and devoutly to study it! After all, they may be reading but the words of men, fallible, like themselves. It is, doubtless, from the same cause that there is so little reference to Scripture, and so little scriptural illustration in the German Protestant sermons, as compared with those of this country. There, morality, independent of revelation forms the great field.

Another favourable sign is, the uniformity and clearness with which all the official documents recognise the vesting of the election of office-bearers in the members of the congregation as an important Christian principle. This is a new thing in Germany, whether in the Protestant or the Popish Church. It is an act of homage to the great Head of the Church, in a way, and at a time, when his Headship is peculiarly called in question, and demands special acknowledgment. It may be expected that, in return, he will honour those who honour him. We may add, that, with all the éclat with which the movement has been, and continues to be, attended, incipient persecution has appeared in more than one quarter. In some strongly Popish towns, it would infer an immediate loss of business and of livelihood, to declare for the New Church. While this persecution affords a presumption that it is truth which is persecuted, the prudence, and patience, and resolution, which are all exercised under it, indicate the presence of no small religious principle.

V. With regard to the *unfavourable circumstances* in the movement, we have no desire to disguise them. They are sufficiently obvious. The Confessions of Faith are far short of what intelligent Christians in this country could wish—far short, Mr. Laing, the author of the work before us, believes, and justly, of what men in the humblest class in Scotland would probably draw up in similar circumstances. The vital doctrine of justification by faith, without works, and of the necessity of the agency

of the Holy Spirit, are not brought fully or clearly out in any one of them. Nothing may be said in the way of denial, and expressions may be used which will cover them; but when giving forth the doctrines of a Christian Church, it looks ill not to announce, unequivocally and earnestly, the most pressing and distinguishing truths. There is also a very general charge brought by many against the New Church, that it manifests a Rationalistic tendency; and this is confirmed by the welcome with which it is hailed by the Socinian party among Protestants, and the sceptical party among the Jews; and also by the strong jealousy with which it is regarded by the most eminent friends of orthodoxy in Germany. The ignorance and irreligion of many who range themselves on the side of the New Church, and the fact that not a few of them are notoriously animated in their adherence by mere hatred of the priesthood, and love of freedom and of country, are pleaded in behalf of the same conclusion. These things are certainly not without considerable weight. They demand caution on the part of British Christians—the caution of not at once taking for granted the evangelical Christianity of all who claim the name. But this is nearly all; the unfavourable features of the case are chiefly negative. They spring from our defective information. More complete knowledge might greatly modify them; and it is hard to judge severely of others, simply because we do not happen to know them better. Then it is to be remembered, that great allowances are to be made for men suddenly and unexpectedly called to separate from Rome, with little previous knowledge or education to fit them for so serious a step. Of how little avail must the education of Rome, as a priest, now be to him as a Protestant pastor! What a contrast—the mummery of external forms to the demand for daily and varied Biblical instruction! Besides, it is to be considered that there may be some policy—we do not say that it is wise or warrantable—in holding out, in the first instance, general colours, so as to gather out as many as possible from the pale of the Church of Rome, leaving a more exact adjustment of doctrine to an after period. It is probable that the movement, as a movement, is far more formidable and sweeping—embraces a much larger body of men—than could have been expected if such a doctrine as justification by faith had been accurately defined. It is not to be forgotten that, in the period of the great Reformation, the motives of many who bore a part in the struggle were very mingled—some selfish, others patriotic, and only some truly and enlightenedly religious. And why should it be imagined that a reformation in the nineteenth must, in its circumstances, entirely differ from the glorious Reformation of the sixteenth century?

With respect to the approbation of declared Neologians, and the suspicions of the eminently orthodox, this is not necessarily conclusive against Ronge and his friends. Both may be mistaken—nay, very possibly the favour of the one, without very just grounds, may be enough to provoke the jealousy of the other. It is understood that, to prevent misapprehension, the New Church has declined more than one proffered service from the Reformed or Neological Jews. It is possible that the circumstance of the New Church outstripping the evangelical Protestants in the thorough separation of their worship from all that savours of superstition and idolatry, as well as their more correct views of the mode of election to office in the church, may have displeased devout men, by reminding them of duty which they are not prepared themselves to follow out. Crucifixes on the altar are offensively common in Lutheran churches. This would explain, without any fault of the New Church's, the dislike with which

it is treated by some from whom cordial sympathy might rather have been expected. It is also to be borne in mind, that it is only a party of the evangelical Protestants—distinguished men, but not by any means the entire body—who are suspicious of, and hostile to, their new brethren; that the German correspondents of the *Continental Echo* and *Archives du Christianisme*, both of them evidently men of intelligence, and warm friends of evangelical religion, entertain a favourable opinion of the movement, while fully alive to its present defects; and that Czerski, a leader second only to Ronge, has publicly addressed a letter to the German churches, in which he confesses Jesus Christ as the Son of God, and the only Saviour, and protests with energy against Infidelity, wherever it may be found. It may be added, that he has just written, in defence of the divinity of the Saviour, against the “Friends of Light”—the Socinians in the Protestant Church. This is perhaps the more remarkable, that in the Confession of Faith which he drew up, and which the congregations formed by him have adopted, there are fully as many objectionable things as in any of the others. We may ask moreover, as the German correspondent of the *Archives* asks: What do the great mass of earnest souls, fresh from the superstitions of the Romish communion, know about Neology or Infidelity? They are too little acquainted with theological controversy to have any just idea of the meaning of the words. Perhaps their temptations rather lie in an opposite direction.

VI. The *probable prospects* of the German movement need not detain us long. The reader may form his own judgment from what has been stated. As a whole, we think we may say it is hopeful; but much, under God, will depend upon circumstances. Mr Laing, the traveller, an able and intelligent observer, whose “Notes” we have read with great pleasure, seems to entertain an opinion far from sanguine. He proceeds upon the servility and prostration of the German mind—the fruit of political despotism—the want of thorough education and self-independence—the looking up in all things to the Government, and being guided by it—the softness of the German character, and the evanescence of the efforts of the people—the absence of real religious spirit and habits among the Protestants, and the probable unwillingness to make permanent sacrifices for the New Church—the want, too, of intercourse among themselves. No doubt, viewing the movement wholly by the light of reason and human probability, there is much force in such influences. But if it be indeed the work of God, we may be sure He will find ways of overcoming obstacles, and even rendering them subservient to its progress. In Mr. Laing’s just admiration of the Free Church of Scotland, to which he repeatedly refers, we fear that he tries the New Church of Germany by a rather severe standard. It is scarcely to be expected that the Confession of Faith, or the pecuniary sacrifices of a body of Papists but a few months out of the Church of Rome, should admit of any comparison, even the most distant, with the documents and the doings of old and well instructed evangelical Protestants in the most Protestant Church of Christendom, and that in a great crisis of its history, fitted to stir the faith, and zeal, and liberality of its office-bearers and members to their inmost depths. The New German Church may come very far short of the Free Church, and yet be a noble and hopeful church of the Redeemer. We rejoice to learn that the Free Church, remembering her high and peculiar calling, has addressed the leaders and friends of the German movement, pointing out what is defective or erroneous in their views, and encouraging them to go on to evangelical perfection. There may be a

peculiar propriety in the Free Church sending such an address. There can be little doubt that the Scottish movement encouraged the German. Down to the time when such an example appeared, there were just grounds of quarrel with Rome. These however, were allowed to slumber. It was only after an impressive testimony to the claims of conscience and principle that men became bold. At the same time, it were well that other Churches pursued the same course of brotherly-kindness.

While we are writing these sentences, tidings have arrived of not less than three collisions between the German Church and the civil powers. Though the friends of the religious movement do not seem to be blameworthy in any of the cases—though their enemies were the aggressors—and though the whole circumstances indirectly show the accuracy of our first observation in this paper, as to the extent and strength of the movement, yet we deeply deplore anything that has even the appearance of tumult and violence. It is, doubtless, a device of the great enemy to bring the Church under reproach, and to afford a handle to civil authorities, such as Prussia—which may be nothing loath—to interfere. The innocent way in which the collisions were brought about, in so far as Ronge is concerned, affords a good illustration, and not a bad defence, of the way in which similar collisions took place in this country in the days of the Reformation, between the Reformers and their friends and “the rascal multitude.” We would naturally have wished that, if the New German Church was to be persecuted, this should have been later in the day, after it had had time to consolidate its strength and mature its views; but God’s ways are not as man’s ways. It is possible that it is possessed of greater consistency and strength than many in this country have given it credit for. It is usual with God, where he bestows grace, very shortly thereafter to try it. The trial may have the effect of separating many who, from unsuitable motives, have been drawn into the movement, and of purifying and confirming others. Meanwhile, it is a serious thing to an infant cause, to have arrayed against it the military despotisms of the German States. Loudly do all its friends need the sympathy and intercessions of the faithful. We have only to add, that we cordially recommend Mr. Laing’s little work to the attention of our readers. There are some views, and important ones, in which we cannot concur; but the “Notes” are replete with information, and they possess the quality for which all Mr. Laing’s writings which we have seen are distinguished—of making the reader think for himself. That quality is one of high value; and the skill is admirable with which he turns the pilgrimage to Treves into an argument against the efficacy of the Prussian system of national education, and against the policy of endowing the Roman Catholic priesthood of Ireland as a means of discouraging superstition. The topics are excellently handled, and well deserve the consideration of our legislators.

—*Free Church Magazine.*

IV. THE GOSPEL IN HOLLAND.

THE Church of Holland shared in the general religious depression which crept over Europe about a century ago, and is only slowly reviving from its torpor. So far had it degenerated, that, as among ourselves, its orthodox Confession would at one time have been modified, or even abolished, had it been only *principle* that stood in the way ; and there as in other degenerate lands, Popery is now struggling hard for the mastery, and fast making progress. The Dutch clergy are laboriously trained ; but their training is another proof that gifts and literature, precious as they are, are not graces. Erastianism reigns through all its borders ; for the Church is avowedly managed by a Minister of State appointed for the purpose. We are accordingly told that Socinianism, in forms more or less disguised, is prevalent among the religious teachers ; and “ Holy Holland,” one has said, “ the invincible rampart of the truth of God, will soon be what Israel was when the Lord exclaimed : ‘ Woe unto you, teachers of the law ! for ye have taken away the key of knowledge : ye entered not in yourselves, and them that were entering in ye hindered.’ ”

We thus perceive that in that favoured country, Popery and Rationalism are achieving their wonted triumphs over the souls of men. An eye-witness has told us that Holland, so bold and resolute for the truth when first it was reformed—so faithful to the Word of God in the doctrines which it professes—so highly signalized among the Churches of the Reformation—so resolutely set against yielding to the persecutor’s rage—has consented to obscure the truth for which it once nobly suffered, and to substitute the fancies of men for the revelations of Jehovah. Error has penetrated—has taken root—is established in many places. The world, with its riches and allurements, has supplanted the religion of God ; and now Rationalism has largely taken the place of the Saviour—the form of godliness has superseded the spirit and the power among the masses of the nation. Popery and Neology contend for the mastery of mind ; and as the former is ever active and vigilant, while the latter is inert and inefficient, who that has read the history of the past can doubt the issue of the struggle ? In reference to spiritual things, darkness will cover the land, and gross darkness the people.

But hear the voice of one from that once privileged land. The words convey a loud appeal across the German Ocean : “ Great anarchy of principle reigns in our Churches : Socinians, Arians, Pelagians, Remonstrants, all under the name of Reformed pastors, preach in full liberty their perverse doctrines.”—“ The Synod, composed in a great part of unfaithful pastors, does nothing to stop this fatal flood.”—“ In our cities and in our villages, in catechetical lessons and in

other books, Arian and Socinian doctrines are everywhere preached, and pastors are never summoned to account. The training of the young is so conducted as not to offend the Roman Catholics; and though the State has adopted this treacherous measure against the truth, the Church has not offered a single reclamation—not a single word in defence of scriptural education.”

Further; in Holland there are three universities, and “in two of them men teach an infidel science—a modified Rationalism—a system of doctrine in which vital truths, such as the Trinity, the divinity of our Saviour, the inspiration of the Scriptures, the expiation and death of Christ to satisfy divine justice, the personality of the Holy Spirit, all that forms the foundation of our religion, is denied in the most insidious manner; and it is under such teaching that young ministers are prepared for the preaching of *the Gospel*”.

Nevertheless, there are men in that land who now sigh and cry unto God over the reigning abominations; and he has given token that he has heard, and will answer. Strangers remark the strict observance of the Sabbath-rest in some of the cities. The hour has come when the children of God, in that privileged land, begin to awake from their torpor. A goodly number of ministers are now proclaiming all the counsel of God. There are among them men who can “in flame the heart with holy ardour, or refresh it with the oil of peace.” From house to house, religious societies and meetings for prayer are held. It is not now their question what will please or displease men; but what will convert, what will save, what will sanctify their souls. Men who would rather bring sinners to enjoy the unction of the Holy One, than infect them with a crude and diluted theology, proclaim the way of salvation by the free grace of God. They are not satisfied with merely preaching the truth in formality—they seek for its fruits—they pray for its increase—they fortify themselves with the Word of their God—they reclaim against the reigning corruptions—they speak in faith to the spiritually dead; and though they may still be few who do so, God has ever chosen, and he is now choosing, in Holland, weak things to confound the mighty, and things that are not, to bring to nought things that are.

In consequence of these movements, headed by such men as the poet Bilderdyk, and the lawyer Da Costa, the ancient spirit of Holland begins to be stirred.

Religious men who visit Holland, and who are thoroughly qualified to judge of her condition, cherish sanguine hopes of her thus rising from her deep degradation. They liken the kingdom to a garden whose odours are still felt, nay, felt the more, although the sun has set; and, remembering that the Sun of Righteousness is still, as of old, powerful to reanimate and quicken, godly men anticipate the time, and that not distant, when, at the name of Jesus, many in that land shall bow in spirit and in truth. Symptoms of that consummation already thickly appear. The word of God is producing the promised

effects. Now, as of old, the pitchers with their lights are seen—the trumpets and the trumpeters are heard. The sword of the Lord and of Gideon is drawn, and, in spite of persecution, its bloodless victories will be achieved. Let British Christians—above all, let Scottish Christians, labour and pray for that result, fraught, as we hope it will prove, with blessings to the nations. A bulwark for the truth will thus be erected, and Christ will see of the travail of his soul among a people of whom even a bigoted Romanist was compelled to confess, that they “are intellectual by means of their good sense, their industry amounts to genius, their phlegmatic temperament makes them virtuous, and with them passion is reason.”—*Lectures on Foreign Churches.*

V. STATE OF THE FREE CHURCH AT THE CAPE OF GOOD HOPE.

THE Presbyterian Church at Cape Town has, since the disruption, remained in an anomalous position, having joined itself formally, or at least declared its adherence, to neither party, the old Establishment or the Free Church. This state of things cannot continue long in a truly Presbyterian congregation: for such a Church, can neither exert its principles, enjoy its privileges, nor exercise its functions, without adhering to some superior body. This is now felt at the Cape, as will be seen from our correspondent's communication, which we subjoin. Our esteemed friend (whom some of our readers will not fail to recognize) has been exerting himself to have this state of things rectified, and we trust not without some measure of success. Some of the professed friends of the Free Church of Scotland in the Cape Town congregation have taken the ground, that their church has never been, and now is not, in any such relationship, civil or ecclesiastical, as to require of them any decided step of one kind or another; that they are (after a sort) a spiritually independent body, and therefore are virtually and really *Free* already. To this point our correspondent has addressed himself, bringing out clearly the law and justice of the case: so that it seems to us strange how any Scottish Presbyterian congregation, with any such ecclesiastical or civil tenures, can call itself *Free*.

The allusions to persons, not being of a private, but of a public sort, we retain, as they are in our correspondent's letter. The names are known to some of our readers, and will to them render the communication all the more interesting.

Letter from Cape Town, dated August and September, 1845.

When I last wrote to you I stated that I had not joined the Scotch Church at this place, under the impression that, as far as I would then discover, its ecclesiastical status was that of a Church in connection with the Established Church of Scotland. Since then I have pursued my enquiries concerning it, and have obtained a sight of some papers which satisfy me that the view then taken by me was not an incorrect one. I am desirous of explaining this to you, in order that you may not think I have taken up any unwarrantable position, or acted upon insufficient grounds. This becomes the more necessary with reference to the fact that the *Scottish Guardian* is seen by friends in Calcutta, who may have observed in it two letters, one from Dr. Abercrombie of Cape Town, the other from the Rev. Mr. Morgan, both of which appear to me calculated to give an erroneous impression of things in connection with the Free Church in this colony.

The following is an extract from Dr. Abercrombie's letter of the 24th June, 1844, which appeared in the *Guardian* of the 29th Nov. 1844 :

"The Church here has not formally seceded,—standing as an isolated Church, uncontrolled in any way by Government, and having had very recently the principles of non-intrusion distinctly recognized in the appointment of our present minister, the Rev. George Morgan. It was, however, the desire of the minister and a majority of the session to have come forward and boldly approved the principles of the Free Church, and tendered her ministers their sincere sympathy under their present severe trials. On the occasion, the deacons claimed a right to vote, as having been alluded to in the communication from the Church as conductors of the mission jointly with the members of session, and, I regret to say, they were opposed. The Church, however, was put in possession of all particulars, and more than sufficient proof afforded her of the kindly feelings of the Church here in her behalf; and, I am happy to say, that at a meeting of the Presbyterians and friends of the Free Church held subsequently, resolutions to the same effect as those submitted by our session were carried unanimously, and a subscription commenced in aid of the sustentation fund, and I have myself had the honor of transmitting the same together with the small amount raised, to Dr. Chalmers."

At present I will merely say in reference to the appointment of the Rev. Mr. Morgan, that it could scarcely be considered as any very distinct recognition by the Government of the non-intrusion principle. Mr. Morgan was minister of the Dutch Reformed Church* at Somerset, already receiving a salary from Government. His appointment to the Scotch Church was a mere translation from one church to another, the ministers of both of which were in the pay of the Government. The congregation certainly called him, but the question of intrusion or non-intrusion was never raised, it being a matter of perfect indifference to the Government whether Mr. Morgan drew his salary as minister of Somerset, or minister of St Andrew's. This negative kind of non-intrusion has no doubt, been repeatedly exemplified in the present Scottish establishment.

I must enter into some details respecting the letter of the Rev. Mr. Mor-

* Many of the congregations of the Dutch Reformed Church in this colony are served by ministers ordained by presbyteries of the Established Church of Scotland.

gan. It appears that Mr. Robertson, one of the Deacons of the Scotch Church, Cape Town, had written to the Rev. Mr. Thompson of Ednam a letter in which (I take this from the *Guardian* of the 11th February 1845) he had stated among other things, that Dr. Adamson, the former minister, had joined the Free Church, but our present minister, Mr. Morgan had given great satisfaction. Through the blessing of the Lord on his labours, our church, once so empty, is now filling up, and many who never used to enter a place of worship are now found regular in their attendance; moreover the Mission may now be said to embrace about 450 or 500 people, old and young, and "we have also a day-school for children, the attendance at which averages 120." The whole of this (I still quote from the *Guardian*) was represented as being in immediate connection with the Colonial scheme of the Establishment; and some proceedings in reference to this congregation having been held in the Free Church Assembly in consequence of papers sent home from this country, Mr. Robertson stated that this was "much to our annoyance," and "we cannot recognize their (the Free Church's) interference in the matter." It is in reference (adds the *Guardian*) to private and unauthorized statements such as these that Mr. Morgan writes officially, in the name of himself and his Kirk-session, informing Mr. Young and the Committee, that he cannot conscientiously concur in them, especially in those referring to the late secession from the Established Church."

Here let me pause for a moment in my narrative to explain that the proceedings above alluded to as having been held in the Free Church Assembly had reference to the ordination of Mr. W. Gorrie as a missionary minister of the Free Church, provided that the conductors of the Mission, and especially Mr. Gorrie himself, approved of the principles of the Free Church. An application had been sent home by the Kirk-session, ere the disruption, in order to procure his ordination, and a copy of the application was also sent to the Rev. Mr. Macfarlan of Renfrew, who brought it forward in the first General Assembly of the Free Church. Hence the *conditional* authority to ordain. The ordination was to be made by certain ministers named in the Commission. On the question being mooted in the session in the form of a vote of sympathy with the Free Church, the motion, as stated in the extract from Dr. Abercrombie's letter, was lost; showing, as far as anything can show, that at the majority of the then conductors of the Mission, viz. the Kirk-session and the Deacons, did not approve of the principles of the Free Church; and Mr. Gorrie, though desirous of it, remains without ordination to this hour.

The chief portion of Mr. Morgan's letter is occupied with a remonstrance against the improper and unauthorized use made by the Colonial committee of the Established Church, of a private communication. The following extract is all that concerns my present purpose:

"While I repeat that I do not object to any individual communicating to his friend his own views and sentiments, in a proper manner, and for a legitimate purpose, I feel bound to add, with a view to obviate misconception, that I cannot conscientiously concur in many of the sentiments expressed in the said letter, and particularly in those referring to the late secession from the Established Church of Scotland, and I have good reason to believe that, had the letter been submitted to the Kirk-session, it would have been seriously objected to on various grounds."

Now I cannot but think that this letter of Mr. Morgan is calculated to give the impression that the kirk of St. Andrew's at Cape Town is a

church at all events *as much* in connection with (or use any other term you please) the Free, as with the Established Church of Scotland. Such indeed appears to have been the conclusion drawn by the *Guardian* of the 11th February 1845 in the following remarks—"By giving publicity to Mr. Robertson's letter, bearing, as it does, to speak the sentiments of the congregation at Cape Town, and of its minister and Kirk-session, the committee have grossly misrepresented these respectable parties, and done to them positive injustice. Having obtained direct evidence of this fact, under the hand of Mr. Morgan himself, we conceive the committee are bound to give the only redress in their power. The letter of Mr. Morgan is certainly not such an one as might have been expected from an avowed adherent of the Establishment; but neither assuredly is it the production of one zealous in behalf of the Free Church. The language is at best but doubtful."

But it is time to look to the Ecclesiastical *status* of St. Andrew's, Cape Town.

The first extract I have to give you is from a circular published in Cape Town, without date, but probably towards the close of 1824, or the early part of 1825.

"The Presbyterian Church has received a legal establishment in India, in Nova Scotia, great part of Canada, and of New South Wales; and it is about to be placed on an equal footing with the sister establishments in the West Indian Colonies."

"In a letter addressed by Earl Bathurst to the moderator of the Presbytery of Glasgow, dated 13th May 1824, His Lordship intimated the desire of His Majesty's Government to extend to His Majesty's Presbyterian subjects abroad, the means of enjoying the religious ordinances of their country; and of affording such *pecuniary aid* as may be necessary in addition to the funds realized from other sources to construct churches, and maintain a pastor in each church."

"The Scotch community in the Cape amounts to nearly a moiety of the Anglo-Colonial population; and the administration at home having expressed a desire to afford to the Presbyterian communities out of Britain, the means of enjoying the ordinances of religion according to the institutions of the Scotch Church, it only remains for us, in the meantime, to suggest, that an early meeting of the Presbyterian community take place, with a view that the necessary measures should be adopted for this purpose; and that the wishes of so respectable a body should be laid before His Excellency the Governor, whose uniform attention to the religious interests of all classes, and His Excellency's well-known disposition to promote such objects, leave no room to doubt that he will not only become the channel of communicating to His Majesty's Government the wishes of the Presbyterian community, but also facilitate any practicable arrangement in the meantime which may appear conducive to the attainment of this object."

"It will be the duty of a Presbyterian pastor, to recall within the bosom of the National Church those members, who have hitherto been left to wander whithersoever they would; not to make proselytes from other communions, but more especially to dispense the ordinances of religion to Scotchmen and Presbyterians."

The original object contemplated by the Circular was clearly the establishment of a Church in connection with the Established Church of Scotland.

The following are extracts from a letter addressed by a committee ap-

pointed for the purpose, to the Rev. the Moderator of the Presbytery of Edinburgh, on the 10th February 1825.

"With the view of soliciting the opinion of the Presbytery of Edinburgh and its kind offices, in bringing the subject of the present communication under the consideration of the General Assembly:—We beg leave to transmit to you printed copies of resolutions passed at a public meeting of the Scottish and Presbyterian community, held under the sanction of his excellency the Governor, for the purpose of taking into consideration the expediency of erecting in his metropolis a Presbyterian Church, to be placed in communication and connection with the National Church of Scotland, either by being attached to the Presbytery of Edinburgh, or placed immediately under the auspices and jurisdiction of the General Assembly, as may appear most accordant with the principles of that church." "In addition to the resolutions passed at the general meeting we beg to enclose a copy of an address to his excellency the Governor drawn up by the committee appointed to carry these resolutions into effect, and which we (the committee) had the honor of presenting to his excellency, who was pleased to receive it most graciously, and in reply assures us, that the measure had his most cordial sanction and concurrence, and that he should make an early communication on the subject to Earl Bathurst, His Majesty's Colonial Secretary, and recommend it to His Lordship's favorable consideration."

"In regard to the nomination of a pastor, and in whom the patronage shall be vested;—This is a subject of some delicacy, and on which it is not easy to reconcile individual opinions. If the whole stipend is to be paid by the Government, it would naturally be expected that the nomination should rest with the Colonial Department at home."

"In the principle of such an arrangement there is nothing objectionable, provided that this patronage should not be coupled with the power of removal at pleasure: and that this power should rest with the proper Ecclesiastical Courts only, on the same principle as in Scotland. It is indeed of the utmost importance that this principle should be maintained and never lost sight of. As without that control and subordination, which it is necessary that the Ecclesiastical Courts should exercise over a minister (and which would be of no effect unless the power of removal lay with the Scottish Ecclesiastical Courts, subject to such modifications as the peculiar circumstances of the case might render desirable for both parties) it would be a Scottish Church in name only, and the minister might thus become alike independent of the congregation and of the proper Church authorities.* On the other hand—if only parts of the stipend were paid by Government, part must be paid out of the seat rents, and by the voluntary contributions of the congregation: and for various reasons which will readily occur to the Presbytery, this is perhaps the most eligible arrangement that could be adopted. In this case however it does not follow that the patronage should rest *entirely* and *solely*, with His Majesty's Government, and indeed, under all circumstances, it might appear most just and reasonable that the patronage should rest jointly with the Presbytery and the Government at home, which we think might be done by mutual arrangement."

"We would wish it to be understood as our unanimous opinion, that whatever be the conditions annexed to the office, and appointment of a

* This is exactly what it has become, if the church be "an isolated church." But how does all this accord with Dr. Abercrombie's statement?

minister here, these should be such as to render him accountable for his conduct, and amenable only to the supreme ecclesiastical authorities at home ; so that he may not be led by local interests, local prejudices, and local influence, to swerve from the path of his duty as a Christian minister, and may thus be prevented from occupying his time, in matters which may not fall within his presence, and which may be incompatible with the efficient and satisfactory discharge of his ministerial duties."

"On this subject we consider it unnecessary to expatiate any further, as we are confident that you, in conjunction with the other ecclesiastical authorities, will make it your object to take such measures as are likely to promote our wishes, and lay the foundation in this colony of a church, which we hope may prove an ornament to the parent establishment."

These extracts speak to the same effect as the circular above quoted. The letter from which they are taken was signed, among others, by Dr. Abercrombie ; and it is a pity he did not refer to it ere speaking of St. Andrew's as "an isolated church."

My next extracts are from minutes of meetings of the committee of the Scottish Presbyterian community held in Cape Town, on the 31st Dec. 1825, and 6th February 1826 :

"Dec. 31st 1825." "Resolved (inter alia) that a letter be addressed to the Presbytery of Edinburgh, requesting that a clergyman for the intended Scottish Church here, be appointed with the least possible delay — referring to the committee's letter to the Presbytery of Edinburgh dated January (query February !) 1825, particularly in as far as relates to patronage, and expressing the wish of the committee, that, if agreeable to the British Government, the patronage shall belong to the said Presbytery."

"February 6th 1826." Resolved that the chairman and secretary prepare with their earliest convenience, a letter to the Presbytery of Edinburgh, agreeably to the resolution of last meeting,—and that copies thereof, and of the minutes of this and of our last meeting be transmitted to our agents in Britain and to Mr. Macdonald,* to enable them to hold first communication with the British Government, with the Presbytery of Edinburgh, and with each other, as they may deem beneficial. "Resolved, that on the appointment of a clergyman for the Scottish Church, the abovementioned gentleman be requested to use every exertion to obtain for him, from the British Government, a free passage to this colony, and an additional hundred pounds towards his stipend."

From the foregoing papers you will observe that the original plan was the establishment of a Presbyterian church in communication and connection with the National Church of Scotland. Application was made to the local Government accordingly, which again corresponded with the Government at home. The result is briefly stated in the following extract from a letter addressed to the Rev. Dr. Adamson by the Rev. Dr. Brunton, under date the 23rd December 1826. In reading this document bear in mind the chain of communication between the committee and the local Government, between the local and the Home Governments, between the Home Government and the Established Church of Scotland, and finally between the Established Church and the minister appointed by it. The chain is as complete as it well can be.

"I have heard at last from the London agents of the settlers at Cape

* Mr. Macdonald was chairman of the committee while at the Cape.

† The Government stipend is now £200 per annum.

Town, and shall report accordingly to the Presbytery upon Wednesday next. Government decline giving any further allowance than £100 to the clergyman, but make no objection to the nomination by the Presbytery, and will give him a free passage to the Cape."

Dr. Adamson was nominated by the Presbytery of Edinburgh, and entered upon his duties, in virtue of such nomination, as pastor of St. Andrew's, Cape Town.

In the month of July 1841, a communication was addressed by the Kirk-session of St. Andrew's to the Rev. Mr. Morgan, minister of the Dutch Reformed Church at Somerset in this colony, transmitting to him a call inviting him to be colleague with the Rev. Dr. Adamson as pastor thereof; and upon Dr. Adamson's resignation being sanctioned by the Assembly's Committee for Colonial Churches, or by the Presbytery of Edinburgh, sole pastor of the church. With this letter there was also transmitted to Mr. Morgan a memorandum containing information relative to the circumstances under which Dr. Adamson was appointed minister of the church, as serving to shew the position of the church with regard to its competency to give the call.

On the 17th of July 1841, Dr. Adamson addressed a letter to the Rev. convener of the committee of the General Assembly for Colonial Churches stating his intention of resigning the pastoral charge of St. Andrew's, from which the following is an extract:

"I have felt considerable difficulty in deciding on the mode in which this, and the subsequent process of procuring a successor can be constitutionally accomplished, so as to secure to him the rights and privileges held by me. Having been appointed by the Presbytery of Edinburgh, and it appearing to be stipulated in the correspondence which then took place, that the nomination of a minister should rest with the Presbytery, it appears that a reference should be made to it in this instance; but as I understand that business of this kind is now considered as devolving on the Committee for Foreign Churches, it seems to me most advisable to give this intimation to the committee. I beg, however, that if it be thought necessary intimation be offered to the Presbytery of Edinburgh."

The letter of Dr. Adamson was referred to the Presbytery of Edinburgh, who minuted thereon, on the 24th Nov. 1841, to the following effect:

"The committee on the communication from the colonial committee, having considered the purport of Dr. Adamson's letter respecting his intention to resign his charge as minister of the Scotch Church, Cape Town, Cape of Good Hope, in consequence of feeling it to be his duty to devote his exertions exclusively to the superintendence of the College there, report to the Presbytery their great approbation of the motives which have induced Dr. Adamson to adopt that resolution, and beg to recommend that the colonial committee be informed, that the Presbytery, on receiving a formal resignation of the above charge from Dr. Adamson will be readily disposed to take the requisite steps for declaring his connection with said church to have ceased. With reference to the appointment of a successor to Dr. Adamson, the committee recommended that the colonial committee be further apprised, that the Presbytery will be ready to give every facility and the countenance to said committee in regard to such an appointment, whenever it is intimated to them that matters are suitably arranged for having it carried into effect."

"The Presbytery approve of this Report and order an extract to be sent to Dr. Welsh, convener of the colonial committee."

On the 1st September 1841, it was proposed by the Kirk-session to the

local government, that Mr. Morgan should be appointed colleague with Dr. Adamson. I quote part of the reply of the secretary to government of the 7th October following, in order to shew that the kirk of St Andrew's was considered by the government as the *Scottish Church* in Cape Town, and that before the existence of any Free Church.

"With reference to the resolution passed at your meeting held on the 21st July last, an extract of which was placed in my hands by the Rev. Dr. Adamson, I am directed by the governor to acquaint you that it is not in his excellency's power to admit the designation of "colleague" on the salary Abstract; the schedule of the fixed establishment of the colony providing only for a "minister" for the Scottish Church, he has found himself obliged to make the appointment of the Rev. George Morgan as minister, under which name alone he can be permitted to draw the stipend; leaving it, of course, to you and Dr. Adamson to designate him as "colleague" or otherwise, as may be considered most expedient."

On the 12th November 1841, the following appointment appeared in the Colonial Government Gazette.

"The Rev. George Morgan to be minister of the Scottish Church in Cape Town, vice Dr. Adamson."

I conclude my quotations with the following extract from the supplement to the *Home and Foreign Missionary Record* of the Established Church for August 1842:

"The Rev. Dr. Adamson having intimated to the committee his resignation of the pastoral charge of the Scottish congregation at Cape Town (St. Andrew's Church) in order that he might give himself more entirely to the duties of the College; and having, at the same time, given information that measures were in contemplation for having, for the vacant congregation, the ministrations of an ordained clergyman of the Church of Scotland, then officiating as a minister in the Dutch Reformed Church in the colony, the committee remitted the papers connected with the subject to the Presbytery of Edinburgh, who gave them instructions as to the arrangements proposed by Dr. Adamson. This was communicated in December last to Dr. Adamson along with the expression, on the part of the committee, of their anxiety to give him every countenance and assistance in his new situation upon his putting them in possession of such information as might enable them to judge in what manner their services might be rendered most available.

"More recently, information has been conveyed by the Kirk-session of St. Andrew's Church, that a call was harmoniously given to the Rev. George Morgan, minister of the Dutch Reformed Church, district of Somerset, who was ordained by the Presbytery of Lochcarron in the year 1824, and that having accepted the same, he had been inducted into his new charge with the sanction of the Government of the colony on the 14th November last. The letter from the Kirk-session of St. Andrew's concludes with the following paragraph, to which the committee beg to call the attention of the Assembly."

"The Kirk-session beg to avail themselves of this opportunity of expressing their sincere attachment to the Established Church of Scotland, their desire to be favored with her countenance, counsel and aid; they therefore entreat a place in your prayers, and that you will be pleased to afford them encouragement and strength, by communicating from time to time with them, and finally, that you will devise such measures as may be deemed best fitted to draw more closely the bonds of love and sympathy between yourselves and them."

actions for the various objects on the days fixed by the Assembly. We recommend the same course to be followed in other congregations in foreign lands.

EXTRACT OF A LETTER FROM THE REV. R. W. STEWART.

Leghorn, August 14, 1845.

MY DEAR SIR,—I have purposely delayed writing to you, until I could speak with some degree of certainty as to the state of matters connected with the Free Church congregation, which I have been endeavouring to organize in this place since my arrival, and the prospects of success which, with God's blessing, lie before us. Now, however, I think I may safely express to you, what I inwardly feel, that "the Lord hath done great things for us;" and, up to this point, matters have prospered with us beyond my most sanguine expectations. I doubt not that your Committee will join with us in giving God all the glory, and in praying for us as a congregation, that we may not be puffed up with pride on account of past success, but that we may walk humbly, cleaving close to Jesus, and prepared to meet days of trial—as, if any good is doing here, Satan will not allow us long to rest in peace. I arrived here, after visiting the reforming departments of France, and the valleys of the Vaudois, on the 12th of June; and began my labours the Sabbath after, to a congregation of forty persons, assembled in a room in Mr. Thomson's hotel, already consecrated to that purpose during my friend Dr. Duncan's ministry here. A meeting of the gentlemen, favourable to our Church, was held the week after my arrival, when it was unanimously agreed to apply to the trustees of the Swiss Church for accommodation, until a suitable place of worship could be obtained for ourselves. This request was immediately granted in the handsomest manner, and we now continue, from Sabbath to Sabbath, to worship there. Our next case was to make application to the Tuscan Government for permission to open a Presbyterian place of worship in Leghorn, as it was rumoured in some quarters that British influence might possibly be used to prevent our request being granted. These, however, were probably only rumours; for on application to the commissary of police, and to the governor of the city, leave was at once obtained; and now, so long as we conduct ourselves prudently, and do not interfere with the natives, the Free Church has obtained a sure footing in Tuscany, so far as the Government are concerned. At this, I assure you, I rejoice exceedingly, not only because God has permitted our Church to have a footing, for the first time, on the soil of benighted Italy, but also because I look forward with confidence to this first establishment being ere long followed by another similar one at Florence, the capital of this State, and the favourite residence of innumerable British families, as well as to the future effects which may be produced on others. "A little leaven leaveneth the whole lump." Our congregation is now, on an average, the double of what it was

the first day : and I am given to understand, that if we had a place of worship of our own, and could command our own hours, it would still increase. The success which has hitherto attended our Church I attribute to two causes : 1st, The presence of Dr. Duncan in Leghorn during the winter 1842-43, during which he created a taste in the mind of his hearers for a sort of preaching which they had never been privileged to hear out here ; while they experienced a painful blank, on being obliged to feed on "milk."—I had almost said "husks"—instead of "strong meat" after his departure ; and, 2d, To the extreme Puseyite views of the Episcopal chaplain here, and his want of prudence, to call it by no harsher name, in condemning them as sectarians, and pointedly anathematizing from the pulpit the doctrines of Calvinism, to which they were conscientiously attached. All the opposition that their chaplain and his party could offer, we have taken no notice of in the world ; and resolving from the first to preach simply the doctrines of the cross of Christ, and never, from my own pulpit, to retaliate the attacks made on us from the other, I have now the pleasure of seeing those who opposed at first, now occasionally dropping in to our church. To such a ridiculous length was this opposition carried, that it was stated by personal friends of my own, who always recognised me as a minister on my former visits to this place, that they would never address me as Rev., but only as Esq. This is truly laughable and absurd, but it shows the spirit of opposition with which the establishment of our Mission here has been met ; and it should stimulate your Committee in its exertions to lay hold on Zante before it is occupied by *exclusives* of the same school. *That and the five contiguous islands are still without any Protestant minister of any denomination !* Mr. Makellar and I have opened together a Sabbath school after sermon, which is well attended ; and we are much interested, not only with the eagerness of the children, but also with the interest the parents show in it, by their attendance. I have begun a weekly prayer-meeting on board one of the ships in the harbour here ; but, from want of masters willing to have it on board, and the remarkably small number of British ships which have been here for the last month, it has not been so regular as I could have wished. In another month there will be many ships in, and the opportunities more regular.—Yours, &c. *Home and Foreign Record,*

VII. FINANCES OF THE ESTABLISHED AND FREE CHURCHES OF SCOTLAND.

WE print to-day two every important documents, to which we crave the special attention of our readers, viz., the balance sheets of the Established and Free Churches respectively. The state of the funds of the Free Church was indeed well known before, being published by authority

of the General Assembly. It was, as our readers are aware, very satisfactory, and afforded matter of earnest thankfulness to Him to whom the silver and the gold belong, and who has "the hearts of all men in His hands." A considerable mystery, on the other hand, has hitherto hung over the recent financial affairs of the Church Establishment. This mystery is now removed. A friend thoroughly acquainted with the whole subject, has, at considerable pains, brought out a distinct exhibition of it from the authentic documents. This statement we publish to-day. It appears that the sums contributed for benevolent and missionary purposes by the entire Establishment, amount to less than *one-fourth* of what the adherents of the Free Church have given for the past year, and this although the funds of the Establishment include dividends of Stock contributed whilst the members of the Free Church belonged to the Establishment, and undoubtedly by their friends, and under their influence. We request the attention of our readers to both documents, only praying our Free Church friends "not to be high-minded, but fear," and to give all the glory to Him who alone hath made them to differ.*—*Witness*

In regard to the Mission finances of the Free Church in Calcutta, we give with pleasure the following paragraph from a good authority, in the "Calcutta Christian Herald." We may add that besides those here mentioned, there have during the same period, been raised the following sums; weekly Church door collections, Rs. 900.—communion collections, four, Rs. 950.—collection for Fever Hospital Rs. 1,300.—For sustentation of minister, Rs. 5000.

"There have been several reports in the Calcutta papers during the month relative to the amount subscribed this year for the Free Church Mission, and in these reports we are informed there are one or two unintentional mistakes. The truth we believe to be, that in the first year of the Mission's collections from the 1st October 1843 to the 30th September 1844, 27,000 rupees were collected for the Mission, besides all that was subscribed for the erection of a Church and several sums which were sent home for special purposes. In Madras more was collected for the Mission, but there they have not yet commenced building a Church. In Bombay there was a very large collection for a Church, and a considerable sum for the Mission, but we do not know the precise amount.

The present Financial year of the Free Church Mission in Bengal will extend to the end of 1845, and, besides all that has been drawn from Scotland there has already been received by the Committee, for general purposes of the Mission, about 16,000 rupees; 2,700 rupees have been received from a friend in America for the Library; and upwards of 10,000 rupees for the Converts' Building from private friends in Calcutta—principally in subscriptions of 500 rupees each; and about 4,000 rupees which were specially contributed just prior to the disruption, for a Patshala, have since been handed over with the express assent of the subscribers, to the Free Church for this purpose. Thus the total received in 14 months in cash amounts to more than Rs. 32,000. A valuable piece of ground which belonged to Dr. Duff has been also made over to the Mission; and a large amount of valuable donations in the form of scientific apparatus and of books for the institution has also been received.

In Madras we believe that including the sum lately raised for building an institution, fully as much has been collected for the Mission in the same period. Considerable collections have also been made in Bombay and Nagpore. There have also been Sustentation Funds raised for the passage money and support of Free Church Ministers of Bombay and Calcutta and large additions have been made to the Church Building funds in both places. This statement we have received on the best authority, and we give it with sincere pleasure because we hope and believe that it will cheer and encourage the Lord's people wherever it is known.—Ed. F. C. M.

*Statement of Receipts on account of the Schemes of the Free Church of Scotland, from 30th March, 1844
to 30th March 1845.*

	Education.		Foreign Missions.		Home Missions.		Colonies.		Jews.		New College.		Total.	
	£	s. d.	£	s. d.	£	s. d.	£	s. d.	£	s. d.	£	s. d.	£	s. d.
Congregational Collections.....	3102	166	4128	10 4	4005	1 0½	3313	5 6	4269	7 8½	3257	7 2	22076	9 0
Do. Associations.....	8	15 0	252	19 8	6	11 8	16	11 8	175	8 1	..	..	460	6 1
Individual and Miscellaneous Donations	129	14 4	1407	4 1½	349	5 10	425	1 7	536	13 2½	100	19 8	2948	10 9
Legacies	121	0 11	247	5 9½	138	10 11	128	10 11	325	2 0½	..	..	960	10 7
Other Scottish Churches .....	..	..	1	12 0	..	..	..	..	39	6 0	..	..	40	18 0
England	45	10 0	786	11 4	42	9 8	66	7 9½	327	18 0	4	11 0	1273	7 9½
Ireland	25	0 0	33	10 6½	10	10 0	5	0 0	8	10 0	..	..	82	10 6½
Colonial and Foreign ..	7	17 5	134	0 10	26	13 1	200	8 2½	76	10 10½	71	14 8	517	5 1
India	5	0 0	276	15 2	..	..	150	0 0	110	1 0	..	..	3041	16 2
Rent of Mission House, Valetta, Malta .....	..	..	2	16 3	..	..	2	16 3	2	16 3	..	..	8	8 9
College Building .....	..	..	..	..	..	..	..	..	..	..	5303	0 0	5303	0 0
Library, exclusive of various donations of books .....	..	..	..	..	..	..	..	..	..	..	403	16 0	403	16 0
Normal School	391	10 7	..	..	..	..	..	..	..	..	..	..	391	10 7
Missionary Record Profits	75	2 3	75	2 3	75	2 3	75	2 3	75	2 3	..	..	372	11 3
Interest of Money.....	59	10 6	110	14 8	38	17 1	49	18 0	8	16 6	54	5 9	317	2 6
	3971	17 6	9957	2 11½	4693	1 6½	4433	3 2	5950	11 11	9135	14 3	38201	11 4

SUPPLEMENTARY CONTRI- BUTIONS.	18469	2	9	19011	4	9½	4693	1	6½	1390	13	5	6311	12	3	919	14	3	68085	2	11½
School Building.....	14465	10	5	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	14465	10	5
Schoolmasters' Thirds of Collections &c.....	31	14	10	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	31	14	10
Contributions in India for the Missions and Churches .....	..	..	..	4413	0	0	..	..	..	3300	0	0	..	..	..	..	..	..	7313	0	0
For Calcutta Library and Apparatus, per Alexan- der Thomson, Esq. of Banchory .....	..	..	..	1084	17	0	..	..	..	..	..	..	..	..	..	..	..	..	1084	17	0
Ladies' India Female Ed- ucation Association .....	..	..	..	1249	10	0	..	..	..	..	..	..	..	..	..	..	..	..	1249	10	0
Do. Value of Fancy Work sent to India .....	..	..	..	500	0	0	..	..	..	..	..	..	..	..	..	..	..	..	500	0	0
Glasgow Missionary So- ciety's Receipts, from May 1843 till Dec. 1844	..	..	..	1806	14	10	..	..	..	..	..	..	..	..	..	..	..	..	1806	14	10
Ladies' Colonial Asso- ciation .....	..	..	..	..	..	..	..	..	..	457	10	3	..	..	..	..	..	..	457	10	3
Ladies' Association for Jewish Females .....	..	..	..	..	..	..	..	..	..	..	..	..	361	0	4	..	..	..	361	0	4
Continental Churches... Ross & Sutherland, Fund of .....	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1841	12	2
Sabbath Observance .....	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	54	10	8
	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	177	11	1½
Total	18469	2	9	19011	4	9½	4693	1	6½	1390	13	5	6311	12	3	919	14	3	68085	2	11½

Statement of Receipts on Account of the Schemes of the Establishment, from 15th April 1844 to 15th April 1845.

	India.		Education.		Home Mission.		CHURCH EXTENSION.				Colonics.		Jews.		Total.	
	£	s. d.	£	s. d.	£	s. d.	General.	Supplementary.			£	s. d.	£	s. d.	£	s. d.
Parochial Collections	2174	10 5	2510	17 2	2065	13 2	..	..	..	..	1974	9 3	1694	5 6½	10389	15 10½
Subscriptions and Donations	194	11 6½	356	10 0	54	13 6	..	8 16 9	..	..	124	18 0	123	3 5	862	13 21
Missionary and Parochial Associations	..	..	..	..	..	..	..	..	..	..	..	..	54	14 11	54	14 11
Legacies	540	9 5	55	18 3	16	10 2	..	..	..	..	16	9 10	23	15 9	653	35
Dividends on Stock accumulated before the Disruption ..	316	1 11	248	4 10	106	8 5½	..	..	..	..	..	..	..	..	670	15 2½
Interest on Bank Accounts .....	..	..	2	4 6	..	..	6 7 0½	16 19 9	..	..	55	0 10	46	16 3	127	8 4½
Lay Association	914	5 6	693	1 8	478	4 0	..	..	..	..	364	13 6	191	8 0	2611	12 6
England	112	19 4	..	..	..	..	..	..	..	..	..	..	..	..	112	19 4
Missionary Record, for advertisements prior to 1843 .....	..	..	13	12 0	10	12 9	..	..	..	..	37	2 0	..	..	10	12 0
Miscellaneous .....	..	..	..	..	..	..	..	..	..	..	..	..	..	..	50	14 0
Total	4252	18 1½	3880	8 3	2732	1 3½	6 7 0½	25 16 6	..	..	2572	13 9	2104	3 10½	15574	8 10

VIII. THE LIVERPOOL CONFERENCE ON CHRISTIAN UNION.

THIS important and deeply interesting meeting has now finished its sittings. Seldom, if ever, has such an assembly convened, or issued in such unexpected and gratifying results. The readers of your journal may be aware that this meeting owes its origin to an invitation sent in the name of seven denominations of Christians in Scotland, in a circular address to the Evangelical Churches of England, Wales, and Ireland, to hold a preliminary meeting at Liverpool on the 1st of October, for the purpose of making arrangements for a large meeting in London, "to associate and concentrate the strength of an enlightened Protestantism against the encroachments of Popery and Puseyism, and to promote the interests of a scriptural Christianity." Thus has Scotland had the honour of originating a movement which promises, under the Divine blessing, to pervade the world, and exercise, to an extent of which we can form no conception, a beneficial influence on the destinies of the church of Christ. The meeting, as was resolved from its commencement, was strictly private and confidential. No reporters for the public press were admitted: the public were excluded from its deliberations; and thus, though at the expense of disappointing the eager curiosity of the people of Liverpool, and postponing the gratification of the religious public, there was no temptation to display, and no restraint on unreserved communication among the members of the Conference—a precaution which has been productive of the happiest results. In these circumstances, you will not expect me to give a report of the proceedings of the Conference, or to enter into particulars. These will shortly be brought before the public by those official persons who took ample notes of the whole proceedings, and who have been appointed to publish a full and authentic narrative. Now, however, that the Conference has come to such a satisfactory termination, I may be permitted to give your readers a general idea of what has passed.

The Scottish Delegates, most of whom reached Liverpool on Tuesday, being the day previous to the meeting, finally agreed on a statement in relation to Christian Union, prepared by the Rev. Dr. King of Glasgow, and characterised by the most admirable spirit and judgement, to be laid before the Conference. The arrangements for the great meeting were conducted in the most unexceptionable manner. The place of meeting was the Medical Hall, a commodious building in a retired part of this bustling town, in a small lecture-room, comfortably seated, and lighted from the top. Exactly at the hour appointed, twelve o'clock on Wednesday the 1st of October, the room began to fill with those who had been furnished with tickets by the acting Committee in Liverpool. Upwards of two hundred clergymen and laymen, though chiefly of the former class, representing no less than *seventeen* different denominations, took their seats. The sight was at once a novel and an interesting one. The purpose for which they had been convened, the consciousness of the presence of many with whose names they were familiar, but to whose faces they were perfect strangers, produced a feeling of lively curiosity, which found vent in a burst of good humour, when it was proposed, that at their next sitting, the roll should be called, and each person should stand up and answer to his name, that they might become acquainted with one another. This

process, when carried into execution, brought out some remarkable combinations. The well-known names of the Rev. Messrs Baptist Noel, Thelwall, and Edward Bickersteth, Church of England; with those of Dr. Raffles, Mr. Angell James, Dr. Liefchild, Dr. Cox, Dr. Newton and others of the English Dissenters, sounded strangely in conjunction with those of Dr. Cunningham, Dr. Candlish, Dr. Buchanan, Dr. Smyth, Mr. Begg, Dr. John Brown, Dr. Symington, Dr. Young, Dr. Wardlaw, Dr. King, Mr. M'Crie, Dr. Harper, and other Scottish Ministers, with Dr. Henry, Mr. Wallace, &c., from Ireland. The only representative of the Established Church of Scotland present, was Mr. John Tod Brown. The ministers of English Presbyterian Church mustered pretty strong—Mr. James Hamilton of London, Mr. D. Ferguson, Mr. A. Munro, Professor Campbell, &c. &c. Nor were our worthy elders wanting—Mr. Bridges, Mr. John Hamilton, &c. The neighbouring clergy of the Church of England have meanwhile stood aloof.

Mr. James of Birmingham having been called to the chair, opened the meeting with devotional exercises, which were conducted by several ministers in succession. Of these exercises it is impossible to convey to those who were not present any adequate description. It was felt by all that the spirit of a chastened, yet elevated and fervent piety, of strong faith, and of humble contrition, rested on those who engaged in presenting the joint aspirations and adorations of the assembly. This blessed feeling was followed up by the addresses which succeeded, in all of which there breathed the same spirit of Christian affection, mingled with mutual acknowledgements, and an anxious desire for unity. On the second day of the Conference, this anxiety gradually gave place to delightful anticipation, as the principles on which union might be obtained, without any compromise of conscientious convictions, began to be developed. The splendid address delivered that day by the Hon. and Rev. Baptist Noel, completed the effect. Of this address, delivered with all the grace of the orator, and the unction of the christian minister, and embodying, along with stirring appeals to the heart, the fruits of the most spiritual discernment and practical wisdom, it may suffice at present to say (as it will probably be soon given to the world) that it was listened to with breathless interest, and produced on the whole assembly an impression not soon to be forgotten and a conviction that the plan of union which it suggested should be immediately attempted. The leading features of this scheme, as developed in the speeches delivered, and in resolutions afterwards adopted, were briefly the following. It was unanimously agreed that it should be a union not of churches or of parties, but of individual christians; that the great principles on which they could all agree, should form the basis of union; but that it should be distinctly understood that there was to be no compromise or even concealment of principles conscientiously held by any of the parties, and that none should be considered by entering this union, as sacrificing his own views, or sanctioning those of others on the points wherein they might differ; while, at the same time they should endeavour, in contending for truth, to cultivate mutual forbearance and brotherly love to each other. To see how far this object could be carried into effect, a large committee was appointed to draw up certain articles which might define those who were invited to join in the proposed confederation. This committee brought up their report by Dr. Candlish in the evening; and leaving it to the great meeting at London to fix definitively on the articles of agreement, they proposed that the

Union should be called **THE EVANGELICAL ALLIANCE**, and that it should consist of those holding the sentiments usually known as evangelical on such points as the following :—the authority of the Holy Scriptures as the sole and sufficient rule of faith and practice ; the Trinity ; the total depravity of human nature ; our redemption by Christ the only mediator ; justification by faith alone ; regeneration by the Spirit ; the Ministry and Sacraments. Of course, I do not pledge myself for the exact words or a complete enunciation of the terms. These, it will easily appear, were proposed, not as terms of ecclesiastical fellowship, but merely of friendly co-operation in the furtherance of common objects. This proposal, on being submitted to the Conference, was, after the most friendly discussion, carried with cordial and unanimous approbation. It is impossible to describe the satisfaction which beamed in every countenance after this unexpected manifestation of agreement. The objects of the alliance were then considered and agreed on. I cannot now enter into any detailed account of these, embracing, as they did, a large field of Christian exertion, having for its main ends the better instruction of the community in the principles of the Protestant faith, the resistance of Popish error, and help to those struggling under persecution. Nor was the Sabbath forgotten, a strong resolution in favour of its religious observance having passed unanimously. Lastly, followed the machinery by which the whole was to be conducted—the appointment of national committees for England, Scotland, and Ireland—aggregate and district committees—and, finally, the agreement to hold a grand general meeting of Protestants from all parts of the world in London during the ensuing summer. The time was not finally fixed, though June and July were spoken of. I had almost forgot to mention that all political agitation was pointedly disclaimed as forming any part of the objects of the alliance. This being a preliminary meeting, many things were, of course, merely put in the form of propositions. It would be obviously premature, therefore, to pronounce any judgment on what is likely to be the result of this important movement. One great end has doubtless been already accomplished. Here were nearly 200 ministers, belonging to all the evangelical denominations in Great Britain and Ireland, who had formerly kept aloof from each other as strangers, nay, contended against each other in many instances on the field of controversy, and who, if they ever met, only did so to exchange civilities on a platform, convened to talk of the points in which they might agree, and the plan on which they might combine and co-operate against their common enemies—superstition, ungodliness, and infidelity. And here they assembled together for three days in close conference, and frank communication of sentiments, with not a jarring word, not a single ill-tempered speech, not a dissent, nay, not even a vote ! Every thing was carried by acclamation. The members expressed their concurrence by lifting up their hands, and sometimes by standing up, as one man, animated by one spirit ! Truly might this be traced, as it devoutly was, to the presence of the good Spirit of God. It is surely a step, and a long step too, in the right direction. Fondly do we trust that what has begun so well will issue in the best and happiest effects ; and that the world and the Church may have reason to bless the day that originated **THE EVANGELICAL ALLIANCE**. It may be mentioned that a separate chairman presided over each meeting. Mr. James was succeeded in the chair by Dr. Raffles, Mr. Edward Bickersteth, Dr. Newton, Mr. Innes of Edinburgh, and Dr. John Brown of that city. The secretaries were Mr. Thelwall, Mr. Bevan, Mr. Osborne, Dr. Steane, and Mr. W. Chalmers of London. The

people of Scotland, however, must suspend their judgment on the character and tendency of their meeting, till they see the authentic report of the resolutions which will be shortly published, and the full narrative which will speedily follow : for no such glimpse as we have attempted can convey a suitable idea of the subject.

Liverpool has maintained on this occasion its high character for hospitality. Private families opened their doors with the utmost urbanity for the entertainment of strangers, and the members daily sat down to a sumptuous dinner, prepared for them at the expense of the churches in town. It would be unpardonable to omit the Christian munificence of one gentleman in particular, John Henderson, Esq. of Glasgow, who is understood to have paid the whole travelling expenses of the members who came up to the Conference.

In last *Warder* a succinct account of this vastly important meeting appeared, from the pen of a gentleman who was present on the very interesting occasion. As the meeting was a private one, and an authoritative report of its proceedings is to be published forthwith, the writer of our article, with great propriety, avoided anticipating what the report may be expected to contain. The Rev. Dr. Young of this place, who was also present at the Liverpool meeting, has, since his return home given a general sketch of the proceedings, to his own congregation. The same good taste characterize the Doctor's narrative, for although he enters rather more into detail, he carefully avoids all statements which could be considered any encroachment upon the province of the authorised committee. Many of our readers, we are aware, take a deep interest in this influential conference, and will be gratified to know somewhat of Dr. Young's account of it. He was present all the three days of the sittings, and took an active part in the details, which were brought before the meeting. The substance of the Doctor's narrative is as follows:—The conference was preparatory to a general meeting of Protestants from all quarters, not only of Britain and Ireland, but also of the Continent of Europe, America, &c., to be held in London, during the month of June 1846. The originating of so bold a measure as an attempt to unite the Protestant Church throughout the world in one firm bond, to support the fundamental principles of religion, may be traced, in a great measure, to an able address, delivered by the late Dr. Balmer, at the bicentenary meeting which took place about two years ago, in Edinburgh. The first result of this powerful address was, to induce a gentleman, belonging to Glasgow, to take measures, at his own expense, to obtain "Essays on Union," from ministers of different denominations, which were afterwards published. In consequence of this, various conferences upon the subject took place with ministers in England, Scotland, and Ireland, which have resulted in the great meeting at Liverpool. There were present at the meeting about 200 individuals, all specially invited by an influential body of Scotch ministers. Prudence pointed out that the preliminary conference should not be held at a public meeting, but that, as the intention was to unite large bodies who differ in minor points, a selection of prudent and sagacious men, connected with the various bodies should be made that they, in the spirit of forbearance and brotherly love, should come to an understanding, how far minor points could be held in abeyance, for the promotion of a great Protestant re-union upon essentials. Had any other course been followed than the one which was adopted, the result might have been unsatis-

factory, and have afforded occasion for the enemy to triumph. As it is, the greatest reason has been afforded for gratitude and congratulation. In all human probability the foundation has been laid for the extension of Protestant union, and an impetus has been given, which, under the blessing of the Great Head of the Church, will be powerful in the advancement of the cause of truth. The two hundred of whom the meeting was composed, consisted of individuals connected with no less than eighteen sections of the Protestant Church, usually denominated Evangelical. They did not meet as delegates, or representatives, but simply in their individual capacity, for the purpose of ascertaining, not in how many things they differed, but in how many things they were agreed. Hitherto, it has been too much the practice of the various sections of the Evangelical Church to make the matters on which they differ the chief subjects of discussion; now, however, and happily for the cause of Christian truth, matters are promising to be mightily reversed. The first sederunt on Wednesday, the first of October, was spent in devotional exercises, during which eight ministers, of as many different denominations led the devotions, and throughout the whole, there was very much reason to hope that the Spirit of God was indeed with them. Not a sentiment was uttered but such as would call forth the amen of the soundest Calvinist. Thereafter the meeting proceeded to consider what may be termed a *basis of Union*, for this "Evangelical Alliance" for so, in all likelihood, it will be designated. This basis may be regarded as having two aspects, a positive and a negative. The *first* contains a declaration of unity of belief—1st, On the inspiration of the Bible; 2, In the unity and trinity of the Godhead; 3, In the universal depravity of man; 4, In justification by faith in the atoning sacrifice of Jesus Christ; 5. In the necessity of the influence of the Holy Spirit in the work of conversion. And *second*, in a negative point of view, the basis provides—1. That there shall be no surrender of the rights, or peculiarities, of those who join the alliance; 2, No petitioning of Parliament; 3. No meddling with civil politics. The question naturally arises here, —What benefits may be fairly anticipated from such a movement? Some of the more prominent and obvious are as follow:—*First*, It will bring to light, and manifest the union which actually exists amongst the evangelical Protestant churches. *Second*, It will effectually meet the allegations of the Church of Rome, which attempts to prove that our churches are not Churches of Christ at all, because of the many divisions which have obtained among Protestants. *Third*, It is calculated to be a very efficient instrument for advancing the work of conversion amongst the Jews. *Fourth*, This alliance will be the means of concentrating the power of Protestantism for its own defence, in opposition to the determined efforts made against it, which defence can be carried on by various instrumentalities, such as by lectures, discussions, and by the press, &c. *Fifth*, To collect information as to the state of the Protestant religion, and also of that of the Papists, and bring it out before the Church. *Sixth*, To aid those within or without the Church of Rome, who are seeking for light and information but find it difficult or impossible to obtain it. In illustration of the *third* advantage, Dr. Young stated that a converted Jew of high standing, who was present at the meeting publicly said, with great feeling and solemnity, that our divisions are a great obstacle to the efforts now being made to hasten the bringing in of that

most interesting people. "You cannot," he said, "be expected to see the force of this in reference to my people, but I can assure this meeting that this state of division of sentiment is a great barrier in the way of their conversion. One of my brethren, of considerable note, wrote to me not long ago, in answer to my efforts to bring him to renounce Judaism, putting the following question—"Which division of the Protestant Church do you wish me to join? There are so many divisions that I don't know which is the true Christian Church. You tell me that Jesus Christ is one—how comes his church to have so many divisions?"

The whole proceedings of the Conference are to be forthwith published in three separate small pamphlets, and widely circulated. The first will contain a full statement of, "*The Basis of Union*," or those great leading principles on which the evangelical alliance is to be founded. The second will contain, not a complete, but a pretty full statement of the minutes of procedure, and the various speeches delivered during the discussions; and the third will be an address, urging Protestants to take an interest individually and collectively, in this great movement. These three documents will be published, not only in English, for the benefit of British, Irish, and American Protestants, but also in French, German, and, very likely, in Hebrew, for circulation throughout the Continent. This is indispensable, that the well-disposed in all countries may be correctly and fully made acquainted with both the plan and the prospects of the Alliance, and may be induced thereby heartily to co-operate. It is also intended to direct attention, in an especial manner, to the present commotion which is going on in Germany. The leaders in this German movement appear to hold doubtfully some of the principal points of sound doctrine, and, very likely, a deputation will, ere long, be appointed to visit those countries where the laxity prevails, and, by conference or otherwise, to rectify, if possible, what may be found not consistent with the truth, and adopt means to advance more fully the interests of true religion. Such is a brief outline of the proceedings and objects of the Conference; and, after appointing a numerous aggregate committee to carry out details, and they subdivided into committees, to sit, one in London, another in Liverpool, another in Dublin, and a fourth in Glasgow, the meeting broke up. By not a few of those who had received cards of invitation, this great meeting was looked forward to with feelings of doubt and apprehension. For a few frankly allowed that, while their consciences urged them to be present, their fears were very great that, instead of harmony, discord might be the result, well knowing the great diversity of opinion on many minor points which was held by the different sections of the Church. On Wednesday evening a measure of gloom seemed to be gathering over the proceedings, but an admirable speech, delivered by the Hon and Rev. Baptist Noel, a clergyman of high standing amongst the evangelical portion of the Church of England, was the happy means of setting all to rights. In that address he advanced sentiments of liberality and charity regarding those who in many things differed with him, which did equal honour to his head and his heart. And, thenceforward, all the proceedings were characterised by a growing attachment on the part of those who were present, to one another, and an earnest desire that what had been begun so auspiciously may be carried forward under the Divine blessing, to a happy consummation.—*The Northern Warder.*

IX. POPERY IS ANTICHRIST.

POPERY is, principally chargeable with speaking great words against God in Christ. Hence in Scripture this system is called Antichrist. Some doubt whether the Church of Rome be the Antichrist of Scripture. With this hesitation we have no sympathy. We cannot help thinking, that where it exists, after studying God's Word on the point,—and those are not entitled to be heard who have not studied the Scriptures on the subject,—that it is a judicial blindness resembling that of the Scribes and Pharisees, who saw Christ standing in the midst of them, and doubted whether Messiah was come. As far as evidence was concerned, we see no more reason to doubt whether Antichrist be come, than whether Christ be come. We could almost as soon doubt that Jesus of Nazareth was the predicted Messiah, as that the Pope of Rome is the predicted Antichrist. Those who, with the Old Testament in their hands, crucified Christ as an impostor, had as valid an excuse for this atrocious act as those have who, with the New Testament in their hand, countenance and encourage Popery, as if it were friendly to the glory of God, or could be helpful in promoting the temporal or eternal well-being of mankind. There are difficulties connected with some of the prophecies which foretold the appearance of Christ; but when we take all the arguments in behalf of our Saviour's divine mission; which arise from his character and doctrine, and the influence which His Gospel has exercised upon the world, in connection with these prophecies, the evidence is such, in the estimation of all Christians, as to render inexcusable the blindness of the Jews, and the infidelity of many Gentiles. In like manner, there are difficulties connected with some of the prophecies respecting Antichrist, when we apply them to the Papacy; but when we take a full view of the character and laws of that system, and of the influence which it has exerted on all those nations where it has been most fully wrought out, and when we compare these with the prophecies respecting the character of Antichrist, and contrast them with the character of Christ, we think that the evidence is such as to render inexcusable the blindness of every Papist who has read the Bible, and to give reason to fear that the liberality on this point, of many professed Protestants, is latitudinarian, and sceptical, and reprobate. For whether the word Antichrist be held to signify one who places himself in Christ's stead, or one who is opposed to Christ, it is equally applicable to the Papacy. It is true in the first sense, for the Pope maintains that he is Christ's Vicar, through whom alone, or his licensed subordinates, valid intercourse can be held with heaven. If, again, we view the word in the latter sense, then, in every respect in which we can contemplate the matter, Popery is the enemy of Christ. By pretending to be Christ's vicar on earth, *he is the enemy of our Lord's divinity*, as if our Lord, by virtue of his Divine nature, 'were not with his people always, even to the end of the world.' By the doctrine of transubstantiation, which represents Christ's body as destitute of the ordinary properties of a true body, *he is an enemy to our Lord's humanity*, and, every time that the host is consecrated, a practical profession is made of the ancient heresy of the Docetæ, who professed to believe that our Lord had a seeming, but not a real body. *He is the enemy of our Lord's mediatory office*, in both its parts, as the representative of God to the Church, and as the representative of the Church to God.

The priesthood is the alone mediator between God and men which is practically acknowledged by the Papacy. All communications coming from God are invalid, that have not their mark upon them. Pardon is invalid when it is merely intimated to the soul by the gracious working of the Spirit, and not authenticated by the absolution of a priest; and the sealing of the Spirit is invalid, when not authenticated in the dying hour by extreme unction; and even the Bible, notwithstanding all the miracles attesting its divinity, can only be safely perused when the seal of the Church is appended to it, in addition to the seal of the great God. And all communications with God on the part of the creature are invalid, except when sanctioned by the Church. Confession is invalid, when it is not presented through the medium of a priest. Faith, hope, and charity, and all the graces of the Spirit, will be of no avail if separated from the priesthood. For out of the Church of Rome Christ does not act as a mediator between God and man. *It is an enemy to Christ's priestly office.* By the sacrifice of the mass, it incessantly impugns the sufficiency of his sacrifice. By soliciting the prayers and the patronage of departed saints, it impugns the sufficiency of his intercession within the veil. By claiming to be the head of the Church upon earth, and the rock upon which it is built, *the Papacy is the enemy of Christ's kingly office.* By the temporal monarchy, it altogether misrepresents and asperses the nature of our Lord's kingdom. And what shall we say of its opposition to his *prophetical office*? What can we say, but that Popery may be considered as combining in itself all forms of error, heresy, false religion, and irreligion? In it we meet, in a new form, with the demigods and images of ancient heathenism. In it we find revived a great part of the abolished system of ancient Judaism. She has her priests, and her high-priests, and her sacrifices, and her incense, and her holy places, and her jubilees, and her sanctuaries corresponding to the cities of refuge, and many other parts of those beggarly elements, which were abolished on that day, when the veil of the temple was rent in twain. In the worship of saints, we have the vital principle of Arianism,—which is this, that worship may be rendered to one who is called a creature. In making the Church the judge of Scripture, we have the essential principle of Socinianism. The Socinian will not believe what Scripture says, until it is attested by his own reason; so, nothing is believed by Romanists until it is stamped by the reason of the Church. The self-righteousness of Arminianism is the very life-blood of the system, as received by the people. By auricular confession, and priestly absolution Antinomianism is carried to the extreme. In the opposition of that system to the Bible, as it came from God we have the spirit of infidelity. Considered as a whole, it is one of the most tremendous monuments of rebellion and defiance against God that has ever existed in the earth, and probably in the universe. The whole tendency of it is, to turn men away from God, and to lead them to regard the priesthood as occupying his place and clothed with his attributes.—*From "Providences, Prophecy and Popery, as exhibited in the first seven Chapters of Daniel."*
—By the Rev. W. White.

IX CHRISTIAN DEATH, OR THE PASSAGE OF JORDAN.

An Extract.

JORDAN overflowing all his banks is an image of DEATH. The last enemy has long been pictured as a river to be passed by the traveller in his way to the eternal state. The Heathen themselves had something of this kind in their mythology ; for they spoke of Styx, a fabled river of Hades, on which Charon plied his boat, conveying departed spirits to their final abode.

But now, the travelling Israel had left the wilderness behind—they encamp beside the stream—the fruitful hills of Canaan tower in the distance, and the valleys wave with luxuriance ; this, only this river separates them from the long desired rest. Would that it were fordable ; how soon, in that case, had the impatient congregation rushed through the barrier ! But that is impossible—it was now harvest, when Jordan overflows all his banks.*

Such is the Christian's position on the verge of time. True, all his trials in the wilderness are left behind ; but, *one* remains to be surmounted, more terrific than all the rest. Nature shudders at the thought of the encounter. The deep rolling wave, the roar of the billows, the sorrows of parting from all we love—the sounds, the sights, the feelings, the heart-sickening anguish, the throbbing pulse, the clammy brow—all go to spread out a scene before the eyes of the dying altogether overwhelming to poor human nature. Oh ! to get away—to surmount the barrier, and reach the farther shore. How can it be ?—how can the heart endure—how shall the sorrows of that hour give way before the spirit stretching across the flood ? But the passage through is matter of mystery up to the moment of going forward. The command is given : “ Speak to the people that they go forward ; ” and, lo ! that which seemed an insuperable impediment passes off—the river divides, and the tribes march along the bed of the stream. So here, up to the hour of departure from the wilderness, all seems dark and mysterious. The eye of the Christian, long before he comes up to Jordan, peers into the distant future ; he starts ten thousand difficulties—he propounds ten thousand queries. But, when the moment arrives, the believer finds that his fears were groundless. His guilt is cancelled ; his Surety has abolished death by dying ; his faith is strengthened for the last solemn march ; and his fears flee away as the mists of the morning. They are uniformly scattered, and come to nought. Is there a Christian who ever found it otherwise ? Where did he live, and where did he die ? There never lived the man who did not realize the truth of the promise, “ I am with thee ! ” Yet the timid saint, at some distance from the dreaded river, cannot see the way—cannot comprehend how it is to be. No more could Israel when a good way off from Jordan ; but the feet of the priests once dipped in the brim of the water, all doubt took end ; for that instant the

prodigy appeared. So now, the feet of the Christian pilgrim must be actually in contact with death's cold flood ; and then, oh ! then, the dry-shod passage takes place ; all that God has spoken is fulfilled—fulfilled *at the time*, and in the manner he had promised it would be.

Now, how does this come to pass ? Why, thus ; The secret of the marvellous division of the waters lies in the presence of the ARK of the covenant. The ark was a type of Christ. *There* was the law deposited—emblem of Him who said ; “ Thy law is within my heart.” *There* was the golden pot of manna—which spoke of Him who is the true bread of life. *There* too, was the rod bearing blossoms and almonds—the figure of the chosen Priest, the rod of whose strength goes out of Zion. On that sacred chest was the mercy-seat ; for God is in Christ the true propitiatory ; and a golden crown surrounded the mystic seat ; for it pointed to the King of Israel, the Lord of Hosts. Then, as the ark entered Jordan, the waters were driven back ; so Jesus passes on before his chosen : “ I come again, and will receive you to myself.” “ Lo, I am with you.” “ It is I, be not afraid.” And, now, 'tis but the *shadow* of death “ through which they pass.” The bitterness of death is past ; and well it may, for the glorious Surety exhausted the cup.

All eyes were to be directed toward the Ark ; it rested underneath the watery wall. The whole congregation, in close column, passed before it. Every eye was fixed upon it—every heart did homage to it. Thus the Christian, who has all along the wilderness kept looking to Jesus, must have a special eye to him as the finisher of faith. No respect must be had to works of the creature—to merit of any degree or of any kind. He, like the martyr, must turn from all that he has done or suffered, and cry : “ None but Christ—none but Christ.” “ Ye have not gone this way with your feet,” says Moses ; but Christ says : “ I am the way, the truth, and the life—come to the Father by me.”

Then, again, the ark remained in its position until all the people passed over ; the least, the feeblest, was not left behind. Some might be faint and weary, or aged and infirm, and unable to keep pace with the rest ; no matter, there the glorious safeguard stood till every soul had reached the shore in perfect safety. And it is so still. Yonder has the Mediator planted his feet, and from the divided stream will he not go up till the last saved sinner has passed into glory. Cheer up faint heart ; cheer up, then ; “ I will never leave thee,” is the watchword. Keep it—bind it to thy heart ; it shall be a sweet cordal all the way, and glory at the end !

Pillars of memorial were now to be brought from the midst of Jordan. Twelve stones, built up after the fashion of a monument, were to be placed, *in* the river, and *out of* it. The first would be visible when the stream was low, and would tell beholders that in that place the Captain of the Lord's host stood while the chosen people marched through on dry ground. But another pillar, on the dry land, always meeting the eye of the traveller, would proclaim this great deliverance,

and waken up the gratitude of the hearts of unborn generations. Both were to have an interpretive language, which the ransomed were to make plain to all future inquirers.

Nor are we without somewhat analogues in this age. What is the Lord's-Day but a standing memorial of our Lord's victory?—what but a noble, an undecaying, an everlasting and divinely appointed trophy, raised up to tell all the world that death is “conquered”—that it is “abolished”—that it is “swallowed up;” yea, that dreadful barrier is taken out of the way of all believers—it is dried up, and is no more? And what is the dying experience of all the faithful who have left their testimony behind them, but so many stones of memorial standing, as it were, *in the river of death*, to cheer the spirits of upcoming passengers, by affording growing assurance with their growing numbers, that the “faithful and true Witness” has, in every case, been as good as his word; and that they, too, may venture in the full assurance of faith?

But the thought must needs strike an observer, that of the millions who are constantly coming forward to the river's brink, *all* do not find a comfortable passage and a safe landing. No; he sees multitudes advance, before whom goes no ark, and whom the waters of this dark flowing stream know not. They have no ark—they would have none; they scorned a guide—they would have none of Christ; or, despising him through the wilderness, they calculated that he would be at a call by the river's edge. But it is not so: “I called, and ye refused; I stretched out my hand, and ye did not regard; I will laugh at your calamity; I will mock when your fear cometh.” So says the rejected Deliverer. They are seen to advance without him; but they are seen no more—the cold rolling wave receives them—they utter the shriek of despair, and are lost for ever!

Thrice happy they who have been made alive to their misery and helplessness, and who have fled to the Friend of sinners; to them life is pleasant—death is welcome—Eternity is glorious!

“Now unto Him that it is able to keep you from falling and to present you faultless before the presence of His glory with exceeding joy:—To the ONLY WISE GOD OUR SAVIOUR, be glory and majesty, dominion and power, both now and ever. AMEN.”

